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vol. 3

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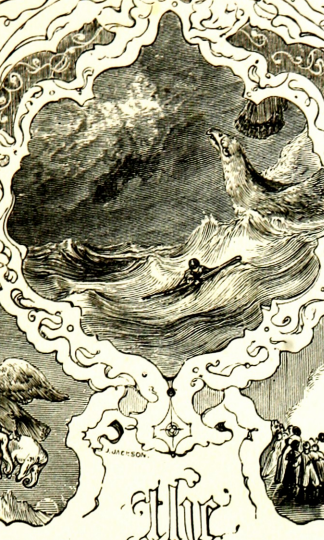

The THOUSAND & ONE Nights.

VOL. III.

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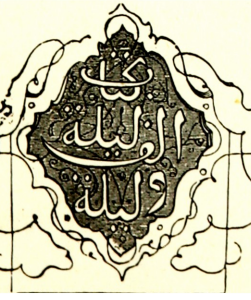

THE THOUSAND AND ONE NIGHTS,

COMMONLY CALLED, IN ENGLAND, THE

ARABIAN NIGHTS' ENTERTAINMENTS.

A New Translation from the Arabic, with Copious Notes.

BY

EDWARD WILLIAM LANE,

HON. DOCTOR OF LITERATURE OF LEYDEN; CORRESPONDENT OF THE INSTITUTE OF FRANCE; HON. M.R.S.L., M.R.A.S., ETC.;
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ILLUSTRATED BY MANY HUNDRED ENGRAVINGS ON WOOD

FROM ORIGINAL DESIGNS BY WILLIAM HARVEY.

A NEW EDITION,

FROM A COPY ANNOTATED BY THE TRANSLATOR;

EDITED BY HIS NEPHEW,

EDWARD STANLEY POOLE,

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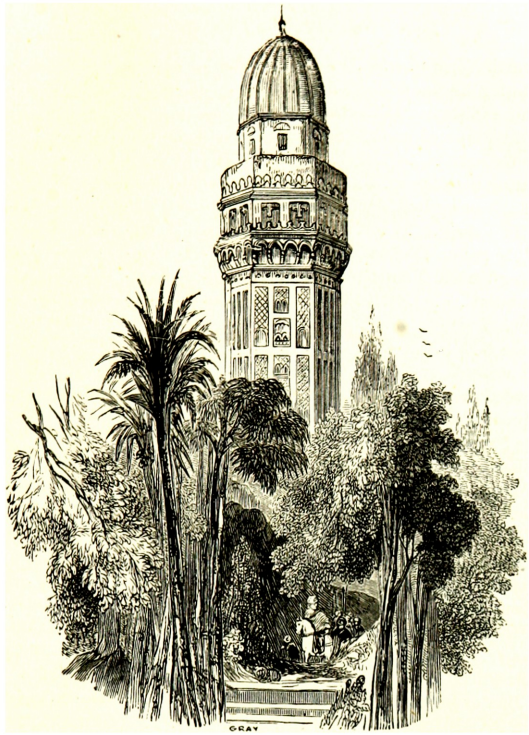

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بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

CHAPTER XX.

COMMENCING WITH THE FIVE HUNDRED AND THIRTY-SEVENTH NIGHT, AND ENDING WITH PART OF THE FIVE HUNDRED AND SIXTY-SIXTH.

THE STORY OF ES-SINDIBÁD OF THE SEA AND ES-SINDIBÁD OF THE LAND.[1]

THERE was, in the time of the Khaleefeh, the Prince of the Faithful, Hároon Er-Rasheed, in the city of Baghdád, a man called Es-Sindibád[2] the Porter. He was a man in poor circumstances,

who bore burdens for hire upon his head. And it happened to him that he bore one day a heavy burden, and that day was excessively hot; so he was wearied by the load, and perspired profusely, the heat violently oppressing him. In this state he passed by the door of a merchant, the ground before which was swept and sprinkled, and there the air was temperate; and by the side of the door was a wide maṣṭabah. The porter therefore put down his burden upon that maṣṭabah, to rest himself, and to scent the air; and when he had done so, there came forth upon him, from the door, a pleasant, gentle gale, and an exquisite odour, wherewith the porter was delighted. He seated himself upon the edge of the maṣṭabah, and heard in that place the melodious sounds of stringed instruments, with the lute among them, and mirth-exciting voices, and varieties of distinct recitations. He heard also the voices of birds, warbling, and praising God (whose name be exalted!) with diverse tones and with all dialects;[3] consisting of turtle-doves and hezárs[4] and blackbirds and nightingales and ring-doves and keerawáns;[5] whereupon he wondered in his mind, and was moved with great delight. He then advanced to that door, and found within the house a great garden, wherein he beheld pages and slaves and servants and other dependants, and such things as existed not elsewhere save in the abodes of Kings and Sulṭáns; and after that, there blew upon him the odour of delicious, exquisite viands, of all different kinds, and of delicious wine.

Upon this he raised his eyes towards heaven, and said, Extolled be thy perfection, O Lord! O Creator! O Supplier of the conveniences of life! Thou suppliest whom Thou wilt without reckoning! O Allah, I implore thy forgiveness of all offences, and turn to Thee repenting of all faults! O Lord, there is no animadverting upon Thee with respect to thy judgment and thy power; for Thou art not to be questioned regarding that which Thou doest, and Thou art able to do whatsoever Thou wilt! Extolled be thy prefection! Thou enrichest whom Thou wilt, and whom Thou wilt Thou impoverishest! Thou magnifiest whom Thou wilt, and whom Thou wilt thou abasest! There is no deity but Thou! How great is thy dignity! and how mighty is thy dominion! and how excellent is thy government! Thou hast bestowed favours upon him whom Thou choosest among thy servants, and the owner of this place is in the utmost affluence, delighting himself with pleasant odours and delicious meats and exquisite beverages of all descriptions. And Thou hast appointed unto thy creatures what Thou wilt, and what Thou hast predestined

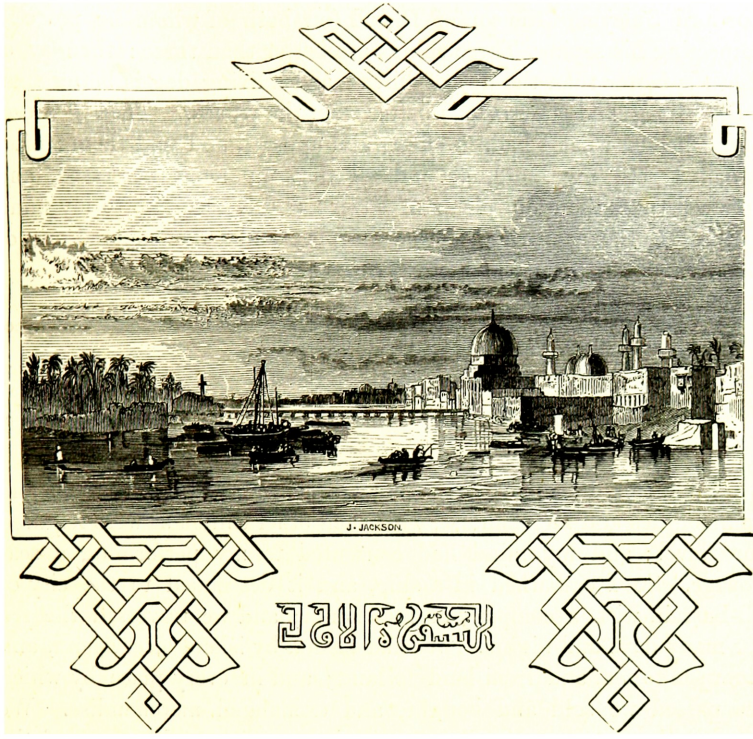
for them; so that among them one is weary, and another is at ease; and one of them is prosperous, and another is like me, in the extreme of fatigue and abjection!—And he recited thus:—

How many wretched persons are destitute of ease! and how many are in luxury, reposing in the shade![6]
I find myself afflicted by trouble beyond measure; and strange is my condition, and heavy is my load!
Others are in prosperity, and from wretchedness are free, and never for a single day have borne a load like mine;
Incessantly and amply blest, throughout the course of life, with happiness and grandeur, as well as drink and meat.
All men whom God hath made are in origin alike; and I resemble this man, and he resembleth me;
But otherwise, between us is a difference as great as the difference that we find between wine and vinegar.
Yet in saying this, I utter no falsehood against Thee, [O my Lord;] for Thou art wise, and with justice Thou hast judged.

And when Es-Sindibád the Porter had finished the recitation of his verses, he desired to take up his burden and to depart. But, lo, there came forth to him from that door a young page, handsome in countenance, comely in stature, magnificent in apparel; and he laid hold upon the porter's hand, saying to him, Enter: answer the summons of my master; for he calleth for thee. And the porter would have refused to enter with the page; but he could not. He therefore deposited his burden with the door-keeper in the entrance-passage, and, entering the house with the page, he found it to be a handsome mansion, presenting an appearance of joy and majesty. And he looked towards a grand chamber, in which he beheld noblemen and great lords; and in it were all kinds of flowers, and all kinds of sweet scents, and varieties of dried and fresh fruits, together with abundance of various kinds of exquisite viands, and beverage prepared from the fruit of the choicest grape-vines. In it were also instruments of music and mirth, and varieties of beautiful slave-girls, all ranged in proper order. And at the upper end of that chamber was a great and venerable man, in the sides of whose beard grey hairs had begun to appear. He was of handsome form, comely in countenance, with an aspect of gravity and dignity and majesty and stateliness. So, upon this, Es-Sindibád the Porter was confounded, and he said within himself, By Allah, this place is a portion of Paradise, or it is the palace of a King or Sulṭán! Then, putting himself in a respectful posture, he saluted the assembly, prayed for them, and kissed the ground before them; after which he stood, hanging down his head in humility. But

the master of the house gave him permission to seat himself. He therefore sat. And the master of the house had caused him to draw near unto him, and now began to cheer him with conversation, and to welcome him; and he put before him some of the various excellent, delicious, exquisite viands. So Es-Sindibád the Porter advanced, and having said, In the name of God, the Compassionate, the Merciful,—ate until he was satisfied and satiated, when he said, Praise be to God in every case!—and washed his hands, and thanked them for this.

The master of the house then said, Thou art welcome, and thy day is blessed. What is thy name, and what trade dost thou follow?—O my master, he answered, my name is Es-Sindibád the Porter, and I bear upon my head men's merchandise for hire. And at this, the master of the house smiled, and he said to him, Know, O porter, that thy name is like mine; for I am Es-Sindibád of the sea; but, O porter, I desire that thou let me hear the verses that thou wast reciting when thou wast at the door. The porter therefore was ashamed, and said to him, I conjure thee by Allah that thou be not angry with me; for fatigue and trouble, and paucity of what the hand possesseth, teach a man ill manners, and impertinence. His host, however, replied, Be not ashamed; for thou hast become my brother: recite then the verses, since they pleased me when I heard them from thee as thou recitedst them at the door. So upon this the porter recited to him those verses, and they pleased him, and he was moved with delight on hearing them. He then said to him, O porter, know that my story is wonderful, and I will inform thee of all that happened to me and befell me before I attained this prosperity and sat in this place wherein thou seest me. For I attained not this prosperity and this place save after severe fatigue and great trouble and many terrors. How often have I endured fatigue and toil in my early years! I have performed seven voyages, and connected with each voyage is a wonderful tale, that would confound the mind. All that which I endured happened by fate and destiny, and from that which is written there is no escape nor flight.



THE FIRST VOYAGE OF ES-SINDIBÁD OF THE SEA.

Know, O masters, O noble persons, that I had a father, a merchant, who was one of the first in rank among the people and the merchants, and who possessed abundant wealth and ample fortune. He died when I was a young child, leaving to me wealth and buildings and fields; and when I grew up, I put my hand upon the whole of the property, ate well and drank well, associated with the young men, wore handsome apparel, and passed my life with my friends and companions, feeling confident that this course would continue and profit me; and I ceased not to live in this manner for a length of time. I then returned to my reason, and recovered from my heedlessness, and found that my wealth had passed away, and my condition had changed, and all the [money] that I had possessed had gone. I recovered not to see my situation but in a state of fear and confusion of mind, and remembered a tale that I had heard before, the tale of

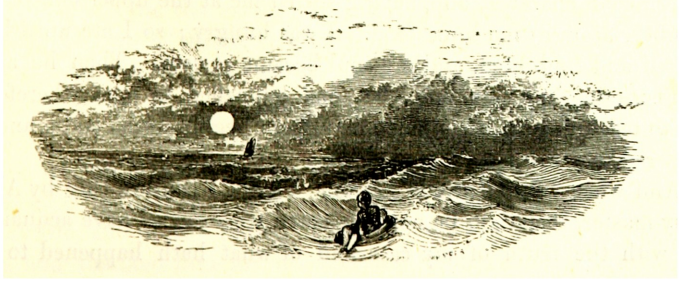
our lord Suleymán the son of Dáood (on both of whom be peace!), respecting his saying, Three things are better than three: the day of death is better than the day of birth; and a living dog is better than a dead lion; and the grave is better than the palace.[7] Then I arose, and collected what I had, of effects and apparel, and sold them; after which I sold my buildings and all that my hand possessed, and amassed three thousand pieces of silver; and it occurred to my mind to travel to the countries of other people; and I remembered one of the sayings of the poets, which was this:—

In proportion to one's labour, eminences are gained; and he who seeketh eminence passeth sleepless nights.
He diveth in the sea who seeketh for pearls, and succeedeth in acquiring lordship and good fortune.
Whoso seeketh eminence without labouring for it, loseth his life in the search of vanity.

Upon this, I resolved, and arose, and bought for myself goods and commodities and merchandise, with such other things as were required for travel; and my mind had consented to my performing a sea-voyage. So I embarked in a ship, and it descended to the city of El-Baṣrah, with a company of merchants; and we traversed the sea for many days and nights. We had passed by island after island, and from sea to sea, and from land to land; and in every place by which we passed we sold and bought, and exchanged merchandise. We continued our voyage until we arrived at an island like one of the gardens of Paradise, and at that island the master of the ship brought her to anchor with us. He cast the anchor, and put forth the landing-plank, and all who were in the ship landed upon that island. They had prepared for themselves fire-pots, and they lighted the fires in them; and their occupations were various: some cooked; others washed; and others amused themselves. I was among those who were amusing themselves upon the shores of the island, and the passengers were assembled to eat and drink and play and sport. But while we were thus engaged, lo, the master of the ship, standing upon its side, called out with his loudest voice, O ye passengers, whom may God preserve! come up quickly into the ship, hasten to embark, and leave your merchandise, and flee with your lives, and save yourselves from destruction; for this apparent island, upon which ye are, is not really an island, but it is a great fish that hath become stationary in the midst of the sea, and the sand hath accumulated upon it, so that it hath become like an island, and trees have grown upon it since

times of old; and when ye lighted upon it the fire, it felt the heat, and put itself in motion, and now it will descend with you into the sea, and ye will all be drowned: then seek for yourselves escape before destruction, and leave the merchandise!—The passengers, therefore, hearing the words of the master of the ship, hastened to go up into the vessel, leaving the merchandise, and their other goods, and their copper cooking-pots, and their fire-pots; and some reached the ship, and others reached it not. The island had moved, and descended to the bottom of the sea, with all that were upon it, and the roaring sea, agitated with waves, closed over it.[8]

I was among the number of those who remained behind upon the island; so I sank in the sea with the rest who sank. But God (whose name be exalted!) delivered me and saved me from drowning, and supplied me with a great wooden bowl, of the bowls in which the passengers had been washing, and I laid hold upon it and got into it, induced by the sweetness of life, and beat the water with my feet as with oars, while the waves sported with me, tossing me to the right and left. The master of the vessel had caused her sails to be spread, and pursued his voyage with those who had embarked, not regarding such as had been submerged; and I ceased not to look at that vessel until it was concealed from my eye. I made sure of destruction, and night came upon me while I was in this state; but I remained so a day and a night, and the wind and the waves aided me until the bowl came to a stoppage with me under a high island, whereon were trees overhanging the sea. So I laid hold upon a branch of a lofty tree, and clung to it, after I had been at the point of destruction; and I kept hold upon it until I landed on the island, when I found my legs benumbed, and saw marks of the nibbling of fish upon their hams, of which I had been insensible by reason of the violence of the anguish and fatigue that I was suffering.



I threw myself upon the island like one dead, and was unconscious of my existence, and drowned in my stupefaction; and I ceased not to remain in this condition until the next day. The sun having then risen upon me, I awoke upon the island, and found that my feet were swollen, and that I had become reduced to the state in which I then was. Awhile I dragged myself along in a sitting posture, and then I crawled upon my knees. And there were in the island fruits in abundance, and springs of sweet water: therefore I ate of those fruits; and I ceased not to continue in this state for many days and nights. My spirit had then revived, my soul had returned to me, and my power of motion was renewed; and I began to meditate, and to walk along the shore of the island, amusing myself among the trees with the sight of the things that God (whose name be exalted!) had created; and I had made for myself a staff from those trees, to lean upon it. Thus I remained until I walked, one day, upon the shore of the island, and there appeared unto me an indistinct object in the distance. I imagined that it was a wild beast, or one of the beasts of the sea; and I walked towards it, ceasing not to gaze at it; and, lo, it was a mare, of superb appearance, tethered in a part of the island by the sea-shore. I approached her; but she cried out against me with a great cry, and I trembled with fear of her, and was about to return, when, behold, a man came forth from beneath the earth, and he called to me and pursued me, saying to me, Who art thou, and whence hast thou come, and what is the cause of thine arrival in this place? So I answered him, O my master, know that I am a stranger, and I was in a ship, and was submerged in the sea with certain others of the passengers; but God supplied me with a wooden bowl, and I got into it, and it bore me along until the waves cast me upon this island. And when he heard my words, he laid hold of my hand and said to me, Come with me. I therefore went with him, and he descended with me into a grotto beneath the earth, and conducted me into a large subterranean chamber, and, having seated me at the upper end of that chamber, brought me some food. I was hungry; so I ate until I was satiated and contented, and my soul became at ease. Then he asked me respecting my case, and what had happened to me; wherefore I acquainted him with my whole affair from beginning to end; and he wondered at my story.

And when I had finished my tale, I said, I conjure thee by Allah, O my master, that thou be not displeased with me: I have acquainted thee with the truth of my case and of what hath happened to me,

and I desire of thee that thou inform me who thou art, and what is the cause of thy dwelling in this chamber that is beneath the earth, and what is the reason of thy tethering this mare by the sea-side. So he replied, Know that we are a party dispersed in this island, upon its shores, and we are the grooms of the King El-Mihráj,[9] having under our care all his horses; and every month, when moonlight commenceth, we bring the swift mares, and tether them in this island, every mare that has not foaled, and conceal ourselves in this chamber beneath the earth, that they may attract the sea-horses.[10] This is the time of the coming forth of the sea-horse; and afterwards, if it be the will of God (whose name be exalted!), I will take thee with me to the King El-Mihráj, and divert thee with a sight of our country. Know, moreover, that if thou hadst not met with us, thou hadst not seen any one in this place, and wouldst have died in misery, none knowing of thee. But I will be the means of the preservation of thy life, and of thy return to thy country.—I therefore prayed for him, and thanked him for his kindness and beneficence; and while

we were thus talking, the horse came forth from the sea, as he had said.[11] And shortly after, his companions came, each leading a mare; and, seeing me with him, they inquired of me my story, and I told them what I had related to him. They then drew near to me, and spread the table, and ate, and invited me: so I ate with them; after which, they arose, and mounted the horses, taking me with them, having mounted me on a mare.[12]

We commenced our journey, and proceeded without ceasing until we arrived at the city of the King El-Mihráj, and they went in to him and acquainted him with my story. He therefore desired my presence, and they took me in to him, and stationed me before him; whereupon I saluted him, and he returned my salutation and welcomed me, greeting me in an honourable manner, and inquired of me respecting my case. So I informed him of all that had happened to me, and of all that I had seen, from beginning to end; and he wondered at that which had befallen me and happened to me, and said to me, O my son, by Allah thou hast experienced an extraordinary perservation, and had it not been for the predestined length of thy life, thou hadst not escaped from these difficulties; but praise be to God for thy safety! Then he treated me with beneficence and honour, caused me to draw near to him, and began to cheer me with conversation and courtesy; and he made me his superintendent of the sea-port, and registrar of every vessel that came to the coast. I stood in his presence to transact his affairs, and he favoured me and benefited me in every respect; he invested me with a handsome and costly dress, and I became a person high in credit with him in intercessions, and in accomplishing the affairs of the people. I ceased not to remain in his service for a long time; and whenever I went to the shore of the sea, I used to inquire of the merchants and travellers and sailors respecting the direction of the city of Baghdád, that perchance some one might inform me of it, and I might go with him thither and return to my country; but none knew it, nor knew any one who went to it. At this I was perplexed, and I was weary of the length of my absence from home; and in this state I continued for a length of time, until I went in one day to the King El-Mihráj, and found with him a party of Indians. I saluted them, and they returned my salutation, and welcomed me, and asked me respecting my country; after which, I questioned them as to their country, and they told me that they consisted of various races. Among them are the Shákireeyeh,[13] who are the most noble of their races, who oppress no one, nor offer violence

to any. And among them are a class called the Bráhmans, a people who never drink wine; but they are persons of pleasure and joy and sport and merriment,[14] and possessed of camels and horses and cattle. They informed me also that the Indians[15] are divided into seventy-two classes;[16] and I wondered at this extremely. And I saw, in the dominions of the King El-Mihráj, an island, among others, which is called Kásil,[17] in which is heard the beating of tambourines and drums throughout the night, and the islanders and travellers informed us that Ed-Dejjál is in it.[18] I saw too, in the sea in which is that island, a fish two hundred cubits long, and the fishermen fear it; wherefore they knock some pieces of wood, and it fleeth from them:[19] and I saw a fish whose face was like that of the owl.[20] I likewise saw during that voyage many wonderful and strange things, such that, if I related them to you, the description would be too long.

I continued to amuse myself with the sight of those islands and the things that they contained, until I stood one day upon the shore of the sea, with a staff in my hand, as was my custom, and, lo, a great vessel approached, wherein were many merchants; and when it arrived at the harbour of the city, and its place of anchoring, the master furled its sails, brought it to an anchor by the shore, and put forth the landing-plank; and the sailors brought out every thing that was in that vessel to the shore. They were slow in taking forth the goods, while I stood writing their account, and I said to the master of the ship, Doth aught remain in thy vessel? He answered, Yes, O my master; I have some goods in the hold of the ship; but their owner was drowned in the sea at one of the islands during our voyage hither, and his goods are in our charge; so we desire to sell them, and to take a note of their price, in order to convey it to his family in the city of Baghdád, the Abode of Peace. I therefore said to the master, What was the name of that man, the owner of the goods? He answered, His name was Es-Sindibád of the Sea, and he was drowned on his voyage with us in the sea. And when I heard his words, I looked at him with a scrutinizing eye, and recognised him; and I cried out at him with a great cry, and said, O master, know that I am the owner of the goods which thou hast mentioned, and I am Es-Sindibád of the Sea, who descended upon the island from the ship, with the other merchants who descended; and when the fish that we were upon moved, and thou calledst out to us, some got up into the vessel, and the rest sank, and I was among those who sank. But God (whose name be exalted!) preserved me and saved me from drowning

by means of a large wooden bowl, of those in which the passengers were washing, and I got into it, and began to beat the water with my feet, and the wind and the waves aided me until I arrived at this island, when I landed on it, and God (whose name be exalted!) assisted me, and I met the grooms of the King El-Mihráj, who took me with them and brought me to this city. They then led me in to the King El-Mihráj, and I acquainted him with my story; whereupon he bestowed benefits upon me, and appointed me clerk of the harbour of this city, and I obtained profit in his service, and favour with him. Therefore these goods that thou hast are my goods and my portion.

But the master said, There is no strength nor power but in God, the High, the Great! There is no longer faith nor conscience in any one!—Wherefore, O master, said I, when thou hast heard me tell thee my story? He answered, Because thou heardest me say that I had goods whose owner was drowned: therefore thou desirest to take them without price; and this is unlawful to thee; for we saw him when he sank, and there were with him many of the passengers, not one of whom escaped. How then dost thou pretend that thou art the owner of the goods?—So I said to him, O master, hear my story, and understand my words, and my veracity will become manifest to thee; for falsehood is a characteristic of the hypocrites. Then I related to him all that I had done from the time that I went forth with him from the city of Baghdád until we arrived at that island upon which we were submerged in the sea, and I mentioned to him some circumstances that had occurred between me and him. Upon this, therefore, the master and the merchants were convinced of my veracity, and recognised me; and they congratulated me on my safety, all of them saying, By Allah, we believed not that thou hadst escaped drowning; but God hath granted thee a new life. They then gave me the goods, and I found my name written upon them, and nought of them was missing. So I opened them, and took forth from them something precious and costly; the sailors of the ship carried it with me, and I went up with it to the King to offer it as a present, and informed him that this ship was the one in which I was a passenger. I told him also that my goods had arrived all entire, and that this present was a part of them. And the King wondered at this affair extremely; my veracity in all that I had said became manifest to him, and he loved me greatly, and treated me with exceeding honour, giving me a large present in return for mine.

Then I sold my bales, as well as the other goods that I had, and

gained upon them abundantly; and I purchased other goods and merchandise and commodities of that city. And when the merchants of the ship desired to set forth on their voyage, I stowed all that I had in the vessel, and, going in to the King, thanked him for his beneficence and kindness; after which I begged him to grant me permission to depart on my voyage to my country and my family. So he bade me farewell, and gave me an abundance of things at my departure, of the commodities of that city; and when I had taken leave of him, I embarked in the ship, and we set sail by the permission of God, whose name be exalted! Fortune served us, and destiny aided us, and we ceased not to prosecute our voyage night and day until we arrived in safety at the city of El-Baṣrah. There we landed, and remained a short time; and I rejoiced at my safety, and my return to my country; and after that, I repaired to the city of Baghdád, the Abode of Peace, with abundance of bales and goods and merchandise of great value. Then I went to my quarter, and entered my house, and all my family and companions came to me. I procured for myself servants and other dependants, and memlooks and concubines and male black slaves, so that I had a large establishment; and I purchased houses and other immovable possessions, more than I had at first. I enjoyed the society of my companions and friends, exceeding my former habits, and forgot all that I had suffered from fatigue, and absence from my native country, and difficulty, and the terrors of travel. I occupied myself with delights and pleasures, and delicious meats and exquisite drinks, and continued in this state. Such were the events of the first of my voyages; and to-morrow, if it be the will of God (whose name be exalted!), I will relate to you the tale of the second of the seven voyages.

Es-Sindibád of the Sea then made Es-Sindibád of the Land to sup with him; after which he gave orders to present him with a hundred pieces of gold, and said to him, Thou hast cheered us by thy company this day. So the porter thanked him, and took from him what he had given him, and went his way, meditating upon the events that befell and happened to mankind, and wondering extremely. He slept that night in his abode; and when the morning came, he repaired to the house of Es-Sindibád of the Sea, and went in to him; and he welcomed him, and treated him with honour, seating him by him. And after the rest of his companions had come, the food and drink were set before them, and the time was pleasant to them, and they were merry. Then Es-Sindibád of the Sea began his narrative thus:—

THE SECOND VOYAGE OF ES-SINDIBÁD OF THE SEA.

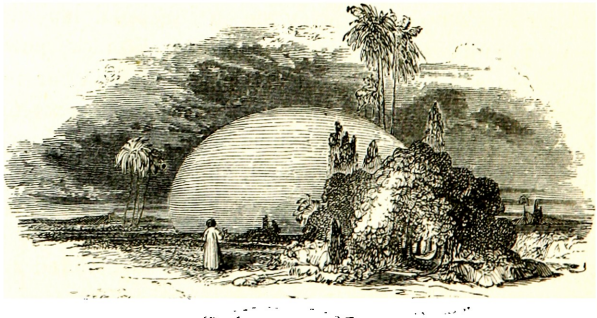
Know, O my brothers, that I was enjoying a most comfortable life, and the most pure happiness, as ye were told yesterday, until it occurred to my mind, one day, to travel again to the lands of other people, and I felt a longing for the occupation of traffic, and the pleasure of seeing the countries and islands of the world, and gaining my subsistence. I resolved upon that affair, and, having taken forth from my money a large sum, I purchased with it goods and merchandise suitable for travel, and packed them up. Then I went to the bank of the river, and found a handsome, new vessel, with sails of comely canvas, and it had a numerous crew, and was superfluously equipped. So I embarked my bales in it, as did also a party of merchants besides, and we set sail that day. The voyage was pleasant to us, and we ceased not to pass from sea to sea, and from island to

island; and at every place where we cast anchor, we met the merchants and the grandees, and the sellers and buyers, and we sold and bought, and exchanged goods. Thus we continued to do until destiny conveyed us to a beautiful island, abounding with trees bearing ripe fruits, where flowers diffused their fragrance, with birds warbling, and pure rivers: but there was not in it an inhabitant, nor a blower of a fire.[21] The master anchored our vessel at that island, and the merchants with the other passengers landed there, to amuse themselves with the sight of its trees, and to extol the perfection of God, the One, the Omnipotent, and to wonder at the power of the Almighty King. I also landed upon the island with the rest, and sat by a spring of pure water among the trees. I had with me some food, and I sat in that place eating what God (whose name be exalted!) had allotted me. The zephyr was sweet to us in that place, and the time was pleasant to me; so slumber overcame me, and I reposed there, and became immersed in sleep, enjoying that sweet zephyr, and the fragrant gales. I then arose, and found not in the place a human being nor a Jinnee. The vessel had gone with the passengers, and not one of them remembered me, neither any of the merchants nor any of the sailors: so they left me in the island.

I looked about it to the right and left, and found not in it any one save myself. I was therefore affected with violent vexation, not to be exceeded, and my gall-bladder almost burst by reason of the severity of my grief and mourning and fatigue. I had not with me aught of worldly goods, neither food nor drink, and I had become desolate, weary in my soul, and despairing of life; and I said, Not every time doth the jar escape unbroken; and if I escaped the first time, and found him who took me with him from the shore of the island to the inhabited part, far, far from me this time is the prospect of my finding him who will convey me to inhabited lands! Then I began to weep and wail for myself until vexation overpowered me; and I blamed myself for that which I had done, and for my having undertaken this voyage and fatigue after I had been reposing at ease in my abode and my country, in ample happiness, and enjoying good food and good drink and good apparel, and had not been in want of any thing, either of money or goods or merchandise. I repented of my having gone forth from the city of Baghdád, and set out on a voyage over the sea, after the fatigue that I had suffered during my first voyage, and I felt at the point of destruction, and said, Verily to God we belong, and verily unto Him we return! And I was in the

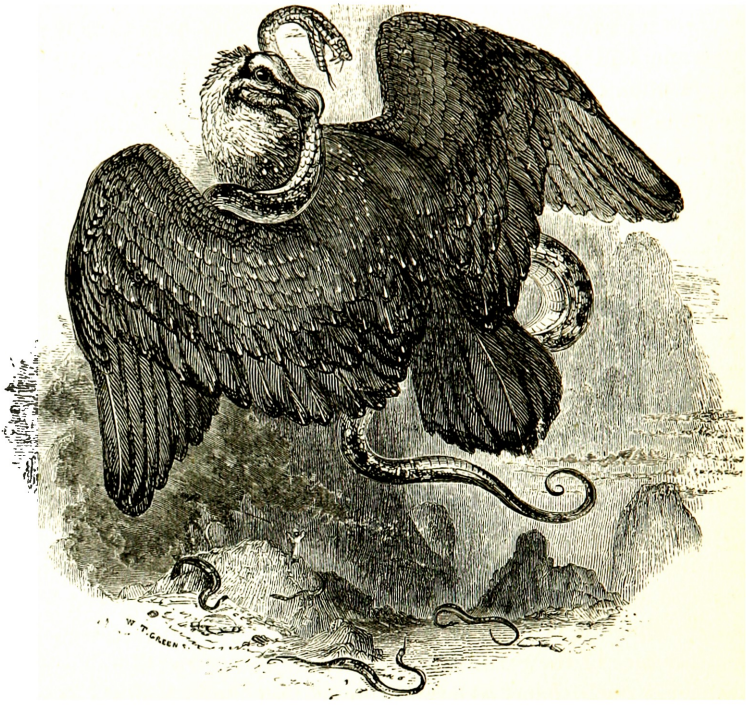
predicament of the mad. After that, I rose and stood up, and walked about the island to the right and left, unable to sit in one place. Then I climbed up a lofty tree; and began to look from it to the right and left; but saw nought save sky and water, and trees and birds, and islands and sands. Looking, however, with a scrutinizing eye, there appeared to me on the island a white object, indistinctly seen in the distance, of enormous size: so I descended from the tree, and went towards it, and proceeded in that direction without stopping until I arrived at it; and, lo, it was a huge white dome, of great height and large circumference. I drew near to it, and walked round it; but perceived no door to it; and I found that I had not strength nor activity to climb it, on account of its exceeding smoothness. I made a mark at the place where I stood, and went round the dome measuring its circumference; and, lo, it was fifty full paces; and I meditated upon some means of gaining an entrance into it.

The close of the day, and the setting of the sun, had now drawn near; and, behold, the sun was hidden, and the sky became dark, and the sun was veiled from me. I therefore imagined that a cloud had come over it; but this was in the season of summer: so I wondered; and I raised my head, and, contemplating that object attentively, I saw that it was a bird, of enormous size, bulky body, and wide wings, flying in the air; and this it was that concealed the body of the sun, and veiled it from view upon the island. At this my wonder increased, and I remembered a story which travellers and voyagers had told me long before, that there is, in certain of the islands, a bird of enormous size, called the rukh', that feedeth its young ones with elephants. I was convinced, therefore, that the dome which I had seen was one of the eggs of the rukh'.[22] I wondered at the works of God (whose name



be exalted! and while I was in this state, lo, that bird alighted upon the dome, and brooded over it with its wings, stretching out its legs behind upon the ground; and it slept over it.—Extolled be the perfection of Him who sleepeth not!—Thereupon I arose, and unwound my turban from my head, and folded it and twisted it so that it became like a rope; and I girded myself with it, binding it tightly round my waist, and tied myself by it to one of the feet of that bird, and made the knot fast, saying within myself, Perhaps this bird will convey me to a land of cities and inhabitants, and that will be better than my remaining in this island. I passed the night sleepless, fearing that, if I slept, the bird would fly away with me when I was not aware; and when the dawn came, and morn appeared, the bird rose from its egg, and uttered a great cry, and drew me up into the sky. It ascended and soared up so high that I imagined it had reached the highest region of the sky; and after that, it descended with me gradually until it alighted with me upon the earth, and rested upon a lofty spot. So when I reached the earth, I hastily untied the band from its foot, fearing it, though it knew not of me nor was sensible of me; and after I had loosed my turban from it, and disengaged it from its foot, shaking as I did so, I walked away. Then it took something from the face of the earth in its talons, and soared to the upper region of the sky; and I looked attentively at that thing, and, lo, it was a serpent, of enormous size, of great body, which it had taken and carried off towards the sea; and I wondered at that event.[23]

After this, I walked about that place, and found myself upon an eminence, beneath which was a large, wide, deep valley; and by its side, a great mountain, very high; no one could see its summit by reason of its excessive height, and no one had power to ascend it. I therefore blamed myself for that which I had done, and said, Would that I had remained in the island, since it is better than this desert place; for in the island are found, among various fruits, what I might have eaten, and I might have drunk of its rivers; but in this place are neither trees nor fruits nor rivers: and there is no strength nor power but in God, the High, the Great! Verily every time that I escape from a calamity, I fall into another that is greater and more severe! —Then I arose, and emboldened myself, and walked in that valley; and I beheld its ground to be composed of diamonds, with which they perforate minerals and jewels, and with which also they perforate porcelain and the onyx; and it is a stone so hard that neither iron nor rock have any effect upon it, nor can any one cut off aught from it,



or break it, unless by means of the lead-stone.[24] All that valley was likewise occupied by serpents and venomous snakes, every one of them like a palm-teee; and by reason of its enormous size, if an elephant came to it, it would swallow it.[25] Those serpents appeared in the night, and hid themselves in the day, fearing lest the rukh' and the vulture should carry them off, and after that tear them in pieces; and the cause of that I know not. I remained in that valley, repenting of what I had done, and said within myself, By Allah, I have hastened my own destruction! The day departed from me, and I began to walk along that valley, looking for a place in which to pass the night, fearing those serpents, and forgetting my food and drink and subsistence, occupied only by care for my life. And there appeared to me a cave near by; so I walked thither, and I found its entrance narrow. I therefore entered it, and seeing a large stone by its mouth, I pushed it, and stopped with it the mouth of the cave while I was within it; and I said within myself, I am safe now that I have entered this place; and when daylight shineth upon me, I will go forth, and

see what destiny will do. Then I looked within the cave, and beheld a huge serpent sleeping at the upper end of it over its eggs. At this my flesh quaked, and I raised my head, and committed my case to fate and destiny; and I passed all the night sleepless, until the dawn rose and shone, when I removed the stone with which I had closed the entrance of the cave, and went forth from it, like one intoxicated, giddy from excessive sleeplessness and hunger and fear.

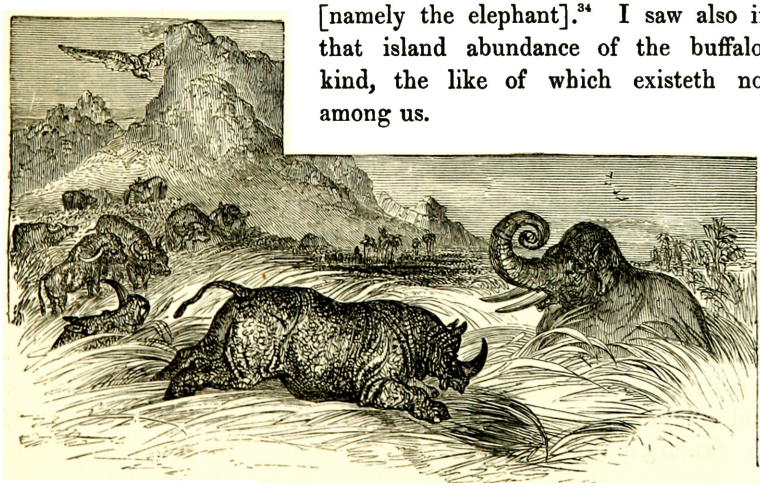
I then walked along the valley; and while I was thus occupied, lo, a great slaughtered animal fell before me, and I found no one. So I wondered thereat extremely; and I remembered a story that I had heard long before from certain of the merchants and travellers, and persons in the habit of journeying about,—that in the mountains of the diamonds are experienced great terrors, and that no one can gain access to the diamonds, but that the merchants who import them know a stratagem by means of which to obtain them: that they take a sheep, and slaughter it, and skin it, and cut up its flesh, which they throw down from the mountain to the bottom of the valley: so, descending fresh and moist, some of these stones stick to it. Then the merchants leave it until midday, and birds of the large kind of vulture and the aquiline vulture descend to that meat, and, taking it in their talons, fly up to the top of the mountain; whereupon the merchants come to them, and cry out at them, and they fly away from the meat. The merchants then advance to that meat, and take from it the stones sticking to it; after which they leave the meat for the birds and the wild beasts, and carry the stones to their countries. And no one can procure the diamonds but by means of this stratagem.—Therefore when I beheld that slaughtered animal, and remembered this story, I arose and went to the slaughtered beast. I then selected a great number of these stones, and put them into my pocket, and within my clothes: and I proceeded to select, and to put into my pockets and my girdle and my turban, and within my clothes. And while I was doing thus, lo, another great slaughtered animal. So I bound myself to it with my turban, and, laying myself down on my back, placed it upon my bosom, and grasped it firmly. Thus it was raised high above the ground; and, behold, a vulture descended upon it, seized it with its talons, and flew up with it into the air, with me attached to it; and it ceased not to soar up until it had ascended with it to the summit of the mountain, when it alighted with it, and was about to tear off some of it. And thereupon a great and loud cry arose from behind that vulture, and something made a clattering with

a piece of wood upon the mountain; whereat the vulture flew away in fear, and soared into the sky.[26]

I therefore disengaged myself from the slaughtered animal, with the blood of which my clothes were polluted; and I stood by its side. And, lo, the merchant who had cried out at the vulture advanced to the slaughtered animal, and saw me standing there. He spoke not to me; for he was frightened at me, and terrified; but he came to the slaughtered beast, and turned it over; and, not finding anything upon it, he uttered a loud cry, and said, Oh, my disappointment! There is no strength nor power but in God! We seek refuge with God from Satan the accursed!—He repented, and struck hand upon hand,[27] and said, Oh, my grief! What is this affair?—So I advanced to him, and he said to me, Who art thou, and what is the reason of thy coming to this place? I answered him, Fear not, nor be alarmed; for I am a human being, of the best of mankind; and I was a merchant, and my tale is marvellous, and my story extraordinary, and the cause of my coming to this mountain and this valley is wondrous to relate. Fear not; for thou shalt receive of me what will rejoice thee: I have with me abundance of diamonds, of which I will give thee as much as will suffice thee, and every piece that I have is better than all that would come to thee by other means: therefore be not timorous nor afraid.—And upon this the man thanked me, and prayed for me, and conversed with me; and, lo, the other merchants heard me talking with their companion; so they came to me. Each merchant had thrown down a slaughtered animal; and when they came to us, they saluted me, and congratulated me on my safety, and took me with them; and I acquainted them with my whole story, relating to them what I had suffered on my voyage, and telling them the cause of my arrival in this valley. Then I gave to the owner of the slaughtered animal to which I had attached myself an abundance of what I had brought with me; and he was delighted with me, and prayed for me, and thanked me for that; and the other merchants said to me, By Allah, a new life hath been decreed thee; for no one ever arrived at this place before thee and escaped from it; but praise be to God for thy safety!—They passed the next night in a pleasant and safe place, and I passed the night with them, full of the utmost joy at my safety and my escape from the valley of serpents, and my arrival in an inhabited country.

And when day came, we arose and journeyed over that great mountain, beholding in that valley numerous serpents; and we con-

tinued to advance until we arrived at a garden in a great and beautiful island, wherein were camphor-trees, under each of which trees a hundred men might shade themselves.[28] When any one desireth to obtain some camphor from one of these trees, he maketh a perforation in the upper part of it with something long, and catcheth what descendeth from it. The liquid camphor floweth from it, and concreteth like gum. It is the juice of that tree; and after this operation, the tree drieth, and becometh firewood. In that island too is a kind of wild beast called the rhinoceros,[29] which pastureth there like oxen and buffaloes in our country; but the bulk of that wild beast is greater than the bulk of the camel, and it eateth the tender leaves of trees.[30] It is a huge beast, with a single horn, thick, in the middle of its head, a cubit[31] in length, wherein is the figure of a man.[32] And in that island are some animals of the ox-kind. Moreover, the sailors and travellers, and persons in the habit of journeying about in the mountains and the lands, have told us, that this wild beast which is named the rhinoceros lifteth the great elephant upon its horn,[33] and pastureth with it upon the island and the shores, without being sensible of it; and the elephant dieth upon its horn; and its fat, melting by the heat of the sun, and flowing upon its head, entereth its eyes, so that it becometh blind. Then it lieth down upon the shore, and the rukh' cometh to it, and carrieth it off [with the elephant] in its talons to its young ones, and feedeth them with it and with that which is upon its horn, [namely the elephant].[34] I saw also in that island abundance of the buffalo-kind, the like of which existeth not among us.



The valley before mentioned containeth a great quantity of diamonds such as I carried off and hid in my pockets. For these the people gave me in exchange goods and commodities belonging to them; and they conveyed them for me, giving me likewise pieces of silver and pieces of gold; and I ceased not to proceed with them, amusing myself with the sight of different countries, and of what God hath created, from valley to valley and from city to city, we, in our way selling and buying, until we arrived at the city of El-Baṣrah. We remained there a few days, and then I came to the city of Baghdád, the Abode of Peace, and came to my quarter, and entered my house, bringing with me a great quantity of diamonds, and money and commodities and goods in abundance. I met my family and relations, bestowed alms and gifts, made presents to all my family and companions, and began to eat well and drink well and wear handsome apparel. I associated with friends and companions, forgot all that I had suffered, and ceased not to enjoy a pleasant life and joyful heart and dilated bosom, with sport and merriment. Every one who heard of my arrival came to me, and inquired of me respecting my voyage, and the states of the different countries: so I informed him, relating to him what I had experienced and suffered: and he wondered at the severity of my sufferings, and congratulated me on my safety.—This is the end of the account of the events that befell me and happened to me during the second voyage; and to-morrow, if it be the will of God (whose name be exalted!), I will relate to you the events of the third voyage.

And when Es-Sindibád of the Sea had finished his story to Es-Sindibád of the Land, the company wondered at it. They supped with him; and he gave orders to present to Es-Sindibád of the Land a hundred pieces of gold; and the latter took them, and went his way, wondering at the things that Es-Sindibád of the Sea had suffered. He thanked him, and prayed for him in his house; and when the morning came, and diffused its light and shone, Es-Sindibád the Porter arose, performed the morning-prayers, and repaired to the house of Es-Sindibád of the Sea, as he had commanded him. He went in to him and wished him good morning, and Es-Sindibád of the Sea welcomed him; and he sat with him until the rest of his companions and party had come; and after they had eaten and drunk, and enjoyed themselves, and were merry and happy, Es-Sindibád of the Sea began thus:—

THE THIRD VOYAGE OF ES-SINDIBÁD OF THE SEA.

Know, O my brothers (and hear from me the story of the third voyage, for it is more wonderful than the preceding stories, hitherto related—and God is all-knowing with respect to the things which He hideth, and omniscient),[35] that, in the times past, when I returned from the second voyage, and was in a state of the utmost joy and happiness, rejoicing in my safety, having gained great wealth, as I related to you yesterday, God having compensated me for all that I had lost, I resided in the city of Baghdád for a length of time in the most perfect prosperity and delight, and joy and happiness. Then my soul became desirous of travel and diversion, and I longed for commerce and gain and profits; the soul being prone to evil. So I meditated, and bought an abundance of goods suited for a sea-voyage,

and packed them up, and departed with them from the city of Baghdád to the city of El-Baṣrah. There, coming to the bank of the river, I beheld a great vessel, in which were many merchants and other passengers, people of worth, and comely and good persons, people of religion and kindness and probity. I therefore embarked with them in that vessel, and we departed in reliance on the blessing of God (whose name be exalted !), and his aid and favour, rejoicing in expectation of good fortune and safety. We ceased not to proceed from sea to sea, and from island to island, and from city to city; at every place by which we passed diverting ourselves, and selling and buying, in the utmost joy and happiness. Thus we did until we were, one day, pursuing our course in the midst of the roaring sea, agitated with waves, when, lo, the master, standing at the side of the vessel, looked at the different quarters of the sea, and then slapped his face, furled the sails of the ship, cast its anchors, plucked his beard, rent his clothes, and uttered a great cry. So we said to him, O master, what is the news? And he answered, Know, O passengers, whom may God preserve! that the wind hath prevailed against us, and driven us out of our course in the midst of the sea, and destiny hath cast us, through our evil fortune, towards the Mountain of Apes.[36] No one hath ever arrived at this place and escaped, and my heart is impressed with the conviction of the destruction of us all.— And the words of the master were not ended before the apes had come to us and surrounded the vessel on every side, numerous as locusts, dispersed about the vessel and on the shore. We feared that, if we killed one of them, or struck him, or drove him away, they would kill us, on account of their excessive number; for numbers prevail against courage; and we feared them lest they should plunder our goods and our commodities. They are the most hideous of beasts, and covered with hair like black felt,[37] their aspect striking terror. No one understandeth their language or their state, they shun the society of men, have yellow eyes, and black faces, and are of small size, the height of each one of them being four spans. They climbed up the cables, and severed them with their teeth, and they severed all the ropes of the vessel in every part; so the vessel inclined with the wind, and stopped at their mountain, and on their coast. Then, having seized all the merchants and the other passengers, and landed upon the island, they took the vessel with the whole of its contents, and went their way with it.[38]

They left us upon the island, the vessel became concealed from us,

and we knew not whither they went with it. And while we were upon that island eating of its fruits and its herbs, and drinking of the rivers that were there, lo, there appeared to us an inhabited house in the midst of the island. We therefore went towards it, and walked to it; and, behold, it was a pavilion, with lofty angles, with high walls, having an entrance with folding doors, which were open; and the doors were of ebony. We entered this pavilion, and found in it a wide, open space, like a wide, large court, around which were many lofty doors, and at its upper end was a high and great maṣṭabah. There were also in it utensils for cooking, hung over the fire-pots, and around them were many bones. But we saw not there any person; and we wondered at that extremely. We sat in the open space in that pavilion a little while, after which we slept; and we ceased not to sleep from near the mid-time between sunrise and noon until sunset. And, lo, the earth trembled beneath us, and we heard a confused noise from the upper air, and there descended upon us, from the summit of the pavilion, a person of enormous size, in human form, and he was of black complexion, of lofty stature, like a great palm-tree: he had two eyes[39] like two blazes of fire, and tusks like the tusks of swine, and a mouth of prodigious size, like the mouth of a well, and lips like the lips of the camel, hanging down upon his bosom, and he had ears like two mortars, hanging down upon his shoulders, and the nails of his hands were like the claws of the lion. So when we beheld him thus, we became unconscious of our existence, our fear was vehement, and our terror was violent, and through the violence of our fear and dread and terror we became as dead men. And after he had descended upon the ground, he sat a little while upon the maṣṭabah. Then he arose and came to us, and seizing me by my hands from among my companions the merchants, lifted me up from the ground in his hand, and felt me and turned me over; and I was in his hand like a little mouthful. He continued to feel me as the butcher feeleth the sheep that he is about to slaughter; but he found me infirm from excessive affliction, and lean from excessive fatigue and from the voyage; having no flesh. He therefore let me go from his hand, and took another, from among my companions; and he turned him over as he had turned me over, and felt him as he had felt me, and let him go. He ceased not to feel us and turn us over, one after another, until he came to the master of our ship, who was a fat, stout, broad-shouldered man; a person of strength and vigour: so he pleased him, and he seized him as the butcher seizeth the animal that he is about to

slaughter, and having thrown him on the ground, put his foot upon his neck, which he thus broke. Then he brought a long spit, and thrust it into his throat, and spitted him; after which he lighted a fierce fire, and placed over it that spit upon which the master was spitted, and ceased not to turn him round over the burning coals until his flesh was thoroughly roasted; when he took him off from the fire, put him before him, and separated his joints as a man separates the joints of a chicken, and proceeded to tear in pieces his flesh with his nails, and to eat of it. Thus he continued to do until he had eaten his flesh, and gnawed his bones, and there remained of him nothing but some bones, which he threw by the side of the pavilion. He then sat a little, and threw himself down, and slept upon that maṣṭabah, making a noise with his throat like that which is made by a lamb or other beast when slaughtered; and he slept uninterruptedly until the morning, when he went his way.

As soon, therefore, as we were sure that he was far from us, we conversed together, and wept for ourselves, saying, Would that we

had been drowned in the sea, or that the apes had eaten us; for it were better than the roasting of a man upon burning coals! By Allah, this death is a vile one! But what God willeth cometh to pass, and there is no strength nor power but in God, the High, the Great! We die in sorrow, and no one knoweth of us; and there is no escape for us from this place! We then arose and went forth upon the island, to see for us a place in which to hide ourselves, or to flee; and it had become a light matter to us to die, rather than that our flesh should be roasted with fire. But we found not for us a place in which to hide ourselves; and the evening overtook us. So we returned to the pavilion, by reason of the violence of our fear, and sat there a little while; and, lo, the earth trembled beneath us, and that black approached us, and, coming among us, began to turn us over, one after another, as on the former occasion, and to feel us, until one pleased him; whereupon he seized him, and did with him as he did with the master of the ship the day before. He roasted him, and ate him upon that maṣṭabah, and ceased not to sleep that night, making a noise with his throat like a slaughtered animal; and when the day came, he arose and went his way, leaving us as usual. Upon this we assembled together and conversed, and said, one to another, By Allah, if we cast ourselves into the sea and die drowned, it will be better than our dying burnt; for this mode of being put to death is abominable! And one of us said, Hear my words. Verily we will contrive a stratagem against him and kill him, and be at ease from apprehension of his purpose, and relieve the Muslims from his oppression and tyranny.—So I said to them, hear O my brothers. If we must kill him, we will transport this wood, and remove some of this firewood, and make for ourselves rafts, each to bear three men;[40] after which we will contrive a stratagem to kill him, and embark on the rafts, and proceed over the sea to whatsoever place God shall desire. Or we will remain in this place until a ship shall pass by, when we will embark in it. And if we be not able to kill him, we will embark [on our rafts], and put out to sea; and if we be drowned, we shall be preserved from being roasted over the fire, and from being slaughtered. If we escape, we escape; and if we be drowned, we die martyrs.[41] —To this they all replied, By Allah, this is a right opinion and a wise proceeding. And we agreed upon this matter, and commenced the work. We removed the pieces of wood out of the pavilion, and constructed rafts, attached them to the sea-shore, and stowed upon them some provisions; after which we returned to the pavilion.

And when it was evening, lo, the earth trembled with us, and the black came in to us, like the biting dog. He turned us over and felt us, one after another, and having taken one of us, did with him as he had done with the others before him. He ate him, and slept upon the maṣṭabah, and the noise from his throat was like thunder. So thereupon we arose, and took two iron spits, of those which were set up, and put them in the fierce fire until they were red-hot, and became like burning coals; when we grasped them firmly, and went with them to that black while he lay asleep snoring, and we thrust them into his eyes, all of us pressing upon them with our united strength and force. Thus we pushed them into his eyes as he slept, and his eyes were destroyed, and he uttered a great cry, whereat our hearts were terrified. Then he arose resolutely from that maṣṭabah, and began to search for us, while we fled from him to the right and left, and he saw us not; for his sight was blinded; but we feared him with a violent fear, and made sure, in that time, of destruction, and despaired of safety. And upon this he sought the door, feeling for it, and went forth from it, crying out, while we were in the utmost fear of him; and, lo, the earth shook beneath us, by reason of the vehemence of his cry. So when he went forth from the pavilion, we followed him, and he went his way, searching for us. Then he returned, accompanied by a female, greater than he, and more hideous in form: and when we beheld him, and her who was with him, more horrible than he in appearance, we were in the utmost fear. As soon as the female saw us, we hastily loosed the rafts that we had constructed, and embarked on them, and pushed them forth into the sea. But each of the two blacks had a mass of rock, and they cast at us until the greater number of us died from the casting, there remaining of us only three persons, I and two others; and the raft conveyed us to another island.[42]

We walked forward upon that island until the close of the day, and the night overtook us in this state; so we slept a little; and we awoke from our sleep, and, lo, a serpent of enormous size, of large body and wide belly, had surrouuded us. It approached one of us, and swallowed him to his shoulders: then it swallowed the rest of him, and we heard his ribs break in pieces in its belly; after which it went its way. At this we wondered extremely, and we mourned for our companion, and were in the utmost fear for ourselves, saying, By Allah, this is a wonderful thing! Every death that we witness is more horrible than the preceding one! We were rejoiced at our

escape from the black; but our joy is not complete! There is no strength nor power but in God! By Allah, we have escaped from the black and from drowning; but how shall we escape from this unlucky serpent?—Then we arose and walked on over the island, eating of its fruits, and drinking of its rivers, and we ceased not to proceed till morning, when we found a great, lofty tree. So we climbed up it, and slept upon it; I having ascended to the highest of its branches. But when the night arrived, and it was dark, the serpent came, looking to the right and left, and, advancing to the tree upon which we were, came up to my companion, and swallowed him to his shoulders; and it wound itself round the tree with him, and I heard his bones break in pieces in its belly: then it swallowed him entirely, while I looked on; after which it descended from the tree, and went its way.[43] —I remained upon that tree the rest of the night; and when the day came, and the light appeared, I descended from the tree, like one dead, by reason of excessive fear and terror, and desired to cast myself into the sea, that I might be at rest from the world; but it was not a light matter to me to do so; for life is dear. So I tied a wide piece of wood upon the soles of my feet, crosswise, and I tied one like it upon my left side, and a similar one upon my right side, and a similar one upon the front of my body, and I tied one long and wide upon the top of my head, crosswise, like that which was under the soles of my feet. Thus I was in the midst of these pieces of wood, and they enclosed me on every side. I bound them tightly, and threw myself with the whole upon the ground; so I lay in the midst of the pieces of wood, which enclosed me like a closet. And when the evening arrived, the serpent approached as it was wont, and saw me, and drew towards me; but it could not swallow me when I was in that state, with the pieces of wood round me on every side. It went round me; but could not come at me: and I looked at it, being like a dead man, by reason of the violence of my fear and terror. The serpent retired from me, and returned to me; and thus it ceased not to do: every time that it desired to get at me to swallow me, the pieces of wood tied upon me on every side prevented it. It continued to do thus from sunset until daybreak arrived and the light appeared and the sun rose, when it went its way, in the utmost vexation and rage. Upon this, therefore, I stretched forth my hands and loosed myself from those pieces of wood, in a state like that of the dead, through the severity of that which I had suffered from that serpent.

I then arose, and walked along the island until I came to the ex-

tremity of it; when I cast a glance towards the sea, and beheld a ship at a distance, in the midst of the deep. So I took a great branch of a tree, and made a sign with it to the passengers, calling out to them; and when they saw me, they said, We must see what this is. Perhaps it is a man.—Then they approached me, and heard my cries to them. They therefore came to me, and took me with them in the ship, and asked me respecting my state: so I informed them of all that had happened to me from beginning to end, and of the troubles that I had suffered; whereat they wondered extremely. They clad me with some of their clothes, attiring me decently; and after that, they put before me some provisions, and I ate until I was satisfied. They also gave me to drink some cool and sweet water, and my heart was revived, my soul became at ease, and I experienced great comfort. God (whose name be exalted!) had raised me to life after my death: so I praised Him (exalted be his name!) for his abundant favours, and thanked Him. My courage was strengthened after I had made sure of destruction, so that it seemed to me that all which I then experienced was a dream.—We proceeded on our voyage, and the wind was fair to us by the permission of God (whose name be exalted!) until we came in sight of an island called the Island of Es-Seláhit,[44] where sandal-wood is abundant,[45] and there the master anchored the ship, and the merchants and other passengers landed, and took forth

their goods to sell and buy. The owner of the ship then looked towards me, and said to me, Hear my words. Thou art a stranger and poor, and hast informed us that thou hast suffered many horrors; I therefore desire to benefit thee with something that will aid thee to reach thy country, and thou wilt pray for me.—I replied, So be it, and thou shalt have my prayers. And he rejoined, Know that there was with us a man voyaging, whom we lost, and we know not whether he be living or dead, having heard no tidings of him. I desire to commit to thee his bales that thou mayest sell them in this island. Thou shalt take charge of them, and we will give thee something proportionate to thy trouble and thy service; and what remaineth of them we will take and keep until we return to the city of Baghdád, when we will inquire for the owner's family, and give to them the remainder, together with the price of that which shall be sold of them. Wilt thou then take charge of them, and land with them upon this island, and sell them as do the merchants?—I answered, I hear and obey thee, O my master; and thou art beneficent and kind. And I prayed for him and thanked him for that.

He thereupon ordered the porters and sailors to land those goods upon the island, and to deliver them to me. And the clerk of the ship said, O master, what are these bales which the sailors and porters have brought out, and with the name of which of the merchants shall I mark them? He answered, Write upon them the name of Es-Sindibád of the Sea, who was with us, and was drowned [or left behind] at the island [of the rukh'], and of whom no tidings have come to us; wherefore we desire that this stranger sell them, and take charge of the price of them, and we will give him somewhat of it in requital of his trouble and his sale of them. What shall remain we will take with us until we return to the city of Baghdád, when, if we find him, we will give it to him; and if we find him not, we will give it to his family in Baghdád.—So the clerk replied, Thy words are good and thy notion is excellent. And when I heard the words of the master, mentioning that the bales were to be inscribed with my name, I said within myself, By Allah, I am Es-Sindibád of the Sea.[46] Then I fortified myself, and waited till the merchants had landed and had assembled conversing and consulting upon affairs of selling and buying, when I advanced to the owner of the ship, and said to him, O my master, dost thou know what manner of man was the owner of the bales which thou hast committed to me that I may sell them? He answered me, I know not his condition; but he was

a man of the city of Baghdád, called Es-Sindibád of the Sea; and we had cast anchor at one of the islands, where he was lost,[47] and we have had no tidings of him to the present time. So upon this I uttered a great cry, and said to him, O master (whom may God preserve!), know that I am Es-Sindibád of the Sea. I was not drowned, but when thou anchoredst at the island, and the merchants and other passengers landed, I also landed with the party, taking with me something to eat on the shore of the island. Then I enjoyed myself in sitting in that place, and, slumber overtaking me, I slept, and became immersed in sleep; after which I arose, and found not the ship, nor found I any one with me. Therefore this wealth is my wealth, and these goods are my goods. All the merchants also who transport diamonds saw me when I was upon the mountain of the diamonds, and they will bear witness for me that I am Es-Sindibád of the Sea, as I informed them of my story and of the events that befell me with you in the ship. I informed them that ye had forgotten me upon the island, asleep, and that I arose and found not any one, and that what had befallen me befell me.

And when the merchants and other passengers heard my words, they assembled around me; and some of them believed me, and others disbelieved me. But while we were thus talking, lo, one of the merchants, on his hearing me mention the valley of diamonds, arose and advanced to me, and said to them, Hear, O company, my words. When I related to you the most wonderful thing that I had seen in my travels, I told you that, when we cast down the slaughtered animals into the valley of diamonds, I casting down mine with the rest, as I was accustomed to do, there came up with my slaughtered beast a man attached to it, and ye believed me not. But accused me of falsehood,—They replied, Yes: thou didst relate to us this thing, and we believed thee not. And the merchant said to them, This is the man who attached himself to my slaughtered animal, and he gave me some diamonds of high price, the like of which exist not, rewarding me with more than would have come up with my slaughtered animal; and I took him as my companion until we arrived at the city of El-Baṣrah, whence he proceeded to his country, having bidden us farewell, and we returned to our own countries. This is he, and he informed us that his name was Es-Sindibád of the Sea; he told us likewise of the departure of the ship, and of his sitting in that island. And know ye that this man came not to us here but in order that ye might believe my words respecting the matter which I told you; and

all these goods are his property; for he informed us of them at the time of his meeting with us, and the truth of his assertion hath become manifest.—So when the master heard the words of that merchant, he arose and came to me, and, having looked at me awhile with a scrutinizing eye, said, What is the mark of thy goods? I answered him, Know that the mark of my goods is of such and such a kind. And I related to him a circumstance that had occurred between me and him when I embarked with him in the vessel from El-Baṣrah. He therefore was convinced that I was Es-Sindibád of the Sea, and he embraced me and saluted me, and congratulated me on my safety, saying to me, By Allah, O my master, thy story is wonderful, and thy case is extraordinary! But praise be to God who hath brought us together, and restored thy goods and thy wealth to thee!

Upon this, I disposed of my goods according to the knowledge I possessed, and they procured me, during that voyage, great gain, whereat I rejoiced exceedingly, congratulating myself on my safety, and on the restoration of my wealth to me. And we ceased not to sell and buy at the islands until we arrived at the country of Es-Sind,[48] where likewise we sold and bought. And I beheld in that sea [which we navigated, namely the Sea of India,] many wonders and strange things that cannot be numbered nor calculated. Among the things that I saw there were a fish in the form of the cow,[49] and a creature in the form of the ass; and I saw a bird that cometh forth from a sea-shell, and layeth its eggs and hatcheth them upon the surface of the water, and never cometh forth from the sea upon the face of the earth.[50]—After this we continued our voyage, by permission of God (whose name be exalted!), and the wind and voyage were pleasant to us, until we arrived at El-Baṣrah, where I remained a few days. Then I came to the city of Baghdád, and repaired to my quarter, entered my house, and saluted my family and companions and friends. I rejoiced at my safety and my return to my country and my family and city and district, and I gave alms and presents, and clad the widows and the orphans, and collected my companions and friends. And I ceased not to live thus, eating and drinking, and sporting and making merry, eating well and drinking well, associating familiarly and mingling in society; and I forgot all that had happened to me, and the distresses and horrors that I had suffered. And I gained during that voyage what could not be numbered nor calculated.—Such were the most wonderful of the things that I beheld during that voyage; and to-morrow, if it be the will of God (whose name be exalted!), thou

shalt come, [O Sindibád of the Land,] and I will relate to thee the story of the fourth voyage; for it is more wonderful than the stories of the preceding voyages.

Then Es-Sindibád of the Sea gave orders to present to the porter a hundred pieces of gold, as usual, and commanded to spread the table. So they spread it, and the company supped, wondering at that story and at the events described in it; and after the supper, they went their ways. Es-Sindibád the Porter took the gold that Es-Sindibád of the Sea had ordered to be given to him, and went his way, wondering at that which he had heard, and passed the night in his house; and when the morning came, and diffused its light and shone, he arose, and performed the morning-prayers, and walked to the house of Es-Sindibád of the Sea. He went in to him and saluted him; and he received him with joy and gayety, and made him sit by him until the rest of his companions had come; when the servants brought forward the food, and the party ate and drank and enjoyed themselves. Then Es-Sindibád to the Sea began to address them, and related to them the fourth story, saying,—

THE FOURTH VOYAGE OF ES-SINDIBÁD OF THE SEA.

Know, O my brothers, that when I returned to the city of Baghdád, and met my companions and my family and my friends, and was enjoying the utmost pleasure and happiness and ease, and had forgotten all that I had experienced, by reason of the abundance of my gains, and had become immersed in sport and mirth, and the society of friends and companions, leading the most delightful life, my wicked soul suggested to me to travel again to the countries of other people, and I felt a longing for associating with the different races of men, and for selling and gains. So I resolved upon this, and purchased precious goods, suitable to a sea-voyage, and, having packed up many bales, more than usual, I went from the city of Baghdád to the city of El-Baṣrah, where I embarked my bales in a ship, and joined myself to a party of the chief men of El-Baṣrah, and we set forth on our voyage. The vessel proceeded with us, confiding

in the blessing of God (whose name be exalted!), over the roaring sea agitated with waves, and the voyage was pleasant to us; and we ceased not to proceed in this manner for a period of nights and days, from island to island and from sea to sea, until a contrary wind rose against us one day. The master therefore cast the anchors, and stayed the ship in the midst of the sea, fearing that she would sink in the midst of the deep. And while we were in this state, supplicating, and humbling ourselves to God (whose name be exalted!), there rose against us a great tempest, which rent the sails in strips, and the people were submerged with all their bales and their commodities and wealth. I was submerged among the rest, and I swam in the sea for half a day, after which I abandoned myself; but God (whose name be exalted!) aided me to lay hold upon a piece of one of the planks of the ship, and I and a party of the merchants got upon it. We continued sitting upon this plank, striking the sea with our feet, and the waves and the wind helping us; and we remained in this state a day and a night. And on the following day, shortly before the midtime between sunrise and noon, a wind rose against us, the sea became boisterous, the waves and the wind were violent, and the water cast us upon an island; and we were like dead men, from excess of sleeplessness and fatigue, and cold and hunger, and fear and thirst.

We walked along the shores of that island, and found upon it abundant herbs; so we ate some of them to stay our departing spirits, and to sustain us; and passed the next night upon the shore of the island. And when the morning came, and diffused its light and shone, we arose and walked about the island to the right and left, and there appeared to us a building in the distance. We therefore proceeded over the island in the direction of that building which we had seen from a distance, and ceased not to proceed until we stood at its door. And while we were standing there, lo, there came forth to us from that door a party of naked men, who, without speaking to us, seized us, and took us to their King, and he commanded us to sit. So we sat; and they brought to us some food, such as we knew not, nor in our lives had we seen the like of it; wherefore my stomach consented not to it, and I ate none of it in comparison with my companions, and my eating so little of it was owing to the grace of God (whose name be exalted!), in consequence of which I have lived to the present time. For when my companions ate of that food, their minds became stupified, and they ate like madmen, and their states became changed. Then the people brought to them cocoa-nut-

oil, and gave them to drink of it, and anointed them with it; and when my companions drank of that oil, their eyes became turned in their faces, and they proceeded to eat of that food contrary to their usual manner. Upon this, therefore, I was confounded respecting their case, and grieved for them, and became extremely anxious by reason of the violence of my fear for myself with regard to these naked men. I observed them attentively, and, lo, they were a Magian people, and the King of their city was a ghool;[51] and every one who arrived at their country, or whom they saw or met in the valley or the roads, they brought to their King, and they fed him with that food, and anointed him with that oil, in consequence of which his body became expanded, in order that he might eat largely; and his mind was stupified, his faculty of reflection was destroyed, and he became like an idiot. Then they gave him to eat and drink in abundance of that food and oil, until he became fat and stout, when they slaughtered him and roasted him, and served him as meat to their King. But as to the companions of the King, they ate the flesh of men without roasting or otherwise cooking it. So when I saw them do thus, I was in the utmost anguish on my own account and on account of my companions. The latter, by reason of the excessive stupefaction of their minds, knew not what was done unto them, and the people committed them to a person who took them every day and went forth to pasture them on that island like cattle.

But as for myself, I became, through the violence of fear and hunger, infirm and wasted in body, and my flesh dried upon my bones. So when they saw me in this state, they left me and forgot me, and not one of them remembered me, nor did I occur to their minds, until I contrived a stratagem one day, and, going forth from that place, walked along the island to a distance. And I saw a herds-

man sitting upon something elevated in the midst of the sea; and I certified myself of him, and, lo, he was the man to whom they had committed my companions that he might pasture them; and he had with him many like them. As soon, therefore, as that man beheld me, he knew that I was in possession of my reason, and that nought of that which had afflicted my companions had afflicted me. So he made a sign to me from a distance, and said to me, Turn back, and go along the road that is on thy right hand: thou wilt so reach the King's highway. Accordingly I turned back, as this man directed me, and, seeing a road on my right hand, I proceeded along it, and ceased not to go on, sometimes running by reason of fear, and sometimes walking at my leisure until I had taken rest. Thus I continued to do until I was hidden from the eyes of the man who directed me to the way, and I saw him not nor did he see me. The sun had disappeared from me, and darkness approached; wherefore I sat to rest, and desired to sleep; but sleep came not to me that night on account of the violence of my fear and hunger and fatigue. And when it was midnight, I arose and walked on over the island, and I ceased not to proceed until day arrived, and the morning came and diffused its light and shone, and the sun rose over the tops of the high hills and over the low gravelly plains. I was tired and hungry and thirsty; so I began to eat of the herbs and vegetables that were upon the island, and continued to eat of them till I was satiated, and my departing spirit was stayed; after which I arose and walked on again over the island; and thus I ceased not to do all the day and the next night; whenever I was hungry, eating of the vegetables.[52]

In this manner I proceeded for the space of seven days with their nights; and on the morning of the eighth day, I cast a glance, and beheld a faint object in the distance. So I went towards it, and ceased not to proceed until I came up to it, after sunset; and I looked at it with a scrutinizing eye, while I was yet distant from it, and with a fearful heart in consequence of what I had suffered first and after, and, lo, it was a party of men gathering pepper.[53] And when I approached them, and they saw me, they hastened to me, and came to me and surrounded me on every side, saying to me, Who art thou, and whence hast thou come? I answered them, Know ye, O people, that I am a poor foreigner. And I informed them of my whole case, and of the horrors and distresses that had befallen me, and what I had suffered; whereupon they said, By Allah, this is a wonderful thing! But how didst thou escape from the blacks, and

how didst thou pass by them in this island, when they are a numerous people, and eat men, and no one is safe from them, nor can any pass by them?—So I acquainted them with that which had befallen me among them, and with the manner in which they had taken my companions, and fed them with food of which I did not eat. And they congratulated me on my safety, and wondered at that which had befallen me. Then they made me sit among them until they had finished their work, and they brought me some nice food. I therefore ate of it, being hungry, and rested with them a while; after which they took me and embarked with me in a vessel, and went to their island and their abodes. They then took me to their King, and I saluted him, and he welcomed me and treated me with honour, and inquired of me my story. So I related to him what I had experienced, and what had befallen me and happened to me from the day of my going forth from the city of Baghdád until I had come unto him. And the King wondered extremely at my story, and at the events that had happened to me; he, and all who were present in his assembly. After that, he ordered me to sit with him. Therefore I sat; and he gave orders to bring the food, which accordingly they brought, and I ate of it as much as sufficed me, and washed my hands, and offered up thanks for the favour of God (whose name be exalted!), praising Him and glorifying Him. I then rose from the presence of the King, and diverted myself with a sight of his city; and, lo, it was a flourishing city, abounding with inhabitants and wealth, and with food and markets and goods, and sellers and buyers.

So I rejoiced at my arrival at that city, and my heart was at ease; I became familiar with its inhabitants, and was magnified and honoured by them and by their King above the people of his domi-

nions and the great men of his city. And I saw that all its great men and its small rode excellent and fine horses without saddles; whereat I wondered; and I said to the King, Wherefore, O my lord, dost thou not ride on a saddle; for therein is ease to the rider, and additional power? He said, What kind of thing is a saddle? This is a thing that in our lives we have never seen, nor have we ever ridden upon it.—And I said to him, Wilt thou permit me to make for thee a saddle to ride upon and to experience the pleasure of it? He answered me, Do so. I therefore said to him, Furnish me with some wood. And he gave orders to bring me all that I required. Then I asked for a clever carpenter, and sat with him, and taught him the construction of the saddle, and how he should make it. Afterwards I took some wool, and teased it, and made felt of it; and I caused some leather to be brought, and covered the saddle with it, and polished it. I then attached its straps, and its girth: after which I brought the blacksmith, and described to him the form of the stirrups, and he forged an excellent pair of stirrups; and I filed them, and tinned them. Then I attached fringes of silk. Having done this, I arose and brought one of the best of the King's horses, girded upon him that saddle, attached to it the stirrups, bridled him, and brought him forward to the King; and it pleased him, and was agreeable to him. He thanked me, and seated himself upon it, and was greatly delighted with that saddle; and he gave me a large present as a reward for that which I had done for him. And when his Wezeer saw that I had made that saddle, he desired of me one like it. So I made for him a saddle like it. The grandees and dignitaries likewise desired of me saddles, and I made for them. I taught the carpenter the construction of the saddle; and the blacksmith, the mode of making stirrups; and we employed ourselves in making these things, and sold them to the great men and masters. Thus I collected abundant wealth, and became in high estimation with them, and they loved me exceedingly.

I continued to enjoy a high rank with the King and his attendants and the great men of the country and the lords of the state, until I sat one day with the King, in the utmost happiness and honour; and while I was sitting, the King said to me, Know, O thou, that thou hast become magnified and honoured among us, and hast become one of us, and we cannot part with thee, nor can we suffer thee to depart from our city; and I desire of thee that thou obey me in an affair, and reject not that which I shall say. So I said to him, And what

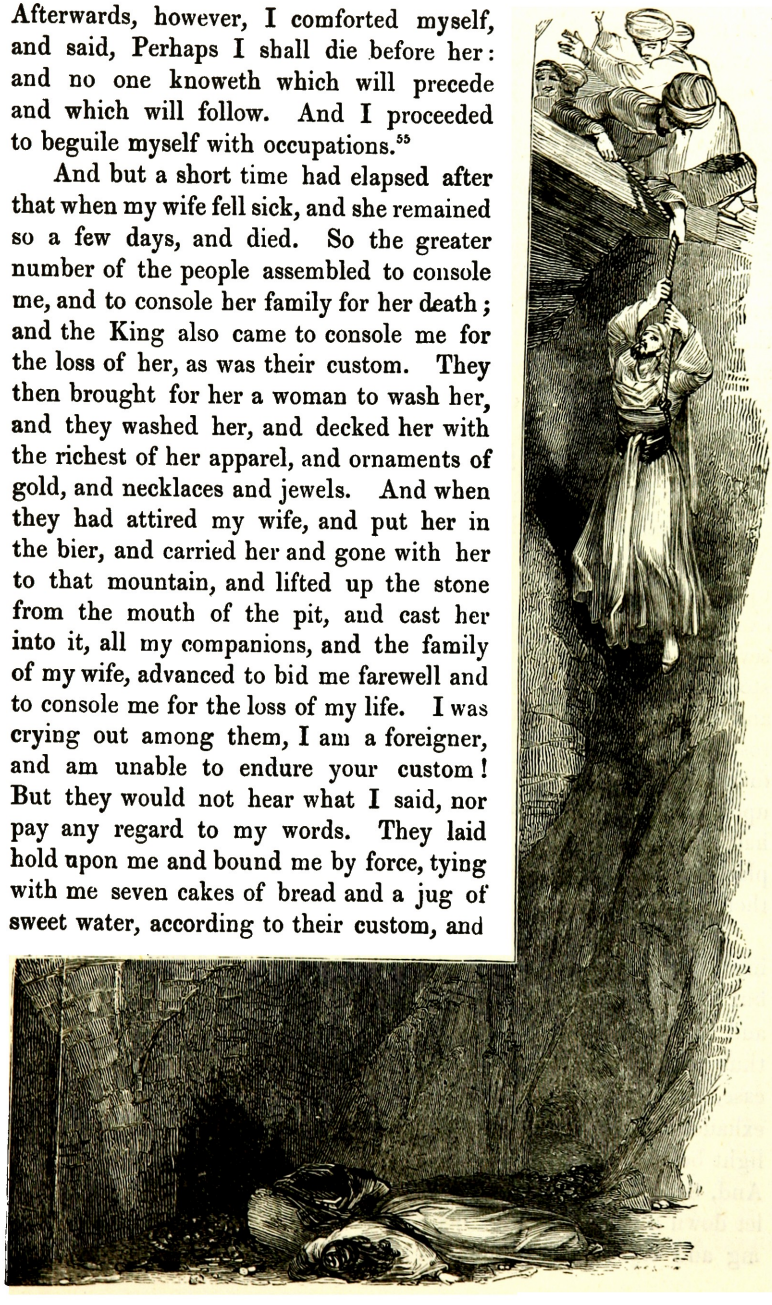
dost thou desire of me, O King? For I will not reject that which thou shalt say, since thou hast shewn favour and kindness and beneficence to me, and (praise be to God!) I have become one of thy servants.—And he answered, I desire to marry thee among us to a beautiful, lovely, elegant wife, possessed of wealth and loveliness, and thou shalt become a dweller with us, and I will lodge thee by me in my palace: therefore oppose me not, nor reject what I say. And when I heard the words of the King, I was abashed at him, and was silent, returning him no answer, by reason of the exceeding bashfulness with which I regarded him. So he said, Wherefore dost thou not reply to me, O my son? And I answered him, O my master, it is thine to command, O King of the age! And upon this he sent immediately and caused the Ḳáḍee and the witnesses to come, and married me forthwith to a woman of noble rank, of high lineage, possessing abundant wealth and fortune, of great origin, of surprising loveliness and beauty, owner of dwellings and possessions and buildings. Then he gave me a great, handsome house, standing alone, and he gave me servants and other dependants, and assigned me supplies and salaries. Thus I became in a state of the utmost ease and joy and happiness, forgetting all the fatigue and affliction and adversity that had happened to me; and I said within myself, When I set forth on my voyage to my country, I will take her with me. But every event that is predestined to happen to man must inevitably take place, and no one knoweth what will befall him. I loved her and she loved me with a great affection, concord existed between me and her, and we lived in a most delightful manner, and most comfortable abode, and ceased not to enjoy this state for a length of time.

Then God (whose name be exalted!) caused to die the wife of my neighbour, and he was a companion of mine. So I went in to him to console him for the loss of his wife, and beheld him in a most evil state, anxious, weary in soul and heart; and upon this I consoled him and comforted him, saying to him, Mourn not for thy wife. God will happily compensate thee by giving thee one better than she, and thy life will be long if it be the will of God, whose name be exalted!—But he wept violently, and said to me, O my companion, how can I marry another after her, or how can God compensate me by giving me a better than she, when but one day remaineth of my life? So I replied, O my brother, return to thy reason, and do not announce thine own death; for thou art well, in prosperity and health. But he

said to me, O my companion, by thy life, to-morrow thou wilt lose me, and never in thy life wilt thou see me again.—And how so? said I. He answered me, This day they will bury my wife, and they will bury me with her in the sepulchre; for it is our custom in our country, when the wife dieth, to bury with her her husband alive; and when the husband dieth, they bury with him his wife alive; that neither of them may enjoy life after the other. I therefore said to him, By Allah, this custom is exceedingly vile, and none can endure it!—And while we were thus conversing, lo, most of the people of the city came, and proceeded to console my companion for the loss of his wife and for himself. They began to prepare her body for burial according to their custom, brought a bier, and carried the woman in it, with all her apparel and ornaments and wealth,[54] taking the husband with them; and they went forth with them to the outside of the city, and came to a place in the side of a mountain by the sea. They advanced to a spot there, and lifted up from it a great stone, and there appeared, beneath the place of this, a margin of stone, like the margin of a well. Into this they threw down that woman; and, lo, it was a great pit beneath the mountain. Then they brought the man, tied him beneath his bosom by a rope of fibres of the palm-tree, and let him down into the pit. They also let down to him a great jug of sweet water, and seven cakes of bread; and when they had let him down, he loosed himself from the rope, and they drew it up, and covered the mouth of the pit with that great stone as it was before, and went their ways, leaving my companion with his wife in the pit.—So I said within myself, By Allah, this death is more grievous than the first death! I then went to their King, and said to him, O my lord, how is it that ye bury the living with the dead in your country? And he answered me, Know that this is our custom in our country: when the husband dieth, we bury with him his wife; and when the wife dieth, we bury with her her husband alive; that we may not separate them in life nor in death; and this custom we have received from our forefathers. And I said, O King of the age, and in like manner the foreigner like me, when his wife dieth among you do ye with him as ye have done with this man? He answered me, Yes: we bury him with her, and do with him as thou hast seen. And when I heard these words from him, my gall-bladder almost burst by reason of the violence of my grief and mourning for myself; my mind was stupified, and I became fearful lest my wife should die before me and they should bury me alive with her.

Afterwards, however, I comforted myself, and said, Perhaps I shall die before her: and no one knoweth which will precede and which will follow. And I proceeded to beguile myself with occupations.[55]

And but a short time had elapsed after that when my wife fell sick, and she remained so a few days, and died. So the greater number of the people assembled to console me, and to console her family for her death; and the King also came to console me for the loss of her, as was their custom. They then brought for her a woman to wash her, and they washed her, and decked her with the richest of her apparel, and ornaments of gold, and necklaces and jewels. And when they had attired my wife, and put her in the bier, and carried her and gone with her to that mountain, and lifted up the stone from the mouth of the pit, and cast her into it, all my companions, and the family of my wife, advanced to bid me farewell and to console me for the loss of my life. I was crying out among them, I am a foreigner, and am unable to endure your custom! But they would not hear what I said, nor pay any regard to my words. They laid hold upon me and bound me by force, tying with me seven cakes of bread and a jug of sweet water, according to their custom, and



let me down into that pit. And, lo, it was a great cavern beneath that mountain. They said to me, Loose thyself from the ropes. But I would not loose myself. So they threw the ropes down upon me, and covered the mouth of the pit with the great stone that was upon it, and went their ways. I beheld in that cavern many dead bodies, and their smell was putrid and abominable: and I blamed myself for that which I had done, saying, By Allah, I deserve all that happeneth to me and befalleth me! I knew not night from day; and I sustained myself with little food, not eating until hunger almost killed me, nor drinking until my thirst became violent, fearing the exhaustion of the food and water that I had with me. I said, There is no strength nor power but in God, the High, the Great! What tempted me to marry in this city? And every time that I say, I have escaped from a calamity, I fall into a calamity that is more mighty than the preceding one! By Allah, my dying this death is unfortunate! Would that I had been drowned in the sea, or had died upon the mountains! It had been better for me than this evil death!— And I continued in this manner, blaming myself. I laid myself down upon the bones of the dead, begging aid of God (whose name be exalted!), and wished for death, but I found it not, by reason of the severity of my sufferings. Thus I remained until hunger burned my stomach, and thirst inflamed me; when I sat, and felt for the bread, and ate a little of it, and I swallowed after it a little water. Then I rose and stood up, and walked about the sides of the cavern; and I found that it was spacious sideways, and with vacant cavities; but upon its bottom were numerous dead bodies, and rotten bones, that had lain there from old times. And upon this I made for myself a place in the side of the cavern, remote from the fresh corpses, and there I slept.

At length my provision became greatly diminished, little remaining with me. During each day, or in more than a day, I had eaten but once, and drunk one draught, fearing the exhaustion of the water and food that was with me before my death; and I ceased not to do thus until I was sitting one day, and while I sat, meditating upon my case, thinking what I should do when my food and water were exhausted, lo, the mass of rock was removed from its place, and the light beamed down upon me. So I said, What can be the matter? And, behold, the people were standing at the top of the pit, and they let down a dead man with his wife with him alive, and she was weeping and crying out for herself; and they let down with her a large

quantity of food and water.[56] I saw the woman; but she saw not me; and they covered the mouth of the pit with the stone, and went their ways. Then I arose, and, taking in my hand a long bone of a dead man, I went to the woman, and struck her upon the middle of the head; whereupon she fell down senseless; and I struck her a second and a third time, and she died. So I took her bread and what else she had, and I found upon her abundance of ornaments and apparel, necklaces and jewels and minerals. And having taken the water and food that was with her, I sat in a place that I had prepared in a side of the cavern, wherein to sleep, and proceeded to eat a little of that food, as much only as would sustain me, lest it should be exhausted quickly, and I should die of hunger and thirst.

I remained in that cavern a length of time; and whenever they buried a corpse, I killed the person who was buried with it alive, and took that person's food and drink, to subsist upon it, until I was sleeping one day, and I awoke from my sleep, and heard somethimg make a noise in a side of the cavern. So I said, What can this be? I then arose and walked towards it, taking with me a long bone of a dead man; and when it was sensible of my presence, it ran away, and fled from me, and, lo, it was a wild beast. But I followed it to the upper part of the cavern, and thereupon a light appeared to me from a small spot, like a star. Sometimes it appeared to me, and sometimes it was concealed from me. Therefore when I saw it, I advanced towards it, and the nearer I approached to it, the larger did the light from it appear to me. So upon this I was convinced that it was a hole in that cavern, communicating with the open country; and I said within myself, There must be some cause for this: either it is a second mouth, like that from which they let me down, or it is a fissure

in this place. I meditated in my mind a while, and advanced towards the light; and, lo, it was a perforation in the back of that mountain, which the wild beasts had made, and through which they entered this place; and they ate of the dead bodies until they were satiated, and went forth through this perforation. When I saw it, therefore, my mind was quieted, my soul was tranquillized, and my heart was at ease; I made sure of life after death, and became as in a dream. Then I managed to force my way through that perforation, and found myself on the shore of the sea, upon a great mountain, which formed a barrier between the sea on the one side, and the island and city on the other, and to which no one could gain access.[57] So I praised God (whose name be exalted!), and thanked Him, and rejoiced exceedingly, and my heart was strengthened. I then returned through that perforation into the cavern, and removed all the food and water that was in it, that I had spared. I also took the clothes of the dead, and clad myself in some of them, in addition to those I had on me; and I took abundance of the things that were on the dead, consisting of varieties of necklaces and jewels, long necklaces of pearls, ornaments of silver and gold set with various minerals, and rarities; and, having tied up some clothes of the dead in apparel of my own, I went forth from the perforation to the back of the mountain, and stood upon the shore of the sea. Every day I entered the cavern, and explored it; and whenever they buried a person alive, I took the food and water, and killed that person, whether male or female; after which I went forth from the perforation, and sat upon the shore of the sea, to wait for relief from God (whose name be exalted!), by means of a ship passing by me. And I removed from that cavern all the ornaments that I found, and tied them up in the clothes of the dead.

I ceased not to remain in this state for a length of time; and afterwards, as I was sitting, one day, upon the shore of the sea, meditating upon my case, lo, a vessel passed along in the midst of the roaring sea agitated with waves. So I took in my hand a white garment, of the clothes of the dead, and tied it to a staff, and ran with it along the sea-shore, making a sign to the people with that garment, until they happened to look, and saw me upon the summit of the mountain. They therefore approached me, and heard my voice, and sent to me a boat in which was a party of men from the ship; and when they drew near to me they said to me, Who art thou, and what is the reason of thy sitting in this place, and how didst thou arrive at this mountain; for in our lives we have never seen any one

who hath come unto it? So I answered them, I am a merchant. The vessel that I was in was wrecked, and I got upon a plank, together with my things, and God facilitated my landing at this place, with my things, by means of my exertion and my skill, after severe toil. They therefore took me with them in the boat, and embarked all that I had taken from the cavern, tied up in the garments and grave-clothes, and they proceeded with me until they took me up into the ship, to the master, and all my things with me. And the master said to me, O man, how didst thou arrive at this place, which is a great mountain, with a great city behind it? All my life I have been accustomed to navigate this sea, and to pass by this mountain; but have never seen any thing there except the wild beasts and the birds.—I answered him, I am a merchant. I was in a great ship, and it was wrecked, and all my merchandise, consisting of these stuffs and clothes which thou seest, was submerged; but I placed it upon a great plank, one of the planks of the ship, and destiny and fortune aided me, so that I landed upon this mountain, where I waited for some one to pass by and take me with him.—And I acquainted them not with the events that had befallen me in the city, or in the cavern;

fearing that there might be with them in the ship some one from that city. Then I took forth and presented to the owner of the ship a considerable portion of my property, saying to him, O my master, thou hast been the means of my escape from this mountain: therefore receive from me this as a recompense for the favour which thou hast done to me. But he would not accept it from me; and he said to me, We take nothing from any one; and when we behold a ship-wrecked person on the shore of the sea or on an island, we take him with us, and feed him and give him to drink; and if he be naked, we clothe him; and when we arrive at the port of safety, we give him something of our property as a present, and act towards him with kindness and favour for the sake of God, whose name be exalted!—So upon this I offered up prayers for the prolongation of his life.

We ceased not to proceed on our voyage from island to island and from sea to sea. I hoped to escape, and was rejoiced at my safety; but every time that I reflected upon my abode in the cavern with my wife, my reason left me. We pursued our course [58] until we arrived at the Island of the Bell,[59] whence we proceeded to the Island of Kelà [60] in six days. Then we came to the kingdom of Kelà, which is adjacent to India, and in it are a mine of lead, and places where the Indian cane groweth, and excellent camphor; and its King is a King of great dignity, whose dominion extendeth over the Island of the Bell. In it is a city called the City of the Bell,[61] which is two days' journey in extent.—At length, by the providence of God, we arrived in safety at the city of El-Baṣrah, where I landed, and remained a few days; after which I came to the city of Baghdád, and to my quarter, and entered my house, met my family and my companions, and made inquiries respecting them; and they rejoiced at my safety, and congratulated me. I stored all the commodities that I had brought with me in my magazines, gave alms and presents, and clad the orphans and the widows; and I became in a state of the utmost joy and happiness, and returned to my former habit of associating with familiars and companions and brothers, and indulging in sport and merriment.—Such were the most wonderful of the events that happened to me in the course of the fourth voyage. But, O my brother, [O Sindibád of the Land,] sup thou with me, and observe thy custom by coming to me to-morrow, when I will inform thee what happened to me and what befell me during the fifth voyage; for it was more wonderful and extraordinary than the preceding voyages.

He then gave orders to present the porter with a hundred pieces of

gold, and the table was spread, and the party supped; after which they went their ways, wondering extremely; each story being more extraordinary than the preceding one. Es-Sindibád the Porter went to his house, and passed the night in the utmost joy and happiness, and in wonder; and when the morning came, and diffused its light and shone, he arose, and performed the morning-prayers, and walked on until he entered the house of Es-Sindibád of the Sea, and wished him good morning. And Es-Sindibád of the Sea welcomed him, and ordered him to sit with him until the rest of his companions came. And they ate and drank, and enjoyed themselves and were merry, and conversation flowed round among them. Then Es-Sindibád of the Sea began his narrative, saying thus:—

THE FIFTH VOYAGE OF ES-SINDIBÁD OF THE SEA.

Know, O my brothers, that when I returned from the fourth voyage, and became immersed in sport and merriment and joy, and had forgotten all that I had experienced, and what had befallen me, and what I had suffered, by reason of my excessive joy at the gain and profit and benefits that I had obtained, my mind again suggested to me to travel, and to divert myself with the sight of the countries of other people, and the islands. So I arose and meditated upon that subject, and bought precious goods, suited for a sea voyage. I packed up the bales, and departed from the city of Baghdád to the city of El-Baṣrah; and, walking along the bank of the river, I saw a great, handsome, lofty vessel, and it pleased me; wherefore I purchased it. Its apparatus was new, and I hired for it a master and

sailors, over whom I set my black slaves and my pages as superintendents, and I embarked in it my bales. And there came to me a company of merchants, who also embarked their bales in it, and paid me hire. We set sail in the utmost joy and happiness, and rejoicing in the prospect of safety and gain, and ceased not to pursue our voyage from island to island and from sea to sea, diverting ourselves with viewing the islands and towns, and landing at them and selling and buying. Thus we continued to do until we arrived one day at a large island destitute of inhabitants. There was no person upon it: it was deserted and desolate; but on it was an enormous white dome, of great bulk; and we landed to amuse ourselves with a sight of it, and, lo, it was a great egg of a rukh'. Now when the merchants had landed, and were diverting themselves with viewing it, not knowing that it was the egg of a rukh', they struck it with stones; whereupon it broke, and there poured down from it a great quantity of liquid, and the young rukh' appeared within it. So they pulled it and drew it forth from the shell, and killed it, and took from it abundance of meat. I was then in the ship, and knew not of it, and they acquainted me not with that which they did. But in the mean time one of the passengers said to me, O my master, arise and divert thyself with the sight of this egg which we imagined to be a dome. I therefore arose to take a view of it, and found the merchants striking the egg. I called out to them, Do not this deed; for the rukh' will come and demolish our ship, and destroy us. But they would not hear my words.

And while they were doing as above related, behold, the sun became concealed from us, and the day grew dark, and there came over us a cloud by which the sky was obscured. So we raised our heads to see what had intervened between us and the sun, and saw that the wings of the rukh' were what veiled from us the sun's light, so that the sky was darkened. And when the rukh' came, and beheld its egg broken, it cried out at us; whereupon its mate, the female bird, came to it, and they flew in circles over the ship, crying out at us with a voice more vehement than thunder. So I called out to the master and the sailors, and said to them, Push off the vessel, and seek safety before we perish. The master therefore hastened, and, the merchants having embarked, he loosed the ship, and we departed from that island. And when the rukh's saw that we had put forth to sea, they absented themselves from us for a while. We proceeded, and made speed, desiring to escape from them, and to quit their

country; but, lo, they had followed us, and they now approached us, each of them having in its claws a huge mass of rock from a mountain; and the male bird threw the rock that he had brought upon us. The master, however, steered away the ship, and the mass of rock missed her by a little space. It descended into the sea by the ship, and the ship went up with us, and down, by reason of the mighty plunging of the rock, and we beheld the bottom of the sea in consequence of its vehement force. Then the mate of the male rukh' threw upon us the rock that she had brought, which was smaller than the former one, and, as destiny had ordained, it fell upon the stern of the ship, and crushed it, making the rudder fly into twenty pieces, and all that was in the ship became submerged in the sea.[62]

I strove to save myself, impelled by the sweetness of life, and God (whose name be exalted!) placed within my reach one of the planks of the ship; so I caught hold of it, and, having got upon it, began to row upon it with my feet, and the wind and the waves helped me forward. The vessel had sunk near an island in the midst of the sea, and destiny cast me, by permission of God (whose name be exalted!), to that island. I therefore landed upon it; but I was at my last breath, and in the state of the dead, from the violence of the fatigue and distress and hunger and thirst that I had suffered. I then threw myself down upon the shore of the sea, and remained lying there a while, until my soul felt at ease, and my heart was tranquillized, when I walked along the island, and saw that it resembled one of the gardens of Paradise. Its trees bore ripe fruits, its rivers were flowing, and its birds were warbling the praises of Him to whom belongeth might and permanence. Upon that island was an abundance of trees and fruits, with varieties of flowers. So I ate of the fruits until I was satiated, and I drank of those rivers until I was satisfied with drink; and I praised God (whose name be exalted!) for this, and glorified Him. I then remained sitting upon the island till evening came, and night approached; whereupon I rose, but I was like a slain man, by reason of the fatigue and fear that I had experienced; and I heard not in that island a voice, nor did I see in it any person.

I slept there without interruption until the morning, and then rose and stood up, and walked among the trees; and I saw a streamlet,[63] by which sat an old man, a comely person, who was clad from the waist downwards with a covering made of the leaves of trees. So I said within myself, Perhaps this old man hath landed upon this island and is one of the shipwrecked persons with whom the vessel fell

to pieces. I then approached him and saluted him, and he returned the salutation by a sign, without speaking; and I said to him, O sheykh, what is the reason of thy sitting in this place? Whereupon he shook his head, and sighed, and made a sign to me with his hand, as though he would say, Carry me upon thy neck, and transport me from this place to the other side of the streamlet. I therefore said within myself, I will act kindly with this person, and transport him to this place to which he desireth to go: perhaps I shall obtain for it a reward [in heaven]. Accordingly I advanced to him, and took him upon my shoulders, and conveyed him to the place that he had indicated to me; when I said to him, Descend at thine ease. But he descended not from my shoulders. He had twisted his legs round

my neck, and I looked at them, and I saw that they were like the hide of the buffalo in blackness and roughness. So I was frightened at him, and desired to throw him down from my shoulders; but he pressed upon my neck with his feet, and squeezed my throat, so that the world became black before my face, and I was unconscious of my existence, falling upon the ground in a fit, like one dead. He then raised his legs, and beat me upon my back and my shoulders; and I suffered violent pain; wherefore I rose with him. He still kept his seat upon my shoulders, and I had become fatigued with bearing him; and he made a sign to me that I should go in among the trees, to the best of the fruits. When I disobeyed him, he inflicted upon me, with his feet, blows more violent than those of whips; and he ceased not to direct me with his hand to every place to which he desired to go, and to that place I went with him. If I loitered, or went leisurely, he beat me; and I was as a captive to him. We went into the midst of the island, among the trees, and he descended not from my shoulders by night nor by day: when he desired to sleep, he would wind his legs round my neck, and sleep a little, and then he would arise and beat me, whereupon I would arise with him quickly, unable to disobey him, by reason of the severity of that which I suffered from him; and I blamed myself for having taken him up, and having had pity on him. I continued with him in this condition, enduring the most violent fatigue, and said within myself, I did a good act unto this person, and it hath become an evil to myself! By Allah, I will never more do good unto any one as long as I live!—I begged of God (whose name be exalted!), at every period and in every hour, that I might die, in consequence of the excessive fatigue and distress that I suffered.

Thus I remained for a length of time, until I carried him one day to a place in the island where I found an abundance of pumpkins, many of which were dry. Upon this I took a large one that was dry, and, having opened its upper extremity, and cleansed it, I went with it to a grape-vine, and filled it with the juice of the grapes. I then stopped up the aperture, and put it in the sun, and left it for some days, until it had become pure wine; and every day I used to drink of it, to help myself to endure the fatigue that I underwent with that obstinate devil; for whenever I was intoxicated by it, my energy was strengthened. So, seeing me one day drinking, he made a sign to me with his hand, as though he would say, What is this? And I answered him, This is something agreeable, that invigorateth the

heart, and dilateth the mind. Then I ran with him, and danced among the trees; I was exhilarated by intoxication, and clapped my hands, and sang, and was joyful. Therefore when he beheld me in this state, he made a sign to me to hand him the pumpkin, that he might drink from it; and I feared him, and gave it to him; whereupon he drank what remained in it, and threw it upon the ground, and, being moved with merriment, began to shake upon my shoulders. He then became intoxicated, and drowned in intoxication; all his limbs, and the muscles of his sides, became relaxed, and he began to lean from side to side upon my shoulders. So when I knew that he was drunk, and that he was unconscious of existence, I put my hand to his feet, and loosed them from my neck. Then I stooped with him, and sat down, and threw him upon the ground. I scarcely believed that I had liberated myself and escaped from the state in which I had been; but I feared him, lest he should arise from his intoxication, and torment me. I therefore took a great mass of stone from among the trees, and, coming to him, struck him upon his head as he lay asleep, so that his flesh became mingled with his blood, and he was killed. May no mercy of God be on him![64]

After that, I walked about the island, with a happy mind, and came to the place where I was before, on the shore of the sea. And I remained upon that island, eating of its fruits, and drinking of the

water of its rivers, for a length of time, and watching to see some vessel passing by me, until I was sitting one day, reflecting upon the events that had befallen me and happened to me, and I said within myself, I wonder if God will preserve me in safety, and if I shall return to my country, and meet my family and my companions. And, lo, a vessel approached from the midst of the roaring sea agitated with waves, and it ceased not in its course until it anchored at that island; whereupon the passengers landed there. So I walked towards them; and when they beheld me, they all quickly approached me and assembled around me, inquiring respecting my state, and the cause of my coming to that island. I therefore acquainted them with my case, and with the events that had befallen me; whereat they wondered extremely. And they said to me, This man who rode upon thy shoulders is called the Old Man of the Sea, and no one ever was beneath his limbs and escaped from him except thee; and praise be to God for thy safety! Then they brought me some food, and I ate until I was satisfied; and they gave me some clothing, which I put on, covering myself decently. After this, they took me with them in the ship; and when we had proceeded days and nights, destiny drove us to a city of lofty buildings, all the houses of which overlooked the sea. That city is called the City of the Apes; and when the night cometh, the people who reside in it go forth from the doors that open upon the sea, and, embarking in boats and ships, pass the night upon the sea, in their fear of the apes, lest they should come down upon them in the night from the mountains.[65]

I landed to divert myself in this city, and the ship set sail without my knowledge. So I repented of my having landed there, remembering my companions, and what had befallen them from the apes, first and afterwards; and I sat weeping and mourning. And thereupon a man of the inhabitants of the city advanced to me and said to me, O my master, it seemeth that thou art a stranger in this country. I therefore replied, Yes: I am a stranger, and a poor man. I was in a ship which anchored at this city, and I landed from it to divert myself in the city, and returned, but saw not the ship.—And he said, Arise and come with us, and embark in the boat; for if thou remain in the city during the night, the apes will destroy thee. So I replied, I hear and obey. I arose immediately, and embarked with the people in the boat, and they pushed it off from the land until they had propelled it from the shore of the sea to the distance of a mile. They passed the night, and I with them; and when the morning came, they returned

in the boat to the city, and landed, and each of them went to his occupation. Such hath been always their custom, every night; and to every one of them who remaineth behind in the city during the night, the apes come, and they destroy him. In the day, the apes go forth from the city, and eat of the fruits in the gardens, and sleep in the mountains until the evening, when they return to the city. And this city is in the furthest parts of the country of the blacks.—Among the most wonderful of the events that happened to me in the treatment that I met with from its inhabitants, was this. A person of the party with whom I passed the night said to me, O my master, thou art a stranger in this country. Art thou skilled in any art with which thou mayest occupy thyself?—And I answered him, No, by Allah, O my brother: I am acquainted with no art, nor do I know how to make any thing. I was a merchant, a person of wealth and fortune, and I had a ship, my own property, laden with abundant wealth and goods; but it was wrecked in the sea, and all that was in it sank, and I escaped not drowning but by the permission of God; for He provided me with a piece of a plank, upon which I placed myself; and it was the means of my escape from drowning.—And upon this the man arose and brought me a cotton bag, and said to me, Take this bag, and fill it with pebbles from this city, and go forth with a party of the inhabitants. I will associate thee with them, and give them a charge respecting thee, and do thou as they shall do. Perhaps thou wilt accomplish that by means of which thou wilt be assisted to make thy voyage, and to return to thy country.

Then that man took me and led me forth from the city, and I picked up small pebbles, with which I filled that bag. And, lo, a party of men came out from the city, and he associated me with them, giving them a charge respecting me, and saying to them, This is a stranger; so take him with you, and teach him the mode of gathering. Perhaps he may gain the means of subsistence, and ye will obtain [from God] a reward and recompense.—And they replied, We hear and obey. They welcomed me, and took me with them, and proceeded, each of them having a bag like mine, filled with pebbles; and we ceased not to pursue our way until we arrived at a wide valley, wherein were many lofty trees, which no one could climb. In that valley were also many apes, which, when they saw us, fled from us, and ascended those trees. Then the men began to pelt the apes with the stones that they had with them in the bags; upon which the apes began to pluck off the fruits of those trees, and to throw them at the

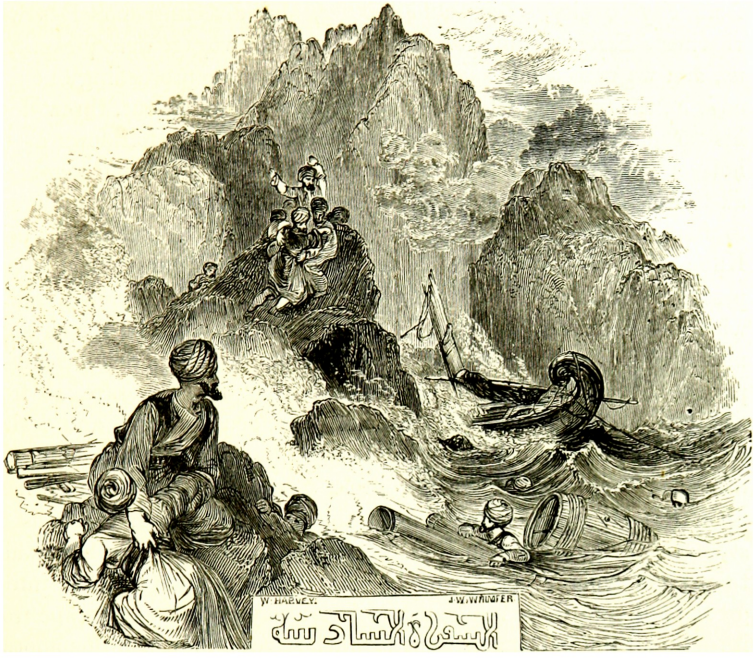
men; and I looked at the fruits which the apes threw down, and, lo, they were cocoa-nuts. Therefore when I beheld the party do thus, I chose a great tree, upon which were many apes, and, advancing to it, proceeded to pelt those apes with stones; and they broke off nuts from the tree and threw them at me. So I collected them as the rest of the party did, and the stones were not exhausted from my bag until I had collected a great quantity. And when the party had ended this work, they gathered together all that was with them, and each of them carried off as many of the nuts as he could.[66] We then returned to the city during the remainder of the day, and I went to the man, my companion, who had associated me with the party, and gave him all that I had collected, thanking him for his kindness. But he said to me, Take these and sell them, and make use of the price. And afterwards he gave me the key of a place in his house, and said to me, Put here these nuts that thou hast remaining with thee, and go forth every day with the party as thou hast done this

day; and of what thou bringest, separate the bad, and sell them, and make use of their price; and the rest keep in thy possession in this place. Perhaps thou wilt accumulate of them what will aid thee to make thy voyage.—So I replied, Thy reward is due from God, whose name be exalted! I did as he told me, and continued every day to fill the bag with stones, and to go forth with the people, and do as they did. They used to commend me, one to another, and to guide me to the tree upon which was abundance of fruit; and I ceased not to lead this life for a length of time, so that I collected a great quantity of good cocoa-nuts, and I sold a great quantity, the price of which became a large sum in my possession. I bought every thing that I saw and that pleased me, my time was pleasant, and my good fortune increased throughout the whole city.

I remained in this state for some time; after which, as I was standing by the seaside, lo, a vessel arrived at that city, and cast anchor by the shore. In it were merchants, with their goods, and they proceeded to sell and buy, and to exchange their goods for cocoa-nuts and other things. So I went to my companion, informed him of the ship that had arrived, and told him that I desired to make the voyage to my country. And he replied, It is thine to determine. I therefore bade him farewell, and thanked him for his kindness to me. Then I went to the ship, and, accosting the master, engaged with him for my passage, and embarked in that ship the cocoa-nuts and other things that I had with me, after which they set sail that same day. We continued our course from island to island and from sea to sea, and at every island at which we cast anchor I sold some of those cocoa-nuts, and exchanged; and God compensated me with more than I had before possessed and lost. We passed by an island in which are cinnamon and pepper,[67] and some persons told us that they had seen, upon every bunch of pepper, a large leaf that shadeth it and wardeth from it the rain whenever it raineth; and when the rain ceaseth to fall upon it, the leaf turneth over from the bunch, and hangeth down by its side.[68] From that island I took with me a large quantity of pepper and cinnamon, in exchange for cocoa-nuts. We passed also by the Island of El-'Asirát,[69] which is that wherein is the Ḳamáree aloes-wood. And after that, we passed by another island, the extent of which is five days' journey, and in it is the Ṣanfee[70] aloes-wood, which is superior to the Ḳamáree; but the inhabitants of this island are worse in condition and religion than the inhabitants of the island of the Ḳamáree aloes-wood; for they love depravity and

the drinking of wines, and know not the call to prayer, nor the act of prayer.[71] And we came after that to the pearl-fisheries; whereupon I gave to the divers some cocoa-nuts, and said to them, Dive for my luck and lot. Accordingly they dived in the bay[72] there, and brought up a great number of large and valuable pearls; and they said to me, O my master, by Allah, thy fortune is good! So I took up into the ship what they had brought up for me, and we proceeded, relying on the blessing of God (whose name be exalted!), and continued our voyage until we arrived at El-Baṣrah, where I landed, and remained a short time. I then went thence to the city of Baghdád, entered my quarter, came to my house, and saluted my family and companions, who congratulated me on my safety. I stored all the goods and commodities that I had brought with me, clothed the orphans and the widows, bestowed alms and gifts, and made presents to my family and my companions and my friends. God had compensated me with four times as much as I had lost, and I forgot what had happened to me, and the fatigue that I had suffered, by reason of the abundance of my gain and profits, and resumed my first habits of familiar intercourse and fellowship.—Such were the most wonderful things that happened to me in the course of the fifth voyage: but sup ye, and to-morrow come again, and I will relate to you the events of the sixth voyage; for it was more wonderful than this.

Then they spread the table, and the party supped; and when they had finished their supper, Es-Sindibád of the Sea gave orders to present Es-Sindibád the Porter with a hundred pieces of gold: so he took them and departed, wondering at this affair. He passed the night in his abode, and when the morning came, he arose and performed the morning-prayers; after which he walked to the house of Es-Sindibád of the Sea, went in to him, and wished him good morning; and Es-Sindibád of the Sea ordered him to sit. He therefore sat with him, and he ceased not to converse with him until the rest of his companions came. And they conversed together, and the servants spread the table, and the party ate and drank, and enjoyed themselves and were merry. Then Es-Sindibád of the Sea began to relate to them the story of the sixth voyage, saying to them,—



THE SIXTH VOYAGE OF ES-SINDIBÁD OF THE SEA.

Know, O my brothers and my friends and my companions, that when I returned from that fifth voyage, and forgot what I had suffered, by reason of sport and merriment and enjoyment and gayety, and was in a state of the utmost joy and happiness, I continued thus until I was sitting one day in exceeding delight and happiness and gayety; and while I sat, lo, a party of merchants came to me, bearing the marks of travel. And upon this I remembered the days of my return from travel, and my joy at meeting my family and companions and friends, and at entering my country; and my soul longed again for travel and commerce. So I determined to set forth. I bought for myself precious, sumptuous goods, suitable for the sea, packed up my bales, and went from the city of Baghdád to the city of El-Baṣrah, where I beheld a large vessel, in which were merchants and great men, and with them were precious goods. I therefore embarked my bales with them in this ship, and we departed in safety from the city

of El-Baṣrah. We continued our voyage from place to place and from city to city, selling and buying, and diverting ourselves with viewing different countries. Fortune and the voyage were pleasant to us, and we gained our subsistence, until we were proceeding one day, and, lo, the master of the ship vociferated and called out, threw down his turban, slapped his face, plucked his beard, and fell down in the hold of the ship by reason of the violence of his grief and rage. So all the merchants and other passengers came together to him and said to him, O master, what is the matter? And he answered them, Know, O company, that we have wandered from our course, having passed forth from the sea in which we were, and entered a sea of which we know not the routes; and if God appoint not for us some means of effecting our escape from this sea, we all perish: therefore pray to God (whose name be exalted!) that He may save us from this case. Then the master arose and ascended the mast, and desired to loose the sails; but the wind became violent upon the ship, and drove her back, and her rudder broke near a lofty mountain; whereupon the master descended from the mast, and said, There is no strength nor power but in God, the High, the Great! No one is able to prevent what is predestined! By Allah, we have fallen into a great peril, and there remaineth to us no way of safety or escape from it!—So all the passengers wept for themselves: they bade one another farewell, because of the expiration of their lives, and their hope was cut off. The vessel drove upon that mountain, and went to pieces; its planks were scattered, and all that was in it was submerged; the merchants fell into the sea, and some of them were drowned, and some caught hold upon that mountain, and landed upon it.

I was of the number of those who landed upon the mountain; and, lo, within it was a large island.[73] By it were many vessels broken in pieces, and upon it were numerous goods, on the shore of the sea, of the things thrown up by the sea from the ships that had been wrecked, and the passengers of which had been drowned. Upon it was an abundance, that confounded the reason and the mind, of commodities and wealth that the sea cast upon its shores. I ascended to the upper part of the island, and walked about it, and I beheld in the midst of it a stream of sweet water, flowing forth from beneath the nearest part of the mountain, and entering at the furthest part of it, on the opposite side [of the valley].[74] Then all the other passengers went over that mountain to [the interior of] the island, and dispersed themselves about it, and their reason was confounded at that

which they beheld. They became like madmen in consequence of what they saw upon the island, of commodities and wealth lying on the shore of the sea. I beheld also in the midst of the above-mentioned stream an abundance of various kinds of jewels and minerals, with jacinths and large pearls, suitable to Kings. They were like gravel in the channels of the water which flowed through the fields; and all the bed of that stream glittered by reason of the great number of minerals and other things that it contained. We likewise saw on that island an abundance of the best kind of Ṣanfee[75] aloes-wood, and Ḳamáree aloes-wood. And in that island is a gushing spring of crude ambergris, which floweth like wax over the side of that spring through the violence of the heat of the sun, and spreadeth upon the sea-shore,[76] and the monsters of the deep[77] come up from the sea and swallow it, and descend with it into the sea; but it becometh hot in their stomachs, therefore they eject it from their mouths into the sea, and it congealeth on the surface of the water. Upon this, its colour and its qualities become changed, and the waves cast it up on the shore of the sea: so the travellers and merchants who know it take it and sell it. But as to the crude ambergris that is not swallowed, it floweth over the side of that fountain, and congealeth upon the ground; and when the sun shineth upon it, it melteth, and from it the odour of the whole of that valley becometh like the odour of musk. Then, when the sun withdraweth from it, it congealeth again. The place wherein is this crude ambergris no one can enter: no one can gain access to it: for the mountain surroundeth that island.[78]

We continued to wander about the island, diverting ourselves with the view of the good things which God (whose name be exalted!) had created upon it, and perplexed at our case, and at the things that we beheld, and affected with violent fear. We had collected upon the shore of the sea a small quantity of provisions, and we used it sparingly, eating of it every day, or two days, only one meal, dreading the exhaustion of our stock, and our dying in sorrow, from the violence of hunger and fear. Each one of us that died we washed, and shrouded in some of the clothes and linen which the sea cast upon the shore of the island; and thus we did until a great number of us had died, and there remained of us but a small party, who were weakened by a colic occasioned by the sea. After this, we remained a short period, and all my associates and companions died, one after another, and each of them who died we buried. Then I was alone on

that island, and there remained with me but little of the provisions, after there had been much. So I wept for myself, and said, Would that I had died before my companions, and that they had washed me and buried me! There is no strength nor power but in God, the High, the Great!—And I remained a short time longer; after which I arose and dug for myself a deep grave on the shore of the island, and said within myself, When I fall sick, and know that death hath come to me, I will lie down in this grave, and die in it, and the wind will blow the sand upon me, and cover me; so I shall become buried in it.[79] I blamed myself for my little sense, and my going forth from my country and my city, and my voyaging to foreign countries, after what I had suffered in the first instance, and the second and the third and the fourth and the fifth; and when I had not performed one of my voyages without suffering in it horrors and distresses more troublesome and more difficult than the horrors preceding. I believed not that I could escape and save myself, and repented of undertaking sea-voyages, and of my returning to this life when I was not in want of wealth, but had abundance, so that I could not consume what I had, nor spend half of it during the rest of my life; having enough for me, and more than enough.

Then I meditated in my mind, and said, This river must have a beginning and an end, and it must have a place of egress into an inhabited country. The right plan in my opinion will be for me to construct for myself a small raft,[80] of sufficient size for me to sit upon it, and I will go down and cast it upon this river, and depart on it. If I find safety, I am safe, and escape, by permission of God (whose name be exalted!); and if I find no way of saving myself, it will be better for me to die in this river than in this place.[81]—And I sighed for myself. Then I arose and went and collected pieces of wood that were upon that island, of Ṣanfee[82] and Ḳamáree aloes-wood, and bound them upon the shore of the sea with some of the ropes of the ships that had been wrecked; and I brought some straight planks, of the planks of the ships, and placed them upon those pieces of wood. I made the raft to suit the width of the river, less wide than the latter, and bound it well and firmly; and, having taken with me some of those minerals and jewels and goods, and of the large pearls that were like gravel, as well as other things that were upon the island, and some of the crude, pure, excellent ambergris, I put them upon that raft, with all that I had collected upon the island, and took with me what remained of the provisions. I then launched the raft

upon the river, made for it two pieces of wood like oars, and acted in accordance with the following saying of one of the poets:—

Depart from a place wherein is oppression, and leave the house to tell its builder's fate;
For thou wilt find, for the land that thou quittest, another; but no soul wilt thou find to replace thine own.
Grieve not on account of nocturnal calamities; since every affliction will have its end;
And he whose death is decreed to take place in one land will not die in any land but that.
Send not thy messenger on an errand of importance; for the soul hath no faithful minister save itself.

I departed upon the raft along the river, meditating upon what might be the result of my case, and proceeded to the place where the river entered beneath the mountain. I propelled the raft into that place, and became in intense darkness within it, and the raft continued to carry me in with the current to a narrow place beneath the mountain, where the sides of the raft rubbed against the sides of the channel of the river, and my head rubbed against the roof of the channel. I was unable to return thence, and I blamed myself for that which I had done, and said, If this place become narrower to the raft, it will scarcely pass through it, and it cannot return: so I shall perish in this place in sorrow, inevitably! I threw myself upon my face on the raft, on account of the narrowness of the channel of the river, and ceased not to proceed, without knowing night from day, by reason of the darkness in which I was involved beneath that mountain, together with my terror and fear for myself lest I should perish. In this state I continued my course along the river, which sometimes widened and at other times contracted; but the intensity of the darkness wearied me excessively, and slumber overcame me in consequence of the violence of my distress. So I lay upon my face on the raft, which ceased not to bear me along while I slept, and knew not whether the time was long or short.[83]

At length I awoke, and found myself in the light; and, opening my eyes, I beheld an extensive tract, and the raft tied to the shore of an island, and around me a company of Indians and [people like] Abyssinians. When they saw that I had risen, they rose and came to me, and spoke to me in their language; but I knew not what they said, and imagined that it was a dream, and that this occurred in sleep, by reason of the violence of my distress and vexation. And when they spoke to me and I understood not their speech, and

returned them not an answer, a man among them advanced to me, and said to me, in the Arabic language, Peace be on thee, O our brother! What art thou, and whence hast thou come, and what is the cause of thy coming to this place? We are people of the sown lands and the fields, and we came to irrigate our fields and our sown lands, and found thee asleep on the raft: so we laid hold upon it, and tied it here by us, waiting for thee to rise at thy leisure. Tell us then what is the cause of thy coming to this place.—I replied, I conjure thee by Allah, O my master, that thou bring me some food; for I am hungry; and after that, ask of me concerning what thou wilt. And thereupon he hastened, and brought me food, and I ate until I was satiated and was at ease, and my fear subsided, my satiety was abundant, and my soul returned to me. I therefore praised God (whose name be exalted!) for all that had occurred, rejoicing at my having passed forth from that river, and having come to these people; and I told them of all that had happened to me from beginning to end, and of what I had experienced upon that river, and of its narrowness. They then talked together, and said, We must take him with us and present him to our King, that he may acquaint him with what hath

happened to him. Accordingly they took me with them, and conveyed with me the raft, together with all that was upon it, of riches and goods, and jewels and minerals, and ornaments of gold, and they took me in to their King, who was the King of Sarandeeb,[84] and acquainted him with what had happened; whereupon he saluted me and welcomed me, and asked me respecting my state, and respecting the events that had happened to me. I therefore acquainted him with all my story, and what I had experienced, from first to last; and the King wondered at this narrative extremely, and congratulated me on my safety. Then I arose and took forth from the raft a quantity of the minerals and jewels, and aloes-wood and crude ambergris, and gave it to the King; and he accepted it from me, and treated me with exceeding honour, lodging me in a place in his abode. I associated with the best and the greatest of the people, who paid me great respect, and I quitted not the abode of the King.[85]

The island of Sarandeeb is under the equinoctial line;[86] its night being always twelve hours, and its day also twelve hours. Its length is eighty leagues; and its breadth, thirty; and it extendeth largely between a lofty mountain and a deep valley. This mountain is seen from a distance of three days, and it containeth varieties of jacinths, and different kinds of minerals, and trees of all sorts of spices, and its surface is covered with emery, wherewith jewels are cut into shape: in its rivers also are diamonds, and pearls are in its valleys. I ascended to the summit of the mountain, and diverted myself with a view of its wonders, which are not to be described; and afterwards I went back to the King, and begged him to give me permission to return to my country.[87] He gave me permission after great pressing, and bestowed upon me an abundant present from his treasuries; and he gave me a present and a sealed letter, saying to me, Convey these to the Khaleefeh Hároon Er-Rasheed, and give him many salutations from us. So I replied, I hear and obey. Then he wrote for me a letter on skin of the kháwee,[88] which is finer than parchment, of a yellowish colour; and the writing was in ultramarine. And the form of what he wrote to the Khaleefeh was this:—Peace be on thee, from the King of India, before whom are a thousand elephants,[89] and on the battlements of whose palace are a thousand jewels. To proceed: we have sent to thee a trifling present: accept it then from us. Thou art to us a brother and sincere friend, and the affection for you that is in our hearts is great: therefore favour us by a reply. The present is not suited to thy dignity; but we beg of thee, O brother, to accept

it graciously. And peace be on thee!—And the present was a cup of ruby, a span high, the inside of which was embellished with precious pearls; and a bed covered with the skin of the serpent that swalloweth the elephant, which skin hath spots, each like a piece of gold, and whosoever sitteth upon it never becometh diseased;[90] and a hundred thousand mithḳáls of Indian aloes-wood; and a slave-girl like the shining full-moon. Then he bade me farewell, and gave a charge respecting me to the merchants and the master of the ship.

So I departed thence, and we continued our voyage from island to island and from country to country until we arrived at Baghdád, whereupon I entered my house, and met my family and my brethren; after which I took the present, with a token of service from myself for the Khaleefeh. On entering his presence, I kissed his hand, and placed before him the whole, giving him the letter; and he read it, and took the present, with which he was greatly rejoiced, and he treated me with the utmost honour. He then said to me, O Sindibád, is that true which this King hath stated in his letter? And I kissed the ground, and answered, O my lord, I witnessed in his kingdom much more than he hath mentioned in his letter. On the day of his public appearance, a throne is set for him upon a huge elephant, eleven cubits high, and he sitteth upon it, having with him his chief officers and pages and guests, standing in two ranks, on his right and on his left. At his head standeth a man having in his hand a golden javelin, and behind him a man in whose hand is a great mace of gold, at the top of which is an emerald a span in length, and of the thickness of a thumb. And when he mounteth, there mount at the same time with him a thousand horsemen clad in gold and silk; and as the King proceedeth, a man before him proclaimeth, saying, This is the King of great dignity, of high authority! And he proceedeth to repeat his praises in terms that I remember not, at the end of his panegyric saying, This is the King the owner of the crown the like of which neither Suleymán nor the Mihráj possessed! Then he is silent; and one behind him proclaimeth, saying, He will die! Again I say, He will die! Again I say, He will die!—And the other saith, Extolled be the perfection of the Living who dieth not![91] —Moreover, by reason of his justice and good government and intelligence, there is no Ḳáḍee in his city; and all the people of his country distinguish the truth from falsity.—And the Khaleefeh wondered at my words, and said, How great is this King! His letter hath shewn me this; and as to the greatness of his dominion, thou

hast told us what thou hast witnessed. By Allah, he hath been endowed with wisdom and dominion!—Then the Khaleefeh conferred favours upon me, and commanded me to depart to my abode. So I came to my house, and gave the legal and other alms, and continued to live in the same pleasant circumstances as at present. I forgot the arduous troubles that I had experienced, discarded from my heart the anxieties of travel, rejected from my mind distress, and betook myself to eating and drinking, and pleasures and joy.

And when Es-Sindibád of the Sea had finished his story, every one who was present wondered at the events that had happened to him. He then ordered his treasurer to give to Es-Sindibád of the Land a hundred pieces of gold, and commanded him to depart, and to return the next day with the boon-companions, to hear his seventh story. So the porter went away happy to his abode, and on the morrow he was present with all the boon-companions; and they sat according to their usual custom, and employed themselves in eating and drinking and enjoyment until the end of the day, when Es-Sindibád of the Sea made a sign to them that they should hear his seventh story, and said,—

THE SEVENTH VOYAGE OF ES-SINDIBÁD OF THE SEA.

When I relinquished voyaging, and the affairs of commerce, I said within myself, What hath happened to me sufficeth me. And my time was spent in joy and pleasures. But while I was sitting one day, the door was knocked: so the door-keeper opened, and a page of the Khaleefeh entered and said, The Khaleefeh summoneth thee. I therefore went with him to his majesty, and kissed the ground before him and saluted him, whereupon he welcomed me and treated me with honour; and he said to me, O Sindibád, I have an affair for thee to perform. Wilt thou do it?—So I kissed his hand, and said to him, O my lord, what affair hath the master for the slave to perform? And he answered me, I desire that thou go to the King of Sarandeeb, and convey to him our letter and our present; for he sent to us a present and a letter. And I trembled thereat, and replied, By Allah the Great, O my lord, I have taken a hatred to voyaging;

and when a voyage on the sea, or any other travel, is mentioned to me, my joints tremble, in consequence of what hath befallen me and what I have experienced of troubles and horrors, and I have no desire for that whatever. Moreover I have bound myself by an oath not to go forth from Baghdád.—Then I informed the Khaleefeh of all that had befallen me from first to last; and he wondered exceedingly, and said, By Allah the Great, O Sindibád, it hath not been heard from times of old that such events have befallen any one as have befallen thee, and it is incumbent on thee that thou never mention the subject of travel. But for my sake thou wilt go this time, and convey our present and our letter to the King of Sarandeeb; and thou shalt return quickly if it be the will of God (whose name be exalted!), that we may no longer have a debt of favour and courtesy to the King.—So I replied that I heard and obeyed, being unable to oppose his command. He then gave me the present and the letter, with money for my expenses, and I kissed his hand and departed from him.

I went from Baghdád to the sea, and embarked in a ship, and we proceeded days and nights, by the aid of God (whose name be exalted!), until we arrived at the island of Sarandeeb, and with us were many merchants. As soon as we arrived, we landed at the city, and I took the present and the letter, and went in with them to the King, and kissed the ground before him. And when he saw me, he said, A friendly welcome to thee, O Sindibád! By Allah the Great, we have longed to see thee, and praise be to God who hath shewn us thy face a second time!—Then he took me by my hand, and seated me by his side, welcoming me, and treating me with familiar kindness, and he rejoiced greatly. He began to converse with me, and addressed me with courtesy, and said, What was the cause of thy coming to us, O Sindibád? So I kissed his hand, and thanked him, and answered him, O my lord, I have brought thee a present and a letter from my master the Khaleefeh Hároon Er-Rasheed. I then offered to him the present and the letter, and he read the letter, and rejoiced at it greatly. The present was a horse worth ten thousand pieces of gold, with its saddle adorned with gold set with jewels; and a book, and a sumptuous dress, and a hundred different kinds of white cloths of Egypt, and silks of Es-Suweys[92] and El-Koofeh and Alexandria, and Greek carpets, and a hundred menns of silk and flax, and a wonderful, extraordinary cup of crystal, in the midst of which was represented the figure of a lion with a man kneeling before him and having drawn an arrow in his bow with his utmost force, and also the table of

Suleymán the son of Dáood, on whom be peace![93] And the contents of the letter were as follows:—Peace from the King Er-Rasheed, strengthened by God (who hath given to him and to his ancestors the rank of the noble, and wide-spread glory), on the fortunate Sulṭán. To proceed: thy letter hath reached us, and we rejoiced at it; and we have sent the book [entitled] the Delight of the Intelligent, and the Rare Present for Friends;[94] together with varieties of royal rarities; therefore do us the favour to accept them: and peace be on thee!—Then the King conferred upon me abundant presents, and treated me with the utmost honour; so I prayed for him, and thanked him for his beneficence; and some days after that, I begged his permission to depart; but he permitted me not save after great pressing. Thereupon I took leave of him, and went forth from his city, with merchants and other companions, to return to my country, without any desire for travel or commerce.

We continued our voyage until we had passed many islands; but in the midst of our course over the sea, there appeared to us a number of boats, which surrounded us, and in them were men like devils, having, in their hands, swords and daggers, and equipped with coats of mail, and arms and bows. They smote us, and wounded and slew those of us how opposed them, and, having taken the ship with its contents, conveyed us to an island, where they sold us as slaves, for the smallest price. But a rich man purchased me, and took me into his house, fed me and gave me to drink, and clad me and treated me in a friendly manner. So my soul was tranquillized, and I rested a little. Then, one day, he said to me, Dost thou not know any art or trade? I answered him, O my lord, I am a merchant: I know nothing but traffic. And he said, Dost thou know the art of shooting with the bow and arrow?—Yes, I answered: I know that. And thereupon he brought me a bow and arrows, and mounted me behind him upon an elephant: then he departed at the close of night, and, conveying me among some great trees, came to a lofty and firm tree, upon which he made me climb; and he gave me the bow and arrows, saying to me, Sit here now, and when the elephants come in the daytime to this place, shoot at them with the arrows: perhaps thou wilt strike one of them; and if one of them fall, come to me and inform me. He then left me and departed; and I was terrified and frightened. I remained concealed in the tree until the sun rose; when the elephants came forth wandering about among the trees, and I ceased not to discharge my arrows till I shot one of them. I therefore went

in the evening to my master, and informed him; and he was delighted with me, and treated me with honour; and he went and removed the slain elephant.

In this manner I continued, every day shooting one, and my master coming and removing it, until, one day, I was sitting in the tree, concealed, and suddenly elephants innumerable came forth, and I heard the sounds of their roaring and growling, which were such that I imagined the earth trembled beneath them. They all surrounded the tree in which I was sitting, their circuit being fifty cubits,

and a huge elephant, enormously great, advanced and came to the tree, and, having wound his trunk around it, pulled it up by the roots, and cast it upon the ground. I fell down senseless among the elephants, and the great elephant, approaching me, wound his trunk around me, raised me on his back, and went away with me, the other elephants accompanying. And he ceased not to proceed with me, while I was absent from the world, until he had taken me into a place, and thrown me from his back, when he departed, and the other elephants followed him. So I rested a little, and my terror subsided; and I found myself among the bones of elephants. I knew therefore that this was the burial-place of the elephants, and that that elephant had conducted me to it on account of the teeth.[95]

I then arose, and journeyed a day and a night until I arrived at the house of my master, who saw me changed in complexion by fright and hunger. And he was rejoiced at my return, and said, By Allah, thou hast pained our heart; for I went and found the tree torn up, and I imagined that the elephants had destroyed thee. Tell me, then, how it happened with thee.—So I informed him of that which had befallen me; whereat he wondered greatly, and rejoiced; and he said to me, Dost thou know that place? I answered, Yes, O my master. And he took me, and we went out, mounted on an elephant, and proceeded until we came to that place; and when my master beheld those numerous teeth, he rejoiced greatly at the sight of them; and he carried away as much as he desired, and we returned to the house. He then treated me with increased favour, and said to me, O my son, thou hast directed us to a means of very great gain. May God then recompense thee well! Thou art freed for the sake of God, whose name be exalted! These elephants used to destroy many of us on account of [our seeking] these teeth; but God hath preserved thee from them, and thou hast profited us by these teeth to which thou hast directed us.—I replied, O my master, may God free thy neck from the fire [of Hell]! And I request of thee, O my master, that thou give me permission to depart to my country.—Yes, said he: thou shalt have that permission: but we have a fair, on the occasion of which the merchants come to us and purchase the teeth of these elephants of us. The time of the fair is now near; and when they have come to us, I will send thee with them, and will give thee what will convey thee to thy country.—So I prayed for him and thanked him; and I remained with him treated with respect and honour.

Then, some days after this, the merchants came as he had said,

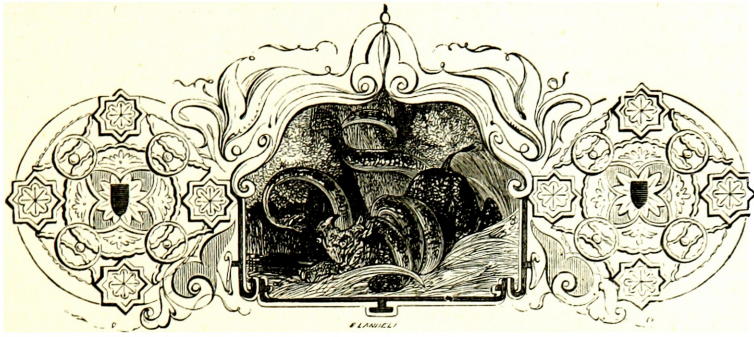
and bought and sold and exchanged; and when they were about to depart, my master came to me, and said, The merchants are going: therefore arise that thou mayest depart with them to thy country. Accordingly I arose, determined to go with them. They had bought a great quantity of those teeth, and packed up their loads, and embarked them in the ship; and my master sent me with them. He paid for me the money for my passage in the ship, together with all that was required of me, and gave me a large quantity of goods. And we pursued our voyage from island to island until we had crossed the sea and landed on the shore, when the merchants took forth what was with them, and sold. I also sold what I had at an excellent rate; and I purchased some of the most elegant of things suited for presents, and beautiful rarities, with every thing that I desired. I likewise bought for myself a beast to ride, and we went forth, and crossed the deserts from country to country until I arrived at Baghdád; when I went in to the Khaleefeh, and, having given the salutation, and kissed his hand, I informed him of what had happened and what had befallen me; whereupon he rejoiced at my safety, and thanked God (whose name be exalted!); and he caused my story to be written in letters of gold. I then entered my house, and met my family and my brethren.—This is the end of the history of the events that happened to me during my voyages; and praise be to God, the One, the Creator, the Maker!

THE CONCLUSION OF THE STORY OF ES-SINDIBÁD OF THE SEA AND ES-SINDIBÁD OF THE LAND.

And when Es-Sindibád of the Sea had finished his story, he ordered his servant to give to Es-Sindibád of the Land a hundred pieces of gold, and said to him, How now, O my brother? Hast thou heard of the like of these afflictions and calamities and distresses, or have such troubles as have befallen me befallen any one else, or hath any one else suffered such hardships as I have suffered? Know then that these pleasures are a compensation for the toil and humiliations that I have experienced.—And upon this, Es-Sindibád of the Land advanced, and kissed his hands, and said to him, O my lord, by Allah, thou hast undergone great horrors, and hast deserved these abundant favours: continue then, O my lord, in joy and security;

for God hath removed from thee the evils of fortune; and I beg of God that He may continue to thee thy pleasures, and bless thy days. —And upon this, Es-Sindibád of the Sea bestowed favours upon him, and made him his boon-companion; and he quitted him not by night nor by day as long as they both lived.

Praise be to God, the Mighty, the Omnipotent, the Strong, the Eminent in power, the Creator of the heaven and the earth, and of the land and the seas![96]



NOTES TO CHAPTER TWENTIETH.

NOTE 1. Before I considered the composition of this story, it appeared to me utterly incredible that one person, or even two or three, could have composed the greater portion of a series of tales so numerous and so varied as those of the Thousand and One Nights. But my opinion was changed when I found that nearly every one of the most wonderful incidents occurring in the voyages of Es-Sindibád of the Sea was described in other Arabic works, and when I considered that, these works being professedly scientific, it would be unreasonable to entertain the slightest suspicion that their authors borrowed from a tale of fiction. Thus I discovered that one of the tales which seemed to have required in its composer the greatest power of imagination did in reality require very little of this faculty, and that the merit of the composition lay not so much in the matter, as in the manner. I obtained also a confirmation of De Sacy's opinion (which some learned men have doubted), that the story of the voyages of Es-Sindibád is a "roman vraiment arabe d'origine," and not "the Book of Es-Sindibád" mentioned in the passage relating to the Hezár Afsáneh in the Golden Meadows of El-Mes'oodee. May not most of the tales of the Thousand and One Nights have been composed in the same manner as the one which I now endeavour to illustrate?

Of the age in which this story was composed, I can offer no certain evidence; but I see no reason to think it older than most of the tales in the present work. It is evidently founded upon the exaggerated reports of a variety of travellers, and almost all these reports I find related in the "'Ajáïb el-Makhlooḳát" of El-Ḳazweenee and the "Khareedet el-'Ajáïb" of Ibn-El-Wardee. The former author flourished in the latter half of the thirteenth century, and the latter died about the middle of the fourteenth. I am unable to discover whether the "travellers' lies" here alluded to have been recorded by earlier writers; but considering the popularity of the two works above mentioned, I think it probable that they were the mines from which the author of the voyages of Es-Sindibád of the Sea drew most of the materials for the composition of this tale.

Mr. Hole's ingenious and admirable illustrations of this story, which, he observes,

"may be not unjustly denominated 'the Arabian Odyssey,' . . . if small things may be compared with great," are well known; and I shall often avail myself of them in the present series of notes; but not so amply as I should have done had I not traced almost all the marvels of the tale to their proper Arabian sources.—Here I must also mention a learned and instructive article on the Thousand and One Nights in No. 47 of the Foreign Quarterly Review. The writer of that article (the perusal of which has afforded me much gratification [1]), alluding to the voyages of Es-Sindibád, observes, that a singular poem, which has escaped the notice of Hole, contains some highly curious coincidences with these voyages and with some other portions of the Arabian Nights. "They tend at the same time," he adds, "to prove the antiquity of these particular stories, as it is improbable that the eastern story-tellers should have been indebted to the writer of a German metrical romance of the twelfth century. The romance alluded to is Duke Ernest of Bavaria. It was composed in German Rhyme by Henry of Veldeck, who flourished about 1160; and a Latin poem on the same subject, by one Odo, appeared about the same time. A prose version of the outlines of the story is still popular in Germany. In this singular romance we find the aëronautic excursion in the second voyage of Sindbad, with no material variation; the pigmies and cranes as well as the adventure borrowed from the Odyssey in the third voyage; and the subterraneous voyage in the sixth. We have likewise the magnetic mountain, occurring in the story of the Third Calender, which has also been transplanted into the miraculous legend of the Irish Saint, Brandanus."—It will be seen, however, that the incidents in Es-Sindibád's Voyages here alluded to, and many more, occur in other works; and I think it may be reasonably inferred, that they were subjects of common report in the East long before they were introduced into the present collection.

In the translation, I have occasionally deviated from the Cairo edition, following, in cases which will be pointed out in the notes, the Breslau edition of the Thousand and One Nights, the Calcutta edition of the first two hundred Nights, and an edition of the story of Es-Sindibád in the original Arabic appended by the learned M. Langlès to Savary's Grammaire de la Langue Arabe, and also published in a separate form, accompanied by a faithful version in French. [I have carefully compared with Mr. Lane's translation and notes the text of the story of Es-Sindibád in the complete edition of the Thousand and One Nights printed at Calcutta, without, however, finding various readings of any importance. The edition referred to was not published at the time this translation was made. I may add that it was printed from an Egyptian MS., and that it agrees throughout, substantially, with the Cairo edition. But the style is inferior to that of the latter.—Ed.]

Note 2. In Langlès' edition, and the Calcutta edition of the first two hundred Nights, the porter is called "El-Hindibád." The etymology of this name, and of "Es-Sindibád," I must leave in doubt. If the former be the name by which the author of the tale called the porter, I conclude that he derived the two names, respectively, from "El-Hind" and "Es-Sind," the former of which is the appellation of the main portion of India; and the latter, that of Western India. "Es-Sindibád" is a name which not unfrequently occurs in Arabian tales.

Note 3. See Note 30 to the Introduction, and Note 1 to Chapter ix.

Note 4. See Note 19 to Chapter xviii.

Note 5. The "keerawán," more commonly, and I believe more properly, called

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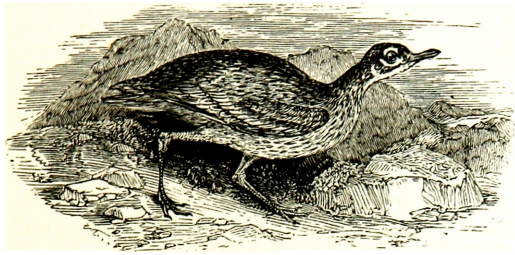
[1] I must say the same of a very able article in No. 64 of the London and Westminster Review; as the writer has reproved me for not noticing at all the encouragements of my critics, and not sufficiently their objections. By my silence on the former subject, I have incurred the very imputation which I desired, by that silence, to avoid. Some of the objections I cannot conveniently and fully remark upon until the completion of my work.



"karawán," is the stone-curlew, or charadrius œdicnemus of Linnæus. The following extract from the Encyclopædia Britannica, art. "Charadrius," appears to be a good account of this bird. "Hasselquist informs us, that this bird is also met with in Lower Egypt, in the acacia groves, near the villages of Abusir [Aboo-Ṣeer] and Sackhara [Saḳḳárah], near the sepulchres of the ancient Egyptians, and in the deserts. The Arabians call it Kervan [karawán]. It has a shrill voice, somewhat resembling that of the black woodpecker, which it raises and lowers successively, uttering agreeable notes. The Turks and Egyptians value it much, if they can get it alive; and keep it in a cage for the sake of its singing. Its flesh is hard, and of a very good taste, inclined to aromatic. It is a very voracious bird, catching and devouring rats and mice, which abound in Egypt. It seldom drinks; and when taken young, and kept in a cage in Egypt, they give it no water for several months, but feed it with fresh meat macerated in water, which it devours very greedily. It is found in deserts, and is therefore accustomed to be without water."

NOTE 6. In the latter hemistich of this verse I follow the Breslau edition.

NOTE 7. "The day of death is better than the day of birth, because nothing is wanted after the day of death, and the contrary is the case with respect to the day of birth. And a living dog is better than a dead lion, because the uses of the lion end with his death: so the living dog is better than he, because advantage may be hoped for from him. And the grave that hideth the poor man is better than the palace, in which a man is in want." (Marginal note by my sheykh.)—The first saying is from Ecclesiastes, ch. vii. v. 1; and the second, from the same book, ch. ix. v. 4. The third saying, in Langlès' edition, and in the Calcutta edition of the first two hundred Nights, is, "the grave is better than poverty:" but I do not know any saying of Solomon in the Bible agreeing with either reading.

NOTE 8.—*The Fish mistaken for an Island.* The origin of this first marvel related by Es-Sindibád of the Sea I find in El-Ḳazweenee's "'Ajáïb el-Makhlooḳát." In his account of animals of the water, he says, "The *tortoise* ('sulaḥfáh,' also written 'sulaḥfà,' &c.,) is a sea and land animal. As to the sea-tortoise, it is very enormous, so that the people of the ship imagine that it is an island. One of the merchants hath related, saying, 'We found in the sea an island elevated above the water, having upon it green plants; and we went forth to it, and dug [holes for fire] to cook; whereupon the island moved, and the sailors said, Come ye to your place; for it is a tortoise, and the heat of the fire hath hurt it; lest it carry you away!—By reason of the enormity of its body,' saith he, [i. e. the narrator above mentioned,] 'it was as though it were an island; and earth collected upon its back in the length of time, so that it became like land, and produced plants.'"

Though the above is so apposite, I am tempted to copy from Hole's work (pages 22

and 23) the following quotation from Milton, who mentions the Leviathan as "that sea-beast"

> ——— —— which God of all his works
> Created hugest that swim the ocean flood.
> Him haply slumbering on the Norway foam,
> The pilot of some small night-foundered skiff,
> Deemin some island, oft, as seamen tell,
> With fixed anchor in his scaly rind,
> Moors by his side." P. L., B. i.

and another (in pages 253 and 254) from Olaus Magnus:—

"Habet etiam Cetus super corium suum superficiem tanquam sabulum quod est juxta littus maris: unde plerumque elevato dorso suo super undas a navigantibus nihil aliud creditur esse quam insula. Itaque nautæ ad illum appellunt et super eum descendunt, inque ipsum palos figunt, naves alligant, focos pro cibis coquendis accendunt: donec tandem cetus sentiens ignem sese in profundum mergat, atque in ejus dorso manentes, nisi funibus à navi protesis se liberare queant, submergantur." (L. xxi. c. 25.)

Pliny, as Hole suggests, may have been "the general source of these sea-monsters."

NOTE 9. Thus this title is pronounced and written by the Arabs. In my original, and in the Breslau edition, it is written "El-Mahraján." It is a corruption of the Indian title "Maha Rája," or "Great King." The situation of the kingdom of the Mihráj will presently be considered.

NOTE 10.—*On the Sea-Horse.* Here I have abridged a little.—"The Water-Horse," says El-Ḳazweenee, in his account of animals of the water, "is like the land-horse, save that he is larger in the mane and tail, and more handsome in colour; and his hoof is cloven, like the hoof of the wild ox (baḳar el-waḥsh, a species of bovine antelope), and his size is smaller than that of the land-horse, but larger than that of the ass, by a little." He adds that sometimes a foal is produced having a water-horse for its sire and a land-mare for its dam, and that it is of extreme excellence and beauty; and he mentions an instance (similar to what is related in the Thousand and One Nights): the water-horse, in this case, was black, with white spots like pieces of silver. He also states that it is found in the Nile; and it is evident from this that the well-known hippopotamus is the animal thus incorrectly described, and which has suggested the fable here related.

NOTE 11. Here again I abridge a little.

NOTE 12.—*On the Island of the* Mihráj, *and some other Islands in the Seas of China and India.* I shall here endeavour to determine the positions of several islands in the Seas of China and India, including, among these islands, that of the Mihráj. After having commenced with one of which the position is most easily ascertained, I shall pass on to others which are mentioned in the story that I am illustrating, and on subsequent occasions I shall refer the reader to this note.

In the "Accounts of India and China by two Mohammadan Travellers in the ninth Century," we are told (in page 3 of the English translation) that among the islands of the Sea of [El-] Harkend [a name given both to the Sea of China and to a part of that of India], towards Sarendeeb [or Ceylon], one "is called Ramni, and is under several princes; being eight or nine hundred leagues in dimension. [Afterwards, in page 61, this island is mentioned by the name of Rahmi, and is said to be eight hundred leagues in *compass.*] Here," it is added, "are gold-mines, and particularly those called Fansur (or Fanfur?); as also an excellent sort of Camphire."—It appears hence, beyond a doubt, that the island called by the Arab geographers "Ráminee," "Rámin," "Rámee," &c., is *Sumatra*, the Java Minor of Marco Polo, described by him (book iii. ch. 16,) as two thousand miles in circuit (which appears to be near the truth), and as

containing eight kingdoms, governed by so many kings; one of which kingdoms is called by him Fansur, or Fanfur,[2] and said to contain the best kind of camphor, much superior in quality to any other. This kingdom, and five of the others, Marco Polo visited; and he remained in one of the ports of the island five months: his authority therefore, which is in general good, is in this case especially so.—El-Kazweenee says that in the island of Rámin,[3] in the Sea of China, are a naked people, whose language is not understood: for it is like whistling. He adds that they shun mankind, that the height of one of them is four spans, that on their faces is red downy hair, and that they climb up trees; and he states that in it are the camphor-tree, brasil-wood, and the Indian cane, and likewise the rhinoceros, and buffaloes without tails.

The next island of which I shall consider the position is that which is called in the works of the Arab geographers "Zánij," "Zálij," "Zábij," "Ránij."[4] "Rálij," "Ráïj," "Ráneḥ," &c. The name of this island, which name is also employed to include some other islands dependant on the principle one, is written in the "Accounts of India and China," above quoted, "Zabage" (page 10), and "Zapage" (page 60), in both places probably for "Zábij." In the latter place we are informed, that "the province of Zapage is opposite to China, and a month's sail distant therefrom by sea, or less, if the wind be fair. The King of this country," it is added, "is called *Mehrage*, and they say it is nine hundred leagues in circumference, and that this King is master of many islands which lie round about; thus this kingdom is above a thousand leagues in extent. Among these islands there is one called Serbeza, which is said to be four hundred leagues in circuit, [nearly the circuit of Java,[5]] and that also of Rahmi" [above indentified with Sumatra].—From these descriptions of the size of the great island of the Mihráj, and its situation with respect to China and Sumatra, it seems evident to me that it can be no other island then *Borneo*, as Sir William Jones and others have supposed. El-Kazweenee says that the King of the Island of Ráïj (or Zábij &c.) is called El-Mihráj; that in this island is a mountain where are huge serpents, some of which will swallow the elephant; and that it contains also the camphor-tree, which is of enormous size. El-Kazweenee describes this island as "on the confines of China, the furthest of the countries of India."

"In this same kingdom [I continue the extract from the 'Accounts of India and China' begun in the preceding paragraph] is the Island of Cala, which is in the mid-passage between China and the country of the Arabs. This island, they say, is four-score leagues in circumference; and hither they bring all sorts of merchandise, wood-aloes of several sorts, camphire, sandal-wood, ivory, the lead called Cabahi, ebony, red-wood, every kind of spice, and many other things too tedious to enumerate. At present the commerce is most usually carried on from Oman ['Omán] to this island, and from this island to Oman." (Page 61.) In my MS. of Ibn-El-Wardee, this island is called "Kulleh." This geographer describes it as in the "Sea of India" (a very vague appellation), and says, "It is a great island: in it are trees and rivers and fruits. A King of the sons of Jábeh the Indian dwelleth in it; and in it are mines of tin, and camphor-trees,[6] one tree of which shadeth a hundred men, and more: in it

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[2] See Marsden, note 1229.

[3] In my MS. of Ibn-El-Wardee (who says that it is seven hundred leagues long), "Ráminee." By El-Idreesee it is called "the Island of Er-Rámee." In quoting from the latter writer, I make use of Jaubert's translation.

[4] This word, in Arabic, signifies the cocoa-nut.

[5] It seems probable that to this island apply more than one uame, and perhaps that of "Jábeh," in the works of the Arab geographers. "Jábeh" was the title of the *King* of the Island of Jábeh (as will be seen in the next paragraph): therefore this island may have had another name, like tha' of the Mihráj. "In the Island of Jábeh," says El-Ḳazweenee, "is a mountain whereon is seen a great fire by night from afar, and by day, a smoke: none can approach it. [In Java are thirty-eight volcanoes.] In it also are aloes-wood and the banana and the cocoa-nut and the sugar-cane. Its inhabitants are a tawny people, in the form of men, save that their faces are in their bosoms."

[6] I doubt the truth of this. It has been said above that camphor was among the articles *brought* to this island.

also is the Indian cane; and among its wonders are such things that the describer of them would incur disbelief." El-Idreesee (1st Climate, 9th Section,) describes this island, mentions the same particulars, and gives an account of the mode of obtaining the camphor similar to that in Es-Sindibád's Second Voyage. He adds, that in the neighbourhood of the said island are those of Jábeh, Selábit, and Hereej; each about two leagues from another; and states that they all obey the same King, named Jábeh. —From these notices of situation, size, and the existence of tin-mines, I am induced to think that this island is the one called in our maps *Banca*, the rich tin-mines of which are well known;[7] though Renaudot places it near the point of Malabar, and does not consider it as an island. From page 15 of the English translation of his Remarks on the "Accounts," it appears that in page 10 of the latter, "Calabar" is put for the name which in the extract at the commencement of this paragraph is written "Cala." Now in this page of the "Accounts," the place thus named is said to have been dependant on "the Kingdom of Zabage." That a tract near the point of Malabar should be so is extremely improbable; and it is afterwards said, as I have shewn above, that it was *in* that Kingdom. It is stated in the same work (page 9), that from Mascat (or Masḳat) to Kaucammali, in the course to China, is a month's sail, *with the wind aft*. [The name of the latter place is written by El-Idreesee (2nd Climate, 7th Section,) "Koolam Melee." It is evidently the Koulam of Marco Polo (who says that it was a resort of Arabian and Manji, or Southern Chinese, merchants), and the Coulan of our maps, in Malabar, or Malayala, nearly ninety British miles from Cape Comorin.] Here the Arabs, we are told, in the voyage to China, took in water: then they entered the sea of El-Harkend, and having sailed across it, they touched at Lajabalus [before called (in page 4) "Najabalus" (supposed to be the Nicobar Islands)], and, after *about* a month's voyage from Kaukam [*i. e.* Koulam], arrived at Cala [in the translation Calabar]. It is added, that from this place to one called Betuma is ten days, in the course to China; that ten days further in the same course is Kadrange; ten days further, Senef [or Ṣanf], whence "comes the aromatic wood we call Hud al Senefi" [el 'ood eṣ-Ṣanfee]; ten days further, Sandarfulat; and a month further, China: altogether, from the place in question to "Canfu" [or "Khánfoo," also written by Arab geographers "Khánḳoo," supposed to be "Kuang-cheu-fu," called by us "Canton"], the chief port of China, two months and ten days. The latter part of the voyage, it appears, was tedious: it was probably circuitous, for the sake of traffic; and eight whole days were consumed in clearing some rocks and shoals called the Gates of China.

I next consider the position of Ṣanf. Its distance from the supposed Canton has been stated above, as one month and ten days. El-Idreesee (2nd Climate, 9th Section,) calls it a Chinese island, or peninsula (the term generally rendered "island" is very vague), and afterwards (1st Climate, 10th Section.) he makes it only fourteen days from Khánḳoo (or Canton?); but his authority I think of much less weight than that before cited. He states also, that from Ṣanf to Meláy or Maláy was a voyage of twelve days, among islands and rocks.—These indications of its position, and the assertion of El-Idreesee (1st Climate, 9th Section,) and others, that it produces the best kind of aloes-wood, lead me to conclude that it is the tract called in our maps *Tsiampa*. Mr. Marsden has shewn (in note 1172 to his translation of Marco Polo) that the best kind of aloes-wood is that of the mountains of Tsiampa, on the south of Cochinchina, about the 13th degree of north latitude. This is called Ḳalambak and Kalambaḳ. The resemblance of the names "Tsiampa" and "Ṣanf" I also think of some weight; especially as the Arabs, having no p, substitute, for that letter, f or b.—The author of the Ḳámoos says, that the Ṣanfee aloes-wood (or aloes-wood of Ṣanf) is inferior to the

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[7] Since the above was written, I have been gratified by finding that Langlès, in a note on a passage in the Fourth Voyage, has expressed the same opinion. He has also observed, that the name given to this island [by the Arabs may be a corruption of the Malay word "kelang," signifying "tin."

Ḳamáree; but the contrary statement, being more fully expressed, I think more entitled to credit.

The position of Ḳamár,[8] which produced the Ḳamáree aloes-wood, is more difficult to determine. In the "Accounts of India and China," which mention its aloes-wood, the island (or peninsula) of Ḳamár[9] is said (in page 64) to be divided from the kingdom of the Mihráj (or Borneo) "by a passage of ten or twenty days' sail, with a very easy gale." This will by no means allow us to identity it with Cape Comorin, as some European writers have done. El-Idreesee says (1st Climate, 9th Section), that it is near Ṣanf, separated only by three miles; but perhaps "miles" may be a mistake for "days." I can only conjecture that it is either a part of the Malayan peninsula, or on the opposite side of the Gulf of Siam, adjacent to Tsiampa.

I now revert to the Mihráj and his Island, which is described in the "Accounts of India and China" (page 61) as "extremely fertile, and so very populous that the towns almost crowd one upon the other." In the next page it is said that the palace of a former Mihráj was "still to be seen," in the time of the author, "on a river as broad as the Tigris at Baghdád or at El-Baṣrah." And it is added, "The sea intercepts the course of its waters, and sends them back again with the tide of flood; and during the tide of ebb, it streams out fresh water a good way into the sea. This river is let into a small pond close to the King's palace, and every morning the officer who has charge of his household brings an ingot of gold wrought in a particular manner, which is unknown, and throws it into the pond in the presence of the King. The tide rising with the flood covers it with many others, its fellows, and quite conceals it from sight; but low water discovers them, and they appear plain by the beams of the sun. The King comes to view them at the same time that he repairs to an apartment of state which looks upon this pond. This custom is very scrupulously observed, and thus they every day throw an ingot of gold into this pond, as long as the King lives, nor touch the same upon any account. When the King dies, his successor causes them all to be taken out, and not one of them is ever missed. They count them, and melt them down, and this done, the sums provening from this great quantity of gold are distributed to those of the royal household, to the men, to the women, and to the children, to the superior and to the inferior officers, each receiving a part, in proportion to the rank he bears, and according to the order established among them for this distribution; and the surplus is given away to the poor, and to the infirm. Then they reckon up the number of ingots, and what they weigh, and say, Such a one reigned so many years, for he left so many ingots of gold in the pond of the Kings, and they were distributed, after his death, to the people of his kingdom. It is a glory, with them, to have reigned a long while, and to have thus multiplied the number of these ingots, to be given away at their death."—Nearly the same account is given in other Arabic works.—"The hospitality power, and magnificence, of the King of Borneo, Raia Siripada, is mentioned by Pigafetta (Purchas's Pilg v. i. b. 2.), Magellan's fellow-traveller, and the first literary circumnavigator. He reigned, it is said, over many other kings, islands, and cities, and that which was his place of residence contained 25,000 houses. Maximilian of Transylvania, who gives an account of the same voyage, enlarges on these circumstances; but adds, 'equi perexigui et exiles sunt.' We are not to wonder, therefore, that the monarch in the text was so desirous of improving the diminutive race."[10]

Note 13. The "Shákireeyeh," called in the Breslau edition 'Sekáribeh,' and by El-Idreesee "Sákireeyeh," are evidently the "Kshatriyas," the *second* caste of the Hindoos. By El-Idreesee, as well as in the Thousand and One Nights, they are called

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[8] I write the name thus on the authority of the Kámoos.

[9] Written in the translation of that work "Komar."

[10] Hole, pp. 32 and 33.

the *first* caste. He says (1st Climate, 10th Section), "They are the most noble: it is from among them, only, that the Kings are chosen [which is true]. All the others," he adds, "prostrate themselves before them; but they do not prostrate themselves before any others."

NOTE 14. This idea of the Bráhmans I suppose to be derived from the music and dances at religious ceremonies.

NOTE 15. So in the Breslau edition. In the Cairo edition, "Jews" (Yahood), which is clearly a mistake.

NOTE 16. In the Breslau edition, "forty-two sects." So also says El-Idreesee. [This refers probably to the inferior castes formed by intermarriages between members of the principal castes.—ED.]

NOTE 17. Thus written in the Breslau edition, the Calcutta edition of the first two hundred Nights, and in Langlès' edition: in the edition of Cairo, "Kábil." It is evidently the island called by El-Ḳazweenee that of "Barṭáïl." He describes it as in the Sea of India, and near to the Islands of Ez-Zenj (evidently a mistake for Zánij, i. e. Borneo), and says, on the authority of Ibn-El-Faḳeeh, "There are in it a people whose faces are like the shields made of coats of leather, and their hair is like the tails of pack-horses; and in it is the rhinoceros. In it also are mountains whence are heard by night the sounds of the drum and tambourine, and disturbing cries, and disagreeable laughter; and the sailors say that Ed-Dejjál[11] is in it, and that he will come forth from it. In this island, moreover, cloves are sold, and in this manner. The merchants land there, and put their goods and commodities upon the shore, and, having returned to their ships, pass the night in them. Then, when they arise in the morning they come to their commodities, and find by the side of each lot of goods a quantity of cloves. If the owner of the goods approve of this, he taketh it, and leaveth the goods; but if he take the goods and the cloves, the ship cannot depart until the taker of the goods restoreth them to their place. And if any one desire an addition, he leaveth the goods and the cloves, and an addition to these is made for him. One of the merchants hath related, that he went up into this island, and saw there a people beardless, of yellow complexion, whose faces were like the faces of the Turks, and their ears were perforated, and their hair was like that of women. They disappeared from his sight, and the merchants after that continued a long time frequenting the shore; but no cloves were brought out to them; so they knew that this was on account of their looking at them. Then, after some years, they resumed their former habit."—Cloves, it should be observed, grow only within the tropics: but they are not the growth of either Borneo or Java. (See Marsden, M. Polo, p. 591.) The Island of Barṭáïl or Kásil I suppose to have been not far from Borneo. Hole suggests (p. 38), that the roaring of the waves amidst its hollow rocks might, not improbably, have resembled the sound of drums; and afterwards (page 41) he remarks, "Bartholomew Leonardo de Argensola, a learned divine, employed by the president and council of the

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[11] Of Ed-Dejjál, also called El-Meseeh ed-Dejjál (the False, or Lying, Christ), the Antichrist of the Muslims, the following is Sale's account. "He is to be one-eyed, and marked on the forehead with the letters C. [or K.] F. R., signifying Câfir [or Káfir], or Infidel. They say that the Jews give him the name of 'Messiah Ben David,' and pretend he is to come in the last days, and to be lord both of land and sea, and that he will restore the kingdom to them. According to the traditions of Moḥammad, he is to appear first between El-'Eráḳ and Syria, or according to others, in the province of Khurásán; they add that he is to ride on an ass; that he will be followed by 70,000 Jews of Iṣpahán, and continue on earth forty days, of which one will be equal in length to a year, another to a month, another to a week, and the rest will be common days. that he is to lay waste all places, but will not enter Mekkeh or El-Medeeneh, which are to be guarded by angels: and that at length he will be slain by Jesus who is to encounter him at the gate of Lud. It is said that Moḥammad foretold several Antichrists, to the number of about thirty; but one of greater note than the rest."—Preliminary Discourse, Section iv.—See also Hole, page 35.

Indies to write a history of the discovery and conquest of the Moluccas, observes, that near Banda is 'a desert and uninhabited island, called Poelsetton, infamous for stronger reasons than the Acroceraunian rocks. There are cries, whistles, and roarings, in it at all times, and dreadful apparitions are seen, &c.; and long experience has shewn that it is inhabited by Devils.'[12] "May it not be reasonably suspected," he adds, "that this is the same island as Kásil; and that the Spanish writer, like the Arabian, appropriated to the superstition of his own country a traditional report of India?"—I think the reader must answer, "Yes."

NOTE 18. Thus in the Calcutta edition of the first two hundred Nights, and in Langlès' edition: in the Cairo edition, instead of the words "that Ed-Dejjál is in it," we read, "that they [the inhabitants] are a people of industry and good judgment."—Necessary illustrations of this passage have been given in the note immediately preceding.

NOTE 19. The words "and the fishermen fear it," &c., are inserted on the authority of the Calcutta edition of the first two hundred Nights and Langlès' edition. El-Ḳazweenee says, "In the Sea of China is a fish more than three hundred cubits long: fear is entertained for the ship on account of it; and it is found by the island of Wáḳ-Wáḳ;[13] and when the people know of its passing by, they call out, and beat with wood, that it may flee away at their noises: when it raiseth its fin, it is like an enormous sail." The same writer also, and Ibn-El-Wardee, say, that in the Sea of El-Ḳulzum is an enormous fish, that beateth the ship with its tail, and sinketh it: its length is about two hundred cubits. [El-Idreesee (1st Climate, 8th Section,) describes a somewhat similar creature in the Sea of China, about one hundred cubits long; and mentions the same mode of driving it away. He says that it is called the Gheydeh.—ED.]

NOTE 20. The two authors just cited state, that in the Sea of El-Ḳulzum is also a fish a cubit long, the body of which is like that of a fish, and its face like the face of the owl.

NOTE 21. This is a common phrase to express utter desolation.

NOTE 22.—*On the* Rukh'. This enormous bird has already been mentioned, and some idea of its size, in the opinion of the Arabs, has been conveyed by an anecdote in page 538 of the second volume of this work; but it is time to give some further account of it.—Ibn-El-Wardee mentions, among the islands of the Sea of China, the Island of the Rukh', and says, "The Rukh', by the name of which this island is known, is an enormous and extraordinary bird, of terrible appearance; so much so that it is said, that the length of one of its wings is about ten thousand fathoms"! This he relates on the authority of a zoological work by El-Ḥáfiẓ Ibn-El-Joozee, who had been visited by an eye-witness of the bird, 'Abd-Er-Raḥmán El-Maghrabee, also surnamed the Chinese, on account of his long residence in China, the person mentioned in the anecdote above referred to. He then narrates two anecdotes, one of which is that just mentioned, and another which would illustrate the incident to which this note refers, but which more particularly agrees with an adventure in Es-Sindibád's Fifth Voyage: therefore I defer the insertion of it. [A Chinese work, entitled "San thsaï thou hoei" (cited by Klaproth, "Nouveau Journal Asiatique," vol. xii. p. 235), says that in the country of "Kuen lun," in the sea to the south-west of China, is a bird called pheng, which in flying obsoures the sun, and can swallow a camel, and that of its quills are made water-tuns.—ED.]

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[12] See Steven's Collection of Voyages, vol. i. p. 168.

[13] "Wáḳ-Wáḳ" is an appellation employed by the Arabs to designate a number of islands adjacent to that of the Mihráj (or Borneo), in the furthest parts of the Sea of China. As these islands are not yet mentioned in my original, I defer the insertion of some accounts of them given by Arab writers.—See Note 32 to Chapter xxv.

Of this bird, Marco Polo heard during his travels. He says, "The people of the island [of Madagascar] report that at a certain season of the year, an extraordinary kind of bird, which they call a rukh,[14] makes its appearance from the southern region. In form it is said to resemble the eagle; but it is incomparably greater in size; being so large and strong as to seize an elephant with its talons, and to lift it into the air; from whence it lets it fall to the ground, in order that, when dead, it may prey upon the carcase. Persons who have seen this bird assert that when the wings are spread they measure sixteen paces in extent from point to point; and that the feathers are eight paces in length, and thick in proportion." He adds that some messengers sent to the island by the Grand Khán brought back with them "a feather of the rukh' positively affirmed to have measured ninety spans, and the quill-part to have been two palms in circumference." (Marsden's Transl. p. 707.)

Several writers have remarked, that the condor suggested the monstrous descriptions of the rukh'· and Bishop Heber, who was of this opinion, says in his "Journal," "Lieutenant Fisher shot one very lately at Degra, which measured thirteen feet between the tips of its extended wings, and had talons eight inches long. He was of a deep black colour, with a bald head and neck." But Mr. Harvey, in his designs illustrative of Es-Sindibád's Voyages, has taken the *bearded vulture* as the archetype of the rukh'; justly observing to me, that the talons of the condor are not so formed as to enable it to carry off with them any weighty animal; and pointing out to me, that a bearded vulture "killed in the French expedition to Egypt, and measured in the presence of MM. Monge and Berthollet, is said by M. Larrey to have exceeded fourteen Parisian, or upwards of fifteen English feet," from point to point of its expanded wings. (See "Gardens and Menagerie of the Zoological Society Delineated,"

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[14] Here, as generally elsewhere, in citing other writers, Mr. Lane uses his own mode of transcribing Oriental words, for the sake of uniformity.—Ed.

vol. ii. p. 181.) It should also be observed that the condor is a native of South America, confined to the region of the Andes; and it is therefore improbable that a solitary specimen should have strayed to the Chinese or Indian Seas, and given rise to the fable of the rukh'.—The rukh', however, may be purely imaginary. If so, it may be a fabulous species of a fabulous genus: but I rather think that it is the same as the 'anḳà and seemurgh, which Arab and Persian writers have described in the like monstrous manner. El-Ḳazweenee states, that the 'anḳà is the greatest of birds; that it carries off the elephant as the kite carries off the mouse; that, in consequence of its carrying off a bride, God, at the prayer of a prophet named Ḥandhalah, banished it to an island in the Circumambient Ocean, unvisited by men, under the Equinoctial Line; that it lives one thousand and seven hundred years, &c. He also states, that when the young 'anḳà has grown up, if it be a female, the old female bird burns herself; and if a male, the old male bird does so. This reminds us of the phœnix.

The design of the bird and the elephants on the opposite page is copied, by permission, from a very beautiful Oriental coloured drawing in the library of the Royal Asiatic Society, bearing the following title, in Persian, "Taṣweer Seemurgh yá Rukh'" (*i. e.* "Picture of the Seemurgh or Rukh'": but the words signifying "or Rukh'" are added in pencil). Beneath this title is written, "The Símurg, or Roc of the Arabian Nights."

NOTE 23.—*The Aerial Voyage.* I scarcely hoped to find any narrative, related as a fact, that could have suggested the description of this wonderful adventure; but I have succeeded in doing so. El-Ḳazweenee, in his account of the Sea of Persia, relates the following anecdote.[15]

"The author of the 'Kitáb el-'Ajáïb'[16] saith, A man of Iṣfahán related to me, that he was burdened with debts and the expense of supporting his family; so he quitted Iṣfahán, and misfortunes so encompassed him that he went to sea with some merchants. The waves, saith he, beat us about until we came to the well-known whirlpool (durdoor) of the Sea of Persia; whereupon the merchants came together to the master, and said, Dost thou know any way of escape for us from this predicament? He answered, O people, verily no ship escapeth from this whirlpool save such as God (whose name be exalted!) willeth [to escape]: but if one of you will liberally give himself for his companions, I will use my endeavours. Perhaps God (whose name be exalted!) will save us.—So I said, O people, we are all in a place of destruction, and I am a man wearied by misery. I wished for death; and there was in the ship a party of men of Iṣfahán: I therefore said to them, Swear that ye will discharge my debts, and act with beneficence to my children, and I will ransom you with myself. And I said to the master, What dost thou command me to do? He answered, That thou stand upon this island (for there was near unto the whirlpool an island, the extent of which was six days' journey with their nights), and that thou cease not to beat this drum.[17] So I replied, I will do it. Accordingly the swore to me severe oaths that they would comply with the condition that I had imposed upon them; and they gave me of water and food what would suffice me for some days. And I stood on the shore of the island, and began to beat the drum; whereupon I beheld the waters move, and they bore the ship along, while I looked at it, until it was out of my sight. I then went to and fro upon

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[15] This anecdote is also related by Ibn-El-Wardee, who quotes it from El-Ḳazweenee. [An incident in the Story of the Third Royal Mendicant is curious as resembling the aerial voyage of Es-Sindibád, although it is not clearly referred to natural agency. One of the tales contained in the story of the King and his Son &c. (appended to the Notes to Chapter xxi.)—that of "the Man who never laughed for the rest of his life"—is in part similar to the story first mentioned: here, however, the bird is a supernatural creature.—ED.]

[16] Several Arabic works bear this title (the Book of Wonders).

[17] The word is "duhul" (Persian). In my copy of El-Ḳazweenee, the letter ré, and in that of Ibn-El-Wardee, dhál, is put for dál.

the island, and, lo, I beheld an island on which was an enormous tree, such that I have not seen any greater; and upon it was something like a large roof. And at the close of the day, I heard a great, vehement, harsh voice;[18] and, lo, a huge bird, than which I have not seen any greater, came and alighted upon the roof on that tree. So I hid myself, fearing lest he should make me his prey, until the light of morning approached, when he shook his wings, and flew away. The next night, he came and alighted again upon his nest, and again I was in despair of my life, and was content to meet destruction. I approached him; but he shewed no hostility to me, and flew away in the morning. And when the third night came, I sat by him without consternation, until he shook his wings at daybreak; and on his doing so, I laid hold upon his legs, and he flew away with me with a most rapid flight until the daylight rose, when I looked towards the earth, and saw not aught save an abyss of water. Upon this I was about to quit my hold of his legs, by reason of the violence of the pain that affected me; but I constrained myself to have patience, and, looking again at the earth, I beheld the villages, or towns, and the people looking at it [at the bird], and I beheld the dwellings. Then it approached the earth, and set me down upon a heap of straw in a threshing-floor belonging to one of the villages, after which it left me, and soared into the sky, and became absent from me. And the people collected, and conveyed me to their chief, and, having brought to me a man who understood my language, they said to me, Whence art thou? So I related to them my whole story, whereupon they wondered at me, and they suffered me to remain with them, and the chief gave orders to present me with money. I remained with them some days; and having walked one day to the sea-shore to divert myself, lo, I met the ship of my companions, who, when they beheld me, hastened to me, asking me respecting my case. And I answered them, O people, verily I gave myself away for the sake of God (whose name be exalted!) and He delivered me in a wonderful way, and made me a sign unto men, and blessed me with wealth, and brought me to the place of destination before you.—This is a wonderful story, and it is not [a case] foreign from the grace of God, whose name be exalted!"[19]

NOTE 24. Though I believe that there is no known substance with which the diamond can be *cut* or *ground*, except its *own* substance, I think it not improbable that the Eastern lapidaries may be acquainted with some ore, really, or supposed by them to be, an ore of lead, by which it may be *broken*, and that this is what is here called "the lead-stone," or "the stone of lead." It is well known that those diamonds which are unfit for any other purpose than that of cutting and grinding others are broken in a steel mortar.

NOTE 25. See above, the third paragraph of Note 12.

NOTE 26.—*The Valley of Diamonds.* El-Ḳazweenee, after describing the diamond,—saying, "It breaketh all other stones except [that of] lead (el-usrub[20]); for if it be struck with this, the diamond breaketh,"—relates as follows:—

"To the place in which the diamond is found, no one can gain access. It is a valley in the land of India, the bottom of which the sight reacheth not; and in it are venomous serpents which no one seeth but he dieth; and they have a summer-abode for six months, and a winter-abode [where they hide themselves] for the like period. El-Iskender [either Alexander the Great or the first Zu-l-Ḳarneyn[21]] commanded to

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[18] I read "heddin" (without the tenween, "hedd,") for a word which is written "hudoowin" in my MS. of El-Ḳazweenee, and which is uncertain in the transcript of this anecdote in my copy of Ibn-El-Wardee.

[19] See also the third paragraph of Note 1 in the present series.

[20] El-Ḳazweenee says, in his account of the metals, that usrub is a bad kind of lead. See also Note 24, above.

[21] See Vol. i. p. 20.

take some mirrors and to throw them into the valley, that the serpents might see in them their forms, and die in consequence. It is said also that he watched for the time of their absenting themselves [or retiring into their winter-quarters], and threw down pieces of meat, and diamonds stuck to these: then the birds came from the sky, and took pieces of that meat, and brought them up out of the valley; whereupon El-Iskender ordered his companions to follow the birds, and to pick up what they easily could of the meat."

The valley or valleys of diamonds we also find described by other writers, and among these by Marco Polo, in his account of the kingdom of Murphili or Monsul. This, observes Mr. Marsden, "is no other than Muchli-patan, or, as it is more commonly named, Masuli-patam; the name of a principal town, by a mistake not unusual, being substituted for that of the country. . . . It belongs to what was at one period termed the kingdom of Golconda, more anciently named Telingana. . . . Golconda, of which Masulipatam is the principal sea-port, is celebrated for the production of diamonds. In the astronomical observations of Mr. Topping, printed in Dalrymple's Oriental Repertory, mention is made of the famous diamond-mines of Golconda, at a place named Malvellee, not far from Ellore. Vol. i. p. 435. Cæsar Fredericke, who was at Bijanagar in 1567, mentions that the diamond-mines were six days' journey from that city."[22]—Es-Sindibád's adventure in the valley of diamonds has been amply illustrated by the learned writer from whom the above remarks are borrowed, and by Hole; and I shall quote some of their observations, after inserting an extract from Marco Polo's Travels.

"In the mountains of this kingdom" [of Murphili], says the Venetian Traveller, "it is that diamonds are found. During the rainy season the water descends in violent torrents amongst the rocks and caverns, and when these have subsided, the people go to search for diamonds in the beds of the rivers, where they find many. Messer Marco was told that in the summer, when the heat is excessive and there is no rain, they ascend the mountains with great fatigue, as well as with considerable danger from the number of snakes with which they are infested. Near the summit it is said there are deep valleys full of caverns and surrounded by precipices, amongst which the diamonds are found, and here many eagles and white storks, attracted by the snakes on which they feed, are accustomed to make their nests. The persons who are in quest of the diamonds take their stand near the mouths of the caverns, and from thence cast down several pieces of flesh, which the eagles and storks pursue into the valleys, and carry off with them to the tops of the rocks. Thither the men immediately ascend, drive the birds away, and, recovering the pieces of meat, frequently find diamonds sticking to them."[23]

Mr. Marsden, in a note, alludes to the adventures of Es-Sindibád, and says, of the Arabian Tales, "These tales, as appears from the mention of persons and circumstances in the course of the narrative, must have been composed chiefly in the thirteenth century, and one of them in particular is fixed, by an astronomical observation, taken by a singular personage, to the year 1255." But surely this date, even if it were the same in every MS. (which is not the case[24]), would prove nothing more than that the tale in which it occurs was not composed *before* this period: or rather it should lead us to infer that the tale was composed *long after*, as it professes to relate events of ancient times.—Mr. Marsden afterwards transcribes, from Hole's ingenious work, part of a quotation from Epiphanius; upon which he remarks, "Thus it appears incontrovertibly, that so early as the fourth century of our era, the tale [of the valley of diamonds, and of the mode of procuring the precious stones from it,] was current, divested, it is true, of the extraordinary incident of the adventurous sailor's escape,

[22] Marsden's Marco Polo, pp. 658 and 659.
[23] *Idem*, pp. 657 and 658.
[24] See Vol. i. p. 384. (Note 59.)

but in conformity with what was related to our author [Marco Polo]; with the exception of the scene being laid in Scythia or western Tartary, where, in fact, diamonds are not found. The question of locality," he adds, "is however determined by another oriental navigator, Nicolo di Conti, who visited the coast of the peninsula in the fifteenth century." He then gives a quotation from this navigator, differing little from the story of Marco Polo given above, and that of Epiphanius afterwards alluded to, but making the site fifteen days' journey from Bisinagar (or Bijanagar), towards the north.—Hole observes (in page 60), that a story somewhat resembling this of the valley of diamonds is recorded in the travels of Benjamin of Tudela (Engl. transl., p. 144); and that the translator supposes it to have been borrowed from the Thousand and One Nights. "I, however," he adds, with better judgment, "rather suspect, that the account of Benjamin of Tudela and of Es-Sindibád were derived from some common origin."

NOTE 27. My sheykh remarks, in a marginal note, that many men strike their hands together when they are enraged; that persons clap their hands also to call a servant, as the Franks ring a bell; and likewise to testify joy; and that some of the performers of zikrs do so. On various occasions of rejoicing too, or for amusement at other times, the Egyptian peasants, forming a ring, clap their hands in time, and to certain measures, with or without singing.

NOTE 28. In the Calcutta edition of the first two hundred Nights, and in Langlès' edition, this island is called "Er-Rahà," "Er-Ruhà," or "Er-Rihà;" and in the old version, "Roha;" but I do not know any island so named. From the camphor-trees here mentioned, and the rhinoceros afterwards, and a strange kind of buffalo, I doubt not that Sumatra is the island meant. (See the second paragraph of Note 12 in the present series. See also the fourth paragraph of the same note.) Mr. Marsden says[25] that the camphor-tree does not grow anywhere to the south of the line; and that the finest kinds of camphor are produced by a tree in Sumatra and Borneo; but perhaps he applies the first remark only to Sumatra; for I believe that this tree grows to the south of the line in Borneo. He also observes[26] that the camphor-tree of China and Japan, "the only species of the laurel-genus growing in China, and there a large and valuable timber-tree, . . . is not to be confounded with the camphor-tree of Borneo and Sumatra, which is also remarkable for its great size, but is of a genus entirely distinct from the *laurus*."

NOTE 29. In the Cairo edition (erroneously), "kezkezán:" in others "karkadán" and "karkend." "Karkadán" is the vulgar modern term: the correct term is "Karkedden."

NOTE 30. The word "'alaḳ" I have rendered "the tender leaves of trees." It oftener signifies "the leech," or "leeches."

NOTE 31. So in the Calcutta edition of the first two hundred Nights, and in Langlès' edition: in the editions of Cairo and Breslau, "ten cubits."

NOTE 32. El-Ḳazweenee says, in his description of the rhinoceros, "upon its horn is a curved branch, the curve of which is contrary in direction to that of the [main] horn. It hath virtues; and the sign of its perfection is this; that there is seen in it the form of a horseman. That branch," he adds, "is not found save in the possession of the Kings of India." He mentions also its various virtues, which are medicinal and magical.—El-Idreesee gives a somewhat different account, agreeing more with what is said in the Old Version, and the Calcutta edition of the first two hundred Nights, and the edition of Langlès; especially the last. He says, that in some

[25] Travels of Marco Polo, pp. 613 and 615.

[26] *Idem*, p. 561.

rhinoceros' horns, when cut, are seen the figures of men, birds, &c., perfectly portrayed in white; and that with these are made girdles, of high price. These girdles are mentioned in the two Arabic editions above referred to, and their price is said to be a thousand pieces of gold.

NOTE 33. "The account of the rhinoceros, and its combat with the elephant," says Hole (pp. 61 and 62), "after allowing for one or two trifling additions, agrees with what is said by Pliny (Nat. Hist. L. viii. c. 20), Ælian (Nat. An. L. xvii. c. 44), and Diodorus Siculus (L. iii. c. 2)."

NOTE 34. See the representation of the seemurgh or rukh' and the elephants in page 86.

NOTE 35. These words, "and God is all knowing," &c., are an apology of the writer for relating such fables.

NOTE 36. In the Calcutta edition of the first two hundred Nights, and in Langlès' edition, "the islands of the wild, downy [creatures]."

NOTE 37. In the two editions just mentioned, they are described as *red* downy creatures.

NOTE 38.—*The Island of Apes.* What is called in my translation (from the Cairo edition) "the *Mountain* of Apes," is named in the edition of Breslau, "the *Island* of Apes;" and Ibn-El-Wardee gives the following account of it.—"Among the islands of the Sea of China is the Island of Apes. It is large, and in it are marshy forests, and numerous apes; and the apes have a king there, to whom they submit themselves: they carry him upon their shoulders and their necks; and he governeth the island so that none oppresseth another. Those, however, who come to them in ships, they torture with biting and scratching and stoning; but the people of the two Islands of Khartán and Martán[27] employ stratagems against them and hunt them, and sell them for a high price. The people of El-Yemen desire them much, and take them as guards of their shops, like slaves; and they are endowed with extreme acuteness."—El-Idreesee (1st Climate, 7th Section,) gives a similar account; but states that this island is two days' voyage from that of Sukutrà (or Socotra). There is, however, a contrariety in his text; and though what is said of the inhabitants of Khartán and Martán seems to favour the opinion that the island in question is not far from Arabia, I think that it is Sumatra. It is very probable that different navigators often designated the same island by different names, and thus misled the geographers. El-Idreesee also describes the apes as of a *reddish* colour. (See the note immediately preceding this.) Creatures in the island of Rámin (or Sumatra) four spans high, and with *red* downy hair on their faces, have already been mentioned (in the second paragraph of Note 12 in the present series), on the authority of El-Kazweenee, who likewise says, "The sailors relate that when the waves of the sea of China are tumultuous, there appear from it *black* persons, each of four spans high, like the children of the Abyssinians:" but he adds, "and they ascend the ships without injury."

That the pigmies of antiquity, and of early travellers, were apes, cannot reasonably be doubted. It is remarkable that Marco Polo mentions[28] pretended pigmies which were brought from India, and which were the bodies of apes stuffed in Java Minor, or Sumatra; mentioned above as the country of red-downy-faced creatures, four spans

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[27] These two islands, says El-Idreesee, belong to the province of Shehr (in the middle of the south-east coast of Arabia).

[28] See Marsden's translation, p. 604.

high.—For ample illustrations of the pigmies, see Hole, pp. 64—78.[29] [See also Note 65 below.—ED.]

NOTE 39. In the old version, this giant is described as having only one eye, in his forehead; but not so in any of the four editions of the original that I have by me. In these editions, however, subsequent incidents are remarkable for their agreement with the story of Polyphemus. Stories of monsters like the Cyclops appear to have been current in the East; and so also, probably, was the tale of Ulysses and Polyphemus. Sir John Mandeville says,[30] that in one of the Indian islands were giants who had but one eye, in the middle of the front, and who ate nothing but raw flesh and raw fish. He mentions others who ate more gladly man's flesh than any other flesh. In another isle, he was told that there were giants of greater stature, some of fifty cubits high, who many times took men out of the sea in their ships, and brought them to land, two in one hand and two in another, eating them going, all raw and all quick.—Hole thinks that Virgil and Ovid supplied the knight with the preceding descriptions; but this I doubt. El-Ḳazweenee says, that behind the island of El-Beenán, in the Sea of China, are two islands of great length and breadth, wherein are a black people like the tribe of 'Ád,[31] of enormous size, with crisp hair, and long faces: the foot of one of them, he adds, is a cubit long; and they eat men. One of these two islands our author may have confounded with that of the Apes. El-Idreesee (1st Climate, 8th Section,) places the Island of El-Beenán on the south of that of Er-Rámee (or Sumatra). Our giant had enormous ears, hanging down upon his shoulders; and Mr. Marsden (as observed by Hole[32]) says, that "the inhabitants of Neas, an adjacent island to Sumatra, [on the south-west of the latter,] bore their ears, and encourage the aperture to a monstrous size, so as in many instances to be large enough to admit the hand, the lower parts being stretched till they touch the shoulders."

NOTE 40. In the Cairo edition, "and make for ourselves *a vessel like a boat*." The reading I have adopted is that of the Calcutta edition of the first two hundred Nights, and of Langlès' edition, as well as of the old version.

NOTE 41. See Note 88 to Chapter iii.

NOTE 42. "Ulysses and his friends were more fortunate in their escape from Polypheme, but suffered nearly in the same manner by Antiphates and his gigantic attendants."[33]

NOTE 43. El-Ḳazweenee says, that among the creatures of the Sea of China are "two enormous serpents, that come forth upon the land, and one of them will swallow the buffalo or the elephant, and wind itself round a tree or rock, and so break in pieces the bones of the animal in its belly."

NOTE 44. The name of this island is thus written in Langlès' edition and by El-Idreesee; in the Cairo edition, "Es-Selâhiṭah;" in the Calcutta edition of the first two hundred Nights, "Es-Selámiṭ;" and in the Breslau edition, "El-Ḳalásiṭah." It has been mentioned in a former note (Note 12 in the present series, fourth paragraph); and from what is there said, I suppose it to be near Java. In my copy of El-Ḳazweenee, its name is written Es-Selámiṭ. He says, "From it are brought sandal-wood, spikenard, and camphor;[34] . . . . and in it is a spring that spouteth up, the

[29] See also the third paragraph of Note 1 in the present series. The apes appear to be correctly described (as black, &c.,) in my original, and my supposition that their island is Sumatra is strengthened by an account of the kind of Gibbon called Siamang (the Pithecus Syndactylus of Desmarest, and Simia Syndactyla of Raffles), pointed out to me by my friend Mr. Harvey. It states that "these animals are common in Sumatra. They are generally found assembled in large troops, conducted, it is said, by a chief, whom the Malays believe to be invulnerable. . . . This species is readily tamed; but, unconquerably timid, it never displays familiarity." (Griffith's Animal Kingdom, i. 256, quoted in Stark's Elements of Natural History, i. 44.)

[30] See Hole, pp. 80—82.

[31] See Note 37 to Chapter ii.

[32] Pages 74 and 75.

[33] Hole, p. 85.

[34] In El-Idreesee, instead of camphor, "cloves."

water boiling from it, and near it is a lake, into which it descendeth: what remaineth of the sprinkled water in the day becometh white stone, and what remaineth of it in the night becometh black stone." El-Idreesee (1st Climate, 9th Section,) describes in it a volcano constantly and exceedingly active. Such a volcano there is in the island called in our maps "Sumbawa," well known.

NOTE 45. The words "where sandal-wood is abundant" are inserted on the authority of the Calcutta edition of the first two hundred Nights, and Langlès' edition.

NOTE 46. Here is added in my original, "and I was submerged at the island, with the rest who were submerged:" but this was during the First Voyage.

NOTE 47. Here the master says, that many were drowned at that island, and Es-Sindibád of the Sea among them: but this again refers to the First Voyage.

NOTE 48. "Es-Sind" is Western India.

NOTE 49. El-Ḳazweenee and Ibn-El-Wardee relate, that in the Sea of El-Ḳulzum[35] is a fish in the form of a cow, which bringeth forth its young and suckleth like a cow. The Calcutta edition of the first two hundred Nights, and Langlès' edition, mention these particulars, and add, "and shields are made of its skin." The same editions also here mention "fish twenty cubits long, a tortoise twenty cubits wide, and fish in the form of camels." The two Arab writers quoted above say, that in the Sea of El-Ḳulzum is a fish twenty cubits long, the back of which is [like] excellent tortoise-shell, and it bringeth forth young and suckleth like human beings. El-Ḳazweenee also relates, that in the Sea of China are "tortoises each twenty cubits in circumference.[36] Each of them," he adds, "layeth a thousand eggs: and this is found at the island of Wáḳ-Wáḳ." [37]—But these are too small. Revert to Note 8.

"The account of these animals," observes Hole (pp. 90 *et seqq.*), "is not to be attributed to a licentious exuberance of fancy in the Arabian author. He might have seen in Ælian (Hist. An. L. xvi. c. 17.) that tortoises whose shells were fifteen cubits in length, and sufficiently large to cover a house, were to be found near the island of Taprobane. Pliny (Nat. Hist. L. ix. c. 10.) and Strabo (Geog. L. xv.) mention the same circumstance: they likewise turn them upside down, and say, that men used to row in them as in a boat. Diodorus Siculus adds to their testimony, and assures us (B. iii. c. 2.), on the faith of an historian, that the Chelonophagi (or shell-fish-eaters) derived a threefold advantage from the tortoise, which occasionally supplied them with a roof to their houses, a boat, and a dinner. . . . I have been informed that boats, made of wicker, and covered with a skin, resembling the upper skin of a tortoise, are frequently used for passing rivers in different parts of India. May we not suppose that inaccurate observation, misapprehension, or wilful misrepresentation of the natives, misled in this and many other respects the voyagers of antiquity? Boats of a similar structure are to be found in Wales, where they are called *Coracles*. They appear to be the *vitilia navigia* of Pliny, and are supposed to have derived their name from being covered with *coria* or hides. They are mentioned likewise by Cæsar and Lucan.—The fish like a cow may be intended for the hippopotamus, whose skin, as Pliny observes, is scarcely to be penetrated by any missive weapon, and therefore may, with great probability, have been used as a covering for bucklers by different nations. [Shields, it is said, are made of the hippopotamus' hide by the Nubians. I have a Nubian shield of the hide of the giraffe or hippopotamus (I am not certain which), and another of crocodile's hide.] . . . He observes, that those animals live indifferently in rivers, or in the ocean, or on the land. . . . The Manatee, or Cowfish, agrees

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[35] The Red Sea.

[36] According to Ibn-El-Wardee, "*forty* cubits, by their cubit."

[37] Mentioned before, in Note 19 in the present series. See Note 32 to Chapter xxv.

likewise with Es-Sindibád's account, and is to be found in the Mauritius, the Philippine, and the Comori islands: it suckles its young, like the seal and porpoise; and the dorsal protuberance of the latter would naturally suggest to Arabian seamen the idea of a *camel*."

NOTE 50. A creature with the head of an ass in the Indian Sea is mentioned by Pliny (Nat. Hist. L. ix. c. 3.—See Hole, p. 96); as well as others with the heads of horses, and of bulls: but what could have suggested the idea of the "bird that cometh forth from the sea-shell," unless it were the nautilus, I am unable to conjecture.

NOTE 51. "Ghool," here, may signify merely a cannibal. See Vol. i. p. 32.

NOTE 52.—*The Cannibals who stupify and fatten Men, and then eat them.* The adventure of Es-Sindibád of the Sea, and his companions, among these cannibals appears to be mainly founded on the following anecdote, related by Ibn-El-Wardee and El-Ḳazweenee. In translating it, I avail myself of the narratives of both these writers.

"Among the islands of the Sea of the Zenj (or Ethiopians) is the Island of Seksár.[38] Yaaḳoob Ibn-Is-ḥáḳ, the traveller, saith, I met with a man having many scratches on his face, and asked him respecting them, and he said, I went upon the sea, and the wind drove me to the Island of Seksár, and we could not depart from it on account of the violence of the wind. And there came to us a people whose faces were like the faces of dogs, and their bodies like the bodies of men; and one of them came forward to us with a staff, and a party came behind us, and drove us to their abodes, where we saw skulls and legs and arms of men. They then took us into a house in which was a sick man, and brought us fruits and other food, whereupon that man said, They feed you that ye may become fat, and him among you who is fat they eat. So I ate little, that I might not grow fat; and every one of my companions who became fat they ate, until only I and that man remained; for I was lean, and he was ill. And that man said to me, A festival of theirs hath arrived, and they all go out to celebrate it, and are absent at it three days: so if thou canst make thine escape, do so: but as for me, as thou seest, I am unable to move, and cannot flee: see then to thyself. I therefore replied, May God compensate thee with Paradise! I went forth, and journeyed by night, and hid myself in the day And when they returned from their festival, they searched for me, and followed my track, and overtook me as I lay beneath a tree; but they quitted me."—This is not the whole of the anecdote; but the remaining portion I reserve for a subsequent note, as it illustrates an incident in the Fifth Voyage.

Marco Polo's account of the inhabitants of the Andaman Islands, which he calls "Angaman," remarkably agrees with what is said above of the cannibals of Seksár; and though this island is described as in the Ethiopian Sea, we might almost conclude, from his statement, that, if the anecdote which I have just given be not entirely a fiction, its narrator was cast upon one of the Andamans. "The inhabitants [of Angaman]," says the Venetian traveller, "are idolaters, and are a most brutish and savage race, having heads, eyes, and teeth, resembling those of the *canine species*. Their dispositions are cruel, and every person, not being of their own nation, whom they can lay their hands upon, they kill and eat."[39]—Our author might perhaps also have heard of an island in the Sea of India, called the Island of El-Ḳaṣr (or the Pavilion), on which, as related by El-Ḳazweenee, is a white pavilion, and whoever enters this, *sleep* and *insensibility* overcome him, and the inhabitants take him.—But several circumstances connected with the adventures of Es-Sindibád on the island of the cannibals seem rather to point out *Sumatra* as the scene; and I think it most

[38] The orthography of this name is doubtful; the signs which would fix it being omitted.
[39] Marsden's translation, p. 619.

probable that this island is meant by "Seksár."[40] Hole observes (page 111), "Notwithstanding the striking similarity between the inhabitants of the Andamans and Es-Sindibád's negroes, other circumstances render it more probable that he was wrecked on the coast of Sumatra. Some old voyagers mention a stupifying, or rather inebriating, vegetable as peculiar to it: others say that it was customary with its inhabitants to fatten children in order to eat them. The Mohammadan travellers in the ninth century describe them as cannibals, and those of the kingdom of Batta continue so to this day.—'In Lamaray' (Sumatra), says Mandeville, 'is a cursed custom, for thei eaten more gladly mannes flesche than any other flesche. . . . Thidre gon marchauntes, and bryngen with hem children, to selle to hem of the contree, and thei byzen [buy] hem: and zif thei ben fatte, thei eten hem anon: and zif thei ben lene, thei feden hem, tille thei ben fatte, and thanne thei eten hem.'" (Page 214.)

The food which stupified the companions of Es-Sindibád we may suppose to have been mixed with hemp, henbane, hellebore, datura, or opium; all of which are often used in various countries of the East for this purpose, though more frequently to induce a pleasurable intoxication. Hole remarks (page 126), that "Davis, who sailed to Sumatra in the year 1599, says, 'In this country there is a kind of seed, whereof a little being eaten, maketh a man to turn fool, all things seeming to him to be metamorphosed.'"—"Dampier," also, he observes, "mentions that the inhabitants of Sumatra 'make use of a certain herb like hemp, called Ganga or Bang, which, if infused in any liquor, exerts its operation upon those that taste it after a very odd manner, according to their different constitutions; for some it stupifies, others it makes sleepy, others merry, and some quite mad.'" The term "benj," or "beng," is applied by the Arabs both to hemp and henbane: the former, from the effects above described, appears to be here meant. Dampier might have been ignorant of the intoxicating property of hemp, and therefore prudently used the words "like hemp."—It is scarcely necessary to add, that Sumatra abounds with cocoa-nuts.

NOTE 53. "Es-Sindibád's travelling eight days [or seven days and nights] before he finds white men on another part of the coast will not agree with the contracted size of the Andaman or Nicobar islands. . . . Pepper is the common product of the Sunda islands, and more peculiarly so of Sumatra." (Hole, page 130.)

NOTE 54. The words "with all her apparel and ornaments and wealth" I have inserted on the authority of the Calcutta edition of the first two hundred Nights, and Langlès' edition.

NOTE 55. The name of the island where the living spouse was buried with the dead is not mentioned; but we may suppose it to be not far from Sumatra. That such a custom prevailed in any of the Eastern islands or elsewhere, the reader will not expect to be proved: but the burial of the living husband with the dead wife, in a city beyond an extensive desert on the northern frontiers of India, is mentioned in another Oriental romance.[41] Mandeville, also, "mentions, that in 'the yle of Calanak ["an island supposed to be not very remote from Java,"[42] and consequently perhaps the island where this custom is said to have prevailed in our story], zif a man that is maryed dye, men buryen his wif with him alle quyk.' . . . . Mr. Grose, likewise, in his Voyage to the East Indies in 1745, says, that among a particular caste of Indians, a plate of rice, a jar of water, and the cloaths and jewels a wife wore when alive, were buried with her. But he further informs us, that the husband usually divested her of

[40] In the passage which describes Seksár as in the Sea of the Zenj, a copyist may perhaps have put "Zenj," for "Zánij" (a name of Borneo), upon which Sumatra is said to have been dependent. See the third paragraph of Note 12 in the present series. This error in transcription appears, beyond a doubt, to have been made in one case which I have shewn in a former note, No. 17.

[41] See Forbes's translation of the "Adventures of Hatim Taï," p. 153.

[42] Hole, p. 92.

the latter before the grave was filled up." (Hole, page 139.) Perhaps, then, our author might have heard some account of the custom which he here describes; or merely the Hindoo practice of burning the widow with the corpse of her husband may have suggested to him the idea.

NOTE 56. My sheykh observes that this is a mistake, unless it be meant that the women, because they were weaker than the men, had a larger stock of provisions. In the Breslau edition we read here "a mug of water and seven cakes of bread," as usual.

NOTE 57. Hole remarks (page 140), that Es-Sindibád's escape "may have been suggested by an incident that took place in a very early period of Grecian history, relative to Aristomenes, the Messenian general, who was taken prisoner by the Spartans, and with fifty of his countrymen precipitated into a deep, gloomy cavern. All the others were killed by the fall; and for three days he lay almost dead with hunger and with the stench of corrupted carcases, when he perceived a fox near him, gnawing a dead body. With one hand he caught it by the hind leg, and with the other held its jaw when it attempted to bite him. Following, as well as he could, his struggling guide to the narrow crevice at which he entered, he there let him go, and soon forced himself a passage through it to the welcome face of day."

NOTE 58. This and the next two sentences I insert from Langlès' edition.

NOTE 59. Of "the Island of the Bell" I find no mention in any other work. May it not be the island mentioned in Note 17 in the present series? The original meaning of the word which I have rendered "bell" (namely "náḳoos") is, a wooden instrument used by the Eastern Christians to announce the times of prayer, consisting of two pieces of wood of unequal lengths, which were knocked together. The noisy island of Barṭáïl might therefore not inaptly be called "the Island of the Náḳoos."

NOTE 60. The orthography of this name is uncertain, as the signs that would fix it are omitted. It is evidently the "Cala" and "Kulleh" in the fourth paragraph of Note 12 in the present series; which see. For the word "Kingdom," afterwards occurring, we may read "seat of government;" and for "a mine of lead," it appears that we should read "a mine of tin."

NOTE 61. In the Calcutta edition of the first two hundred Nights, this is called "the City of El-Abáṭeel," that is "—— of Vanities," or "Lies," &c.

NOTE 62.—*The Egg of the* Rukh', *and the consequence of breaking it.* Ibn-El-Wardee, after having given the brief notice which I have quoted in Note 22 in the present series, respecting the Island of the Rukh', and the bird after which it was named, on the authority of 'Abd-Er-Raḥmán El-Maghrabee, relates two anecdotes of this man, both of which are included among the historical anecdotes of the Cairo edition of the Thousand and One Nights. Of the former I have given a translation in page 538 of the second volume of this work. The latter I omitted there that I might not anticipate the adventures of Es-Sindibád to which this note, and the one above referred to, relate. It is given in Ibn-El-Wardee's work as follows, and nearly in the same words in the Thousand and One Nights, in both works as related by 'Abd-Er-Raḥmán El-Maghrabee.

"He said that he made a voyage in the Sea of China, and the wind drove them to a great, large, wide island, where the people of the ship landed to procure water and firewood, taking with them axes and ropes and water-skins, and he was with them. And they saw upon the island a dome, white, of enormous size, shining, glistening, more than a hundred cubits high. So they went towards it and approached it, and, lo, it was an egg of the rukh'. They began to strike it with the axes and with masses of rock and with wood, until it broke, and disclosed the young rukh', which was like a firm mountain; and they caught hold of a feather of its wing, and pulled it; whereupon it became dissevered from the wing; and the formation of the feathers was not

complete. After this they killed the bird, and carried away as much as they could of its flesh. They also cut off the lower portion of the feather, from the extremity of the quill-part, and departed. And some of those who entered the island had cooked of the flesh, and eaten. Among these were old men with white beards; and when they arose in the morning, they found that their beards had become black; and not one of the people who ate became grey after that: wherefore they said, that the stick with which they stirred what was in the pot of the flesh of the young rukh' was of the tree of youth: but God is all-knowing. And when the sun rose, and the people were in the ship, and she was proceeding with them, lo, the rukh' [the old bird] approached, coming down like a vast cloud, having in its claw a fragment of a mountain, like an enormous house, and bigger than the ship. And when it came over the ship, in the sky, it cast down the stone upon her, and upon those who were in her. But the ship was swift in her course; so she got before the stone, which fell into the sea, and its fall occasioned a most terrible commotion in the sea. God, says the narrator, decreed us safety, and delivered us from destruction."

The above anecdote is also related by Ed-Demeeree, who died, according to D'Herbelot, in the year of the Flight 808 (A.D. 1405-6), and apparently with little variation, judging from a Latin translation of it by Bochart (Hierozoicon, vol. ii. p. 854), which Hole has quoted.

NOTE 63. The word which I have rendered "a streamlet" (namely "sáḳiyeh") is also applied to a water-wheel for irrigation, and is used in this sense in my original and in the Breslau edition; but not so in the two other editions that I have by me. We must suppose that there were no men who could make use of a water-wheel in this part.

NOTE 64.—*The Old Man of the Sea.* I must now continue the anecdote commenced in Note 52 in the present series, describing the adventures of a man upon an island which, as there stated, I suppose to be Sumatra.

"Being then secure from them, I journeyed over that island, night and day, and came at last to trees bearing fruits, beneath which were men of handsome form, but without bones in their legs. I sat, and I understood not their language, nor did they understand mine; and I was not aware of it before one of them mounted on my neck, wound his legs round my throat, and urged me to rise. So I rose with him, and strove to release myself from him, and to throw him down from me; but I could not; and he began to scratch my face with his sharp nails. I therefore proceeded to carry him about among the trees, and he ate of their fruits, and fed his companions, who laughed at me. But while I was bearing him about among the trees, a thorn of a tree entered his eye, and he became blind. Then I pressed for him some grapes,[43] and said to him, Stoop. And he stooped; whereupon his legs became loosened from me, and I threw him down from my neck, and departed, and God saved me by his grace. And these scratches were made by him."

El-Ḳazweenee also mentions, in the kh*á*timeh (or conclusion) of his work, that in the island in which is a people with faces like the faces of dogs, that is, the island which is said to have been the scene of the adventure above related, "there is a people in the form of men, like the handsomest existing, and there is no bone in their legs." He adds, "They drag themselves along; and when they find a man walking, they leap upon his neck, and fold their legs upon that walking man; and if the latter strive to throw down the man upon his neck, he scratcheth him upon his face, and he curbeth him as one of us curbeth his beast."

But in another place, in his account of animals of the water, he gives a somewhat

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[43] The pressing of the grapes is mentioned by El-Ḳazweence, but not by Ibn-El-Wardee. I think it has been inserted in the work of the former by some copyist.

different account of "the Old Man of the Sea;" as follows:—"The water-man resembleth a man, saving that he hath a tail. . . . . One of them was found in our time dried, and was shewn to the people, and his form was as we have described it. It is related that, from the Sea of Syria, sometimes, there cometh up from the water to the abode of men [a creature in] the form of a man, having a white beard, and they name it the Old Man of the Sea, and it remaineth some days, without descending; and when the people see it, they rejoice in expectation of plenty. It is also related that a water-man was brought to one of the Kings, who desired to know his condition: so he married a woman to him, and they had a son who understood the languages of both his parents. And it was said to the son, What saith thy father? To which he answered, He saith, The tails of all [other] animals are on the lower part of their bodies: how then is it that the tails of these are upon their faces?"—This important observation of the water-man does not confirm what is said before, that this creature hath a white beard: but the above account was apparently founded on the fact of the exhibition of the *dried* water-man.

Is it not highly probable that this dried Old Man of the Sea was one of the apes mentioned in a former note, No. 38 in the present series? And does not this strengthen the opinion that Sumatra is the island of this creature? Es-Sindibád's next adventure after his escape from the Old Man of the Sea also appears to me to confirm this opinion. I agree with Hole in the latter of the two conjectures which he thus states (as well as in the inference he thence draws).—"I would willingly suppose the phrase 'of the sea' to be an addition of the translator, not countenanced by the original; or that it was applied to Es-Sindibád's persecutor merely on account of his insular abode, or usual appearance by the sea-side.—If either of these conjectures," he adds, "be allowed, we may pronounce him, without any hesitation, to be an *Ourang Outan*. It is to be observed, that he never speaks, but expresses his meaning by gesticulation; he lives on fruits; the skin of his legs resembles that of a cow [or buffalo]; and his winding them round Es-Sindibád's neck is consistent with the pliability of limb belonging to that animal: even his draining the calabash, in imitation of Es-Sindibád, is characteristic of our humiliating copyists."[44]

Two stories similar to that of Es-Sindibád and the Old Man of the Sea occur in two other Eastern romances. One I have met with in the romance of Seyf Zu-l-Yezen. Two of Seyf's companions are related to have fallen into the power of the monsters above mentioned, whom they intoxicated, and thus they effected their liberation. This romance, I was told in Cairo, is much older than the Thousand and One Nights.—The other story, which was pointed out to me by Dr. W. C. Taylor, is in the Adventures of Cámarúpa. See pages 72—81 of the translation by Franklin, who shews, in a note, the prevalence of a belief in the existence of the monsters in question, whom his author calls "Duwál Páyán," that is, "men with slender and pliant legs," or, as he renders the words, "men with leathern feet." I find them described in Richardson's Dictionary (Johnson's edition), as, "a people in India, who, according to Castellus, have legs thin and ductile, like leathern straps: they pretend to be lame, and importune travellers to carry them on their backs; which proves fatal to such whose compassion induces them to comply; as the villains twist their legs round their necks, and instantly strangle them." And here I may appropriately add an extract from No. 47 of the Foreign Quarterly Review, before referred to.—"In the story of Sindibád, many of the incidents which are attributed to the Greeks were undoubtedly borrowed by them from Persia; and the fabulous deduction assuredly sprung from an historical fact. Thus, as noted on a former occasion, the Old Man of the Sea simply signifies the chief (sar) of the sea or lake (yangi), *i. e.* of the coast;—and there is no greater perversion in the translation than in that of sheykh, used sometimes as chief, sometimes as

[44] Pages 151 and 152.

old man, or elder, (so too our eoldermann,) as in patriarchal countries. The same compound word, sar-yangi, is obviously the name preserved by Arrian, and Quintus Curtius, as Zarangæ, a Scytho-Persic tribe. This singular identity is established by the fact that the Avari, or shepherds, of our Indian frontier, Scyths also, are in a vulgar tradition represented as riding upon the conquered inhabitants; while the buskin, mentioned (if we remember rightly, by Herodotus,) as the appendage of the Scythian tribes, at once explains the phantasy of the leather legs of these man-bestriding Ancients." (Pages 145 and 146.) May not the name of the Old Man of the Sea have originated hence and been transferred by the Arabs to a kind of Ape, which they imagined a man? That they applied this name to an ape I cannot doubt.

NOTE 65. The City of the Apes appears to be in the *Island* of Apes, which I suppose to be Sumatra. See above, Note 38. If Es-Sindibád's adventures during his Fifth Voyage were founded on the experience and reports of a single navigator, and agreed with the account of the latter in the order of events, there would still be, here, nothing inconsistent with what immediately precedes; as a person might be several "days and nights" in passing from one part of Sumatra to another. What follows, too, is especially applicable to this island.

NOTE 66. Hole mentions (page 157), on the authority of Grossier's Description of China, a similar mode of gathering tea, said to be practised in that country; and Chinese drawings confirming the account. I have myself likewise seen paintings in ancient Egyptian tombs representing the mode of gathering fruit by means of *tame* monkeys. See an engraving of one of these designs in the invaluable work on the Ancient Egyptians by Sir Gardner Wilkinson, vol. ii. p. 150.

NOTE 67. This, as Hole observes, might be any of the islands near the straits of Sunda. The cinnamon is mentioned only in one of the four editions that I have of the original.[45] In the Breslau edition, for "cinnamon" we have "cloves."

NOTE 68. El-Ḳazweenee says of the pepper-vine, that *when the sun becomes hot* upon the bunches of pepper leaves fold over each bunch, that it may not be burnt by the sun; and when the sun is withdrawn from it, the leaves are also, that it may receive the zephyr; but I remember to have seen, somewhere in the work of El-Idreesee, an account agreeing with that of our author.

NOTE 69. In Langlès' edition, this is called the Island of El-Ḳamáree; and in the same edition, after mentioning the aloes-wood, it is added, "its inhabitants prohibit fornication and wine." This is also added in the Calcutta edition of the first two hundred Nights, which does not mention the name of the island. Hence it is evident that the name should be Ḳamár (respecting which see Note 12 in the present series); for in the "Accounts of India and China" (before quoted), the same remark is made (page 64) of the inhabitants of the island or country so called.

NOTE 70. I read "Ṣanfee" for "Ṣeenee" (or "Chinese"). See again the note just referred to, fifth paragraph. But if what I have there said, respecting the position of Ṣanf, be correct, an Arab writer might regard this country as a part of China, and I have shewn that El-Idreesee calls it "a Chinese island" (or peninsula). In Langlès' edition, the Ṣanfee aloes-wood is mentioned as the product of the Island of "El-Ḳamáree."

NOTE 71. In the Breslau edition, these remarks are applied to the inhabitants of the Island of the Ḳamáree aloes-wood.

NOTE 72. The word which I render "bay" is "birkeh." It generally signifies a

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[45] It is mentioned in the Calcutta edition of the complete work.—ED.

lake or pool; but is also applied to a bay (*ex. gr.* "Birket Far'oon," or "Pharaoh's Bay," in the Red Sea), and to a reach of a river. There is a pearl-fishery "in the gulf of a bay that lies between Maabar [the southernmost part of India] and the island of Zeilan [or Ceylon]," [46] in the course of Es-Sindibád's homeward voyage.

NOTE 73. Or rather a peninsula, as the sequel will shew; for it afterwards appears that the vessel was wrecked upon the coast of Ceylon, though, as Hole remarks, it would be no easy matter to find the particular spot here described. The author seems, in this case, to have given the reins to his imagination, and scarcely to have curbed it on any occasion until his mention, by name, of the island of Sarandeeb, or Ceylon.

NOTE 74. The introduction of the words here inserted between crotchets is justified by what follows in the text.—In the old version, the stream of sweet water here mentioned is said to run out of the sea. But in this passage, I think Galland has mistaken the sense of his original: in the Calcutta edition of the first two hundred Nights, and in Langlès' edition, the stream, or river, is described as coming forth from the seaside. Hole mentions submarine springs of fresh water in the Persian Gulf, near El-Baḥreyn, on the authority of Ives and Chardin.

NOTE 75. So in Langlès' edition. In the Cairo edition, "Chinese," as in a former instance. The reading of the Breslau edition is "good aloes-wood."—What is said of the abundance of jewels in this place is founded upon truth. Marco Polo observes (Book iii. chap. 19), that the island of Ceylon "produces more beautiful and valuable rubies than are found in any other part of the world, and likewise sapphires, topazes, amethysts, garnets, and many other precious and costly stones." And his learned translator, Mr. Marsden, adds, "Mr. Cordiner enumerates, as the production of Ceylon, the ruby, emerald, topaz, amethyst, sapphire, cat's-eye or opal, cinnamon-stone or garnet, agate, sardonix, and some others." Ancient authors also give similar accounts of the natural riches of this island, called by them "Taprobane."

NOTE 76. Through an opening, we may suppose, in the mountain.—In the old version, this spring is called "a sort of fountain of pitch or bitumen;" and Hole remarks (pp. 168—171), "The fountain of pitch and bitumen is not to be objected against. Similar ones existed on the banks of the Euphrates at a place called Eit or Ait [properly, Heet], about five days' journey from ancient Babylon, and two 'from modern Babylon or Bagdad.' . . . If we are to credit Bartholomew de Argensola, we must consider Es-Sindibád as merely stating a well-known matter of fact: for he assures us, that in Ceylon were 'springs of liquid bitumen thicker than our oil, and some of pure balsam.'" El-Idreesee (1st Climate, close of 7th Section,) says, that ambergris is a substance which flows from sources at the bottom of the sea, as naphtha flows from the sources of Heet. See Note 78 below.

NOTE 77. In the orlginal, "el-hawáïsh" (plural of "háïsheh"). My sheykh, in a marginal note, explains that this term is applied to "such creatures as the crocodile and buffalo and terrific things that come forth from the sea: but as to common fish," he adds, "they are not so called." The author seems to have intended to allude to the whale, of which El-Ḳazweenee, describing it under the name of "bál," says, that some of the Zenj (or Ethiopians) catch it, and take forth from it ambergris.

NOTE 78. It is added in my original, "and no one can ascend that mountain:" but we are told that Es-Sindibád and his companions *did*. It should rather have been said, "and no ship can approach it in safety."

"In regard to the ambergris which the waves threw on the beach, it may be observed," says Hole (page 171), "that 'the Mohammadan traveller [47] [of the ninth

[46] Marsden's Marco Polo, p. 625.

[47] One of the two travellers so often cited in these notes.

century] mentions a particular species of it which was frequently cast by the sea on the Barbarian and Indian coasts; which swam in great lumps, and, when swallowed by certain fish of the whale kind, destroyed them.'[48] Renaudot, in his observations, says, that 'these authors thought with some of the ancients that it grew like a plant at the bottom of the sea,' and that another asserted, 'it rose in springs[49] like pitch and bitumen.' He quotes another who observes, that 'one sort of it was black like pitch, soft, and often ill-scented, because, as the inhabitants report, whales and other fishes, and even birds, swallow it as often as they see it floating on the surface.'[50]—These circumstances, which the author of the tale might have heard but not thoroughly understood, suggested possibly the idea in the text of the supposed metamorphosis these inflammatory substances underwent by being lodged for a short period in the stomach of a fish. Ambergris is said to abound chiefly in those seas that are inhabited by the spermaceti-whale, and is often found in the body and the excrements of that animal. Yet many naturalists agree in opinion with the Mohammadan traveller, and imagine it to be a fossil or vegetable substance, which, when devoured by the whale, throws it into a state of torpidity and sickness."—El-Ḳazweenee says, some persons assert that ambergris comes from a spring in the sea, like bitumen; others, that it is a kind of dew; and others, that it is from an animal of the water. He adds, that it is not denied that the sea throws it up on the shore; and states that the sea of the Zenj (or Ethiopians) throws up large masses, the largest being a thousand mithḳáls;[51] that it is often found in the belly of the sea-fish; and that the fish which eats it dies.—It is mostly found on the eastern shores of Africa, and on the shores of the adjacent islands. Sir Gardner Wilkinson has shewn me a cylindrical lump of ambergris three inches and a quarter in length, and one inch and a half in diameter, which he found on the western shore of the Red Sea, at Jebel ez-Zeyt. He was informed by the Arabs that similar, but smaller, lumps were often found there.

NOTE 79. This is not unfrequently done in similar cases. See my work on the Modern Egyptians, vol. ii. ch. xv., first paragraph.

NOTE 80. Here, and afterwards, I read "kelek" for "fulk," as in a former instance. In Langlès' edition, and the Calcutta edition of the first two hundred Nights, what is called a boat in the edition of Cairo is sometimes termed a boat and sometimes a raft ("kelek," and "remes," for "remeth").

NOTE 81. Because, by being drowned, he would die a martyr. See Note 88 to Chapter iii.

NOTE 82. Here again I read "Ṣanfee" for "Ṣeenee," or Chinese.

NOTE 83. In the Romance of Seyf Zu-l-Yezen, mentioned before, I find a similar story of a subterranean river, and a voyage upon it, which may have suggested this incident to our author; or perhaps, as Hole observes, the idea may have been taken from the fact that the river Zendarood passes under the earth from Iṣpahán to Kirmán.[52]

NOTE 84. The words "who was the King of Sarandeeb" (*i. e.* Ceylon) are in the Calcutta edition of the first two hundred Nights, and in Langlès' edition; but not in the editions of Cairo and Breslau.

NOTE 85. For the remainder of this voyage, and the whole of the next (which is the last), I follow the text of the Calcutta edition of the first two hundred Nights, and

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[48] Page 94.
[49] Notes, p. 64.
[50] *Idem*, p. 68.
[51] About twelve pounds and a half, Apothecaries' weight.
[52] See also the third paragraph of Note 1 in the present series.

occasionally that of Langlès' edition; for in the Cairo edition, and in that of Breslau also, the latter part of the Sixth Voyage is less amply related, and the Seventh is altogether very different from that in the old version. I therefore think it better to subjoin a translation of the Seventh Voyage as related in the Cairo edition to the present series of notes.

NOTE 86. Though this is far from the truth, Diodorus Siculus and Ptolemy have said the same of this island, the ancient Taprobane. See Hole, p. 176.

NOTE 87. Es-Sindibád's brief description of Sarandeeb (or Ceylon) has been amply illustrated by Hole, pp. 178—187. Its jewels I have already noticed; and I shall only add a few words respecting its great mountain, called by the Arabs "Er-Ráhoon;" and by Europeans, "Adam's Peak." The Arabs say, that when our first parents were cast down from Paradise, Adam fell upon this mountain; and Eve, near Juddah (commonly called Jiddeh), the port of Mekkeh. They also say, that on the summit of the said mountain is the print of Adam's foot; and that, when one of his feet was on this spot, the other was in the sea.

NOTE 88. This word I find only in Langlès' edition, and what animal is meant by it I know not. Hole states (page 192), on the authority of a gentleman who long resided in the East Indies, that "the skin of the hog-deer, a beautiful and uncommon animal found at Prince's Island in the straits of Sunda, is of a yellowish colour when alive, and might easily be dressed as yellow parchment."

NOTE 89. The elephants of Ceylon are said to be the best in the world. See Hole, p. 194.

NOTE 90. The belief in the sanative properties of a serpent's skin is a superstition of ancient times, and still prevailing, as shewn by Hole, pages 204 and 205. El-Ḳazweenee says, "In the sea of the Zenj (or Ethiopians) is the island of Eḍ-Ḍóḍà (*i. e.* Vociferation), which is a white island,[53] whence are heard vociferation and clamour. No one of mankind dwelleth in it; but sometimes the sailors have entered it, and drunk of its water, which they have found sweet and good, and having the odour of camphor; and they say, 'We know not its extremity; but near it are great mountains, wherein burneth by night a great fire.' They have related also, that on its shores a serpent appeareth once every year, and the Kings of the Zenj find death in taking it; and when they have taken it, they cook it, and make, of its skin, beds, upon which the person who is afflicted with elephantiasis[54] sitteth, and so becometh cured of his disease: and that [skin] is found in the treasuries of Kings."—Serpents that swallow the elephant have been mentioned in Note 12 (3rd paragraph) and Note 43, in the present series.

NOTE 91. This ceremony is consistent with what we read in the "Accounts of India and China," page 31. "When a King dies in the Island of Sarandeeb, they lay his body on a car, in such a manner that his head hangs backwards till it almost touches the ground, and his hair is upon the earth; and this car is followed by a woman with a broom in her hand, therewith to sweep dust on the face of the deceased, while she cries out with a loud voice, 'O men! behold your King who was yesterday your master; but now the empire he exercised over you is vanished and gone. He is reduced to the state you behold, having left the world; and the arbiter of death hath withdrawn his soul. Reckon therefore no more upon the uncertain hopes of life.'"[55]

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[53] Ibn-El-Wardee gives a similar account of this island and its wonders; but says here, "in it is a city of white stone, wherein is no inhabitant."

[54] In Ibn-El-Wardee, "consumption."

[55] El-Idreesee (2nd Climate, 8th Section,) describes, in nearly the same manner, the ceremonies observed on the occasion of the death of the King of India; and the author of the Mir-át ez-Zemán, still more nearly, in his account of India; both adding that the body is afterwards burnt.—ED.

NOTE 92. Es-Suweys is the town commonly called by us "Suez."

NOTE 93. "The Table of Suleymán" I suppose to be a figure engraved in the cup. The figure called the *Seal* of Suleymán [56] is often engraved in the bottom of a drinking-cup.—The word rendered "carpets," in the same passage, is "zawálee." I have so rendered it conjecturally, judging from the manner in which I have found it used in other instances, where it expressly denotes either carpets or mattresses of some kind. I suppose it to be the same as "zelálee."

NOTE 94. I do not know any book having this title; but similar titles are borne by many Oriental works.

NOTE 95. Here and afterwards I have taken the liberty of writing "teeth" for "bones."—And now I must insert one more extract from Hole's learned and entertaining "Remarks."

"Nothing material occurs in the last voyage, this instance of the elephant's sagacity excepted. They had slain, it appears, many former slaves employed in the same office Es-Sindibád had undertaken; but finding no end to their persecution, and being aware of its cause, they adopted this judicious method of suppressing the merchants' hostilities, which proceeded solely from their avarice: and it were devoutly to be wished that this was a solitary instance of warfare originating from the same principle.—This story relative to the half-reasoning elephant is sufficiently consonant to European as well as Asiatic ideas concerning him, to vindicate the author from the charge of extravagance. We find an anecdote in Topsell's Gesner (page 152) which likewise represents these animals as equally sensible of the value which mankind set on their teeth; and, therefore, when they dropped out, which was commonly the case every tenth year, they carefully covered them with earth, to hide them from the view of their persecutors." [57]—Hole afterwards shews, "that the elephants of Pliny and Es-Sindibád were equally conscious of the value which mankind set on their teeth." [58]

NOTE 96. For the reason given in a former note, I here subjoin a translation of

The Seventh Voyage of Es-Sindibád *of the Sea as related in the Cairo Edition of the Thousand and One Nights.*

Know, O company, said Es-Sindibád of the Sea, that when I returned from the sixth voyage, and resumed my former life of enjoyment and pleasure, and sport and merriment, I remained thus for a length of time in uninterrupted joy and happiness night and day; and had acquired abundant gains, and great profits. Then my soul again longed for diversion in other countries, and voyaging upon the sea, and associating with the merchants, and hearing news. So I resolved upon that. I packed up bales suited for the sea, consisting of costly commodities, and conveyed them from the city of Baghdád to the city of El-Baṣrah, where I saw a ship prepared for a voyage, and in her was a company of great merchants. I therefore embarked with them, and made myself familiar with them, and we set forth in safety and health on our voyage. The wind was fair to us until we arrived at a city called the City of China,[59] and we were in the utmost joy and happiness, conversing together on travel and commerce. But while we were in this state, a stormy wind arose from the quarter a-head of the ship, and there fell upon us a violent rain, by which we were wetted, and our bales also: wherefore we covered the bales with felt and canvass, fearing that the goods would be spoiled by the rain; and we began to supplicate God (whose name be

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[56] See Note 11 to Chapter iii.
[57] Pages 214 and 215
[58] Page 217.
[59] In the Breslau edition, this city is not mentioned.

exalted!) and to humble ourselves before Him, that He might remove the affliction that had befallen us. And thereupon the master of the ship arose, and tightened his girdle and tucked up his clothes, and ascended the mast. Then he turned his eyes to the right and left, after which he looked at the people of the ship, and slapped his face and plucked his beard. So we said, O master, what is the news? And he answered us, Seek ye of God (whose name be exalted!) escape from the peril into which we have fallen, and weep for yourselves, and bid one another farewell; for know that the wind hath prevailed against us, and cast us into the furthest of the seas of the world. The master then descended from the mast-head, and opened his chest, and took forth from it a cotton bag, which he untied, and he took out of it some dust like ashes, moistened this with water, and, having waited over it a little, he smelt it; after which he took forth from that chest a small book, and read in it, and said to us, Know, O ye passengers, that in this book is a wonderful property, indicating that whosoever arriveth at this region, he will not escape from it, but will perish; for this region is called the Clime of the Kings,[60] and in it is the tomb of our lord Suleymán the son of Dáood (on both of whom be peace!),[61] in which are serpents of enormous size and of terrible appearance; and whatsoever ship arriveth at this region, there cometh up to her from the sea a great fish, which swalloweth her with all that she containeth.

So when we heard these words from the master, we wondered extremely at his account; and he had not finished his speech to us, when the ship began to rise with us from the water, and then to descend, and we heard a great cry, like the loud-pealing thunder, whereat we were struck with terror, and became as dead men, making sure, at that moment, of destruction. And, lo, a great fish approached the ship, like a lofty mountain, and we were terrified at it. We wept for ourselves with a violent weeping, and prepared for death, and were looking at that great fish, wondering at its terrible formation, when, lo, another great fish approached us; and we had not beheld aught more monstrous than it, nor any thing greater. Upon this, therefore, we bade one another farewell, weeping for ourselves. And, lo, a third great fish approached, and it was greater than the two that had come to us before it. So we became without memory and without understanding, and our minds were stupified by the violence of our fear and terror. Then these three great fishes began to compass the ship, and the third fish darted down to swallow the ship with all that was in her. But, lo, there rose a great wind, whereupon the ship rose, and fell upon a great reef, and broke in pieces; all the planks were separated, and all the bales, and the merchants and other passengers, were submerged in the sea. I therefore pulled off all the clothes that were upon me except one garment, and swam a little, and reached one of the planks of the ship, and caught hold of it. Then I got upon it and bestrode it, and the waves and the wind sported with me upon the face of the water, while I kept grasping that plank. The waves carried me up and down, and I was in a state of the most violent distress

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[60] In the Breslau edition, "the Clime of the King."

[61] The learned among the Muslims are divided in opinion respecting the situation of the tomb of Solomon the son of David. Some say, that it is in Jerusalem, and that he and his father were buried in one tomb: others, that it is on the shore of the Lake of Tiberias. But a statement professedly resting on high authority agrees with that in our text. The following is an abstract of the Prophet's reply, on this subject, to a question put to him by some Jews, as given in the history of Et-Tabaree:—The tomb of Suleymán is in the midst of a sea, which forms part of the great sea, in a palace excavated in a rock. This palace contains a throne, on which Suleymán is placed, with the royal ring on his finger, appearing as though he were still alive, protected by twelve guardians, night and day. No one hath arrived at his tomb except two persons, 'Affán and Bulookiyà [whose adventures are fully related in a tale of the Thousand and One Nights, mentioned at the close of my Notes to Chapter xix.]. 'Affán went to seek for the seal of Suleymán, and took Bulookiyà as his companion. With extreme pains they arrived at the spot above mentioned, and 'Affán was about to carry off the ring, when a thunderbolt struck and consumed him. So Bulookiyà returned. Suleymán was borne on his throne to this place, after his death, by the Jinn. (Dubeux's "Chronique de Tabari," printed for the Oriental Translation Fund, vol. i. pp. 56 and 57.)

and fear, and hunger and thirst. I began to blame myself for that which I had done; my soul was weary after enjoying ease, and I said to myself, O Sindibád of the Sea, thou repentedst not; and every time thou sufferest troubles and fatigue, yet repentest not of voyaging upon the sea; and if thou sayest that thou repentest, thou liest: suffer then all that thou meetest with; for thou deservest all that happeneth to thee. All this, I added, is decreed to befall me by God (whose name be exalted!) that I may relinquish my covetousness; and this that I suffer is occasioned by my covetousness; for I had abundant wealth.—Then I returned to my reason, and said, Verily, in this voyage, I turn unto God (whose name be exalted!) sincerely repenting of travel, and I will never again in my life mention it with my tongue, nor in my mind. I ceased not to humble myself before God (whose name be exalted!) and to weep; and afterwards I reflected in my mind upon my former state of ease and happiness and sport and merriment and joy. Thus I continued the first day and the second day, until I landed upon a great island, wherein were many trees and rivers. So I ate of the fruits of those trees, and drank of the water of those rivers, until I was revived, and my soul returned to me, and my energy was strengthened, and my bosom expanded.

I then walked along the island, and I beheld, in its opposite side, a great river of sweet water, running with a strong current, whereupon I remembered the affair of the raft [62] upon which I was before, and said within myself, I must make for me a raft like it, and perhaps I may escape from this predicament. If I so escape, my desire is attained, and I turn unto God (whose name be exalted!) repenting of travel; and if I perish, my heart is relieved from fatigue and distress. Then I arose and collected pieces of wood from those trees, consisting of high-priced sandal-wood, the like of which existeth not; but I knew not what it was. And when I had collected those pieces of wood, I made shift with twigs and herbs of the island, twisting them like ropes, and bound with them the raft; and I said If I be preserved, it will be by God's help. I embarked upon the raft, and proceeded upon it along that river [63] during the first day and the second day and the third day after my departure thence. I lay down, and ate not during this period any thing; but when I thirsted, I drank of that river; and I was like a giddy young bird, by reason of the violence of my fatigue and hunger and fear, until the raft conveyed me to a high mountain, beneath which the river entered. So when I saw this, I feared for myself, on account of the distress that I had suffered before on the former river, and I desired to stop the raft, and to get off from it to the side of the mountain; but the current overpowered me, and drew the raft, with me upon it, and descended with it beneath the mountain. On beholding this, therefore, I made sure of destruction, and said, There is no strength nor power but in God, the High, the Great! The raft ceased not to proceed for a short distance, after which it passed forth into a wide place, and, lo, it was a great valley, through which the water roared, making a noise like thunder and with a rapidity like that of the wind. I grasped the raft with my hand, fearing lest I should fall from upon it, the waves tossing me to the right and left in the midst of the stream. The raft continued to descend with the current along that valley, and I could not prevent it, nor was I able to bring it to the land, until it stopped with me by a city of grand appearance, well built, and containing a numerous population. And when the people beheld me upon that raft, descending in the midst of the river with the current, they cast a net and ropes upon me and the raft, and drew forth the raft from the river to the land.

I fell down in the midst of them like a dead man, by reason of excessive hunger and sleeplessness and fear; and there came to me from among the assemblage an aged

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[62] Here (as I have done in other passages in the Voyages of Es-Sindibád, pointed out in Notes 40 and 80,) I substitute "raft" for "boat."

[63] In the Cairo edition, but not in the edition of Breslau, the following is here added, "until I passed forth from the extremity of the island, and became far from it."

man, a sheykh of high dignity, who welcomed me, and threw over me an abundance of comely apparel, with which I covered myself decently. Then he took me and conducted me into the bath, brought me reviving beverages and exquisite scents, and, after we had come forth from the bath, took me to his house, and led me into it; and his family rejoiced at my coming. He seated me in an elegant place, and prepared for me some rich food: so I ate until I was satiated, and praised God (whose name be exalted!) for my escape; and after that, his pages brought to me hot water, and I washed my hands; and his female slaves brought to me drying-towels of silk, with which I dried my hands, and wiped my mouth. Then that sheykh arose immediately, and appropriated to me a place alone, in a part of his house, and made his pages and his female slaves to serve me, and to perform my wants and all my affairs. They therefore paid constant attention to me, and in this manner I ceased not to remain with him in the mansion of entertainment three days, enjoying good eating and good drinking and sweet scents, until my soul returned to me, and my terror subsided, and my heart was calmed, and my mind was at ease. And on the fourth day, the sheykh came to me and said to me, Thou hast cheered us by thy company, O my son, and praise be to God for thy safety! Wilt thou now arise and go with me to the bank of the river, and go down into the market and sell the goods and receive their price? Perhaps thou wilt buy for thyself with it something wherewith thou mayest traffic. —So I was silent for a little while, and said within myself, Whence have I goods, and what is the cause of these words? And the sheykh said, O my son, be not anxious nor be thoughtful; but arise and go with us to the market, and if we see any one who will give thee for thy goods a price that will content thee, I will receive it for thee; but if what will content thee be not offered for them, I will deposit them for thee in my magazines until the days of selling and buying arrive. So I meditated upon my case, and said to myself, Comply with his desire, that thou mayest see what these goods are. And I said to him, I hear and obey, O my uncle the sheykh, and what thou doest will be attended by blessing, and it is impossible to oppose thee in aught. I then went with him to the market, and found that he had unbound the raft on which I came, and which was of sandal-wood, and he commissioned the crier to announce it for sale. The merchants came, and opened the bidding for the wood, and increased their offers for it until its price amounted to a thousand[64] pieces of gold; whereupon they ceased to bid more; and the sheykh, looking towards me, said, Hear, O my son: this is the price of thy goods in such days as the present. Wilt thou then sell them for this price, or wilt thou wait, and shall I put them for thee in my magazines until the time come when their price will be greater, and then sell them for thee?—I answered him, O my master, the affair is thine: so do what thou desirest. And he said, O my son, wilt thou sell me this wood for a hundred pieces of gold above what the merchants have offered for it?—Yes, I answered him: I have sold it to thee, and received the price. And upon this he ordered his young men to transport that wood to his magazines, and I returned with him to his house, where we sat, and he counted to me the whole price of the wood, brought to me bags, and, having put the money into them, locked them up with a lock of iron, of which he gave me the key.

And after a period of some days and nights, the sheykh said, O my son, I will propose to thee something, and I hope that thou wilt comply with my desire respecting it. So I said to him, And what is that affair? And he answered me, Know that I have become a man of great age, and I have not a male child; but I have a daughter, small in age, elegant in form, having abundant wealth and loveliness; therefore I desire to marry her to thee, and thou shalt reside with her in our country: then I will put thee in possession of all that I have, and what my hand possesseth; for I have become an old man, and thou wilt supply my place. And I was

[64] In the Breslau edition, "ten thousand."

silent, and spoke not. And he said to me, Obey me, O my son, in that which I say to thee; for my wish to thee is good, and if thou comply with my desire, I will marry thee to my daughter, and thou shalt be as my son; and all that my hand hath, and what I possess, shall be thine; and if thou desire to traffic, and to return to thy country, no one will prevent thee: this is thy property, under thy disposal: do therefore with it what thou wilt and what thou choosest. So I replied, By Allah, O my uncle the sheykh, thou hast become as my father: I have suffered many horrors, and have neither judgment nor knowledge remaining: it is thine, therefore, to determine in all that thou desirest to do. And upon this the sheykh ordered his pages to bring the Ḳáḍee and the witnesses. Accordingly they brought them, and he married me to his daughter, made for us a grand entertainment and a great feast, and introduced me to her; and I found her to be endowed with the utmost beauty and loveliness, with handsome figure and just stature, and upon her was an abundance of various ornaments and articles of apparel, minerals, and ornaments of gold, and necklaces and precious jewels, the value of which was not less than thousands of thousands of pieces of gold, and no one could pay their price. When I went into her presence, she pleased me; affection for each other ensued, and I remained with her for a length of time in a state of the utmost delight and enjoyment. Her father was then admitted to the mercy of God (whose name be exalted!), and we prepared his body for the grave, and buried him, and I put my hand upon his property: all his young men became mine, and under my authority in my service, and the merchants instated me in his office; for he was their chief, and none of them purchased aught but with his knowledge and by his permission; he being their sheykh; and I became in his place.

Now when I mixed with the people of that city, I found that their state became changed every month, and there appeared upon them wings,[65] wherewith they flew to the upper region of the sky, and there remained not behind in the city any but the children and the women. So I said within myself, When the first day of the month cometh, I will ask one of them, and perhaps they will convey me with them whither they go. And when the first day of that month came, their appearances became altered, and their forms became changed, and I went in to one of them, and said to him, I conjure thee by Allah that thou convey me with thee, in order that I may divert myself and return with you. He replied, This is a thing that cannot be. But I ceased not to solicit him until he granted that favour. I agreed with them, and caught hold of that man, and he soared with me in the air; but I informed not any one of my family nor any of my young men nor any of my companions; and that man continued to fly, with me upon his shoulders, until he rose so high with me into the sky that I heard the praises of the angels in the vault of the heavens. So I wondered at that, and said, Extolled be the perfection of God! and praise be to God! And I had not finished the words of praise when there came forth a fire from heaven, and it almost burnt them. They therefore all descended, and, having cast me upon a lofty mountain, departed in the utmost rage against me, and they went and left me. Thus I became alone upon that mountain, and I blamed myself for that which I had done, and said, There is no strength nor power but in God, the High, the Great! Verily, every time that I escape from a calamity, I fall into a calamity that is mightier than the former one!

I remained upon that mountain, and knew not whither to go, when, lo, two young men passed along, like two moons, each having in his hand a rod of gold, on which he leaned. I advanced to them, and saluted them, and they returned my salutation; and

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[65] In the Breslau edition it is here said, "and their faces became changed, and they assumed the forms of birds." The same is fabled of inhabitants of the Islands of Wáḳ-Wáḳ (before mentioned, in page 85, in this volume), as will be seen in the story of Ḥasan of El-Baṣrah; and these islands, I suppose, our author had here in view.

I said to them, I conjure you by Allah to tell me who ye are and what is your business. And they answered me, We are of the servants of God, whose name be exalted! Then they gave me a rod of red gold that they had with them, and went their way and left me. And I proceeded along the top of that mountain, leaning upon the rod, and reflecting upon the case of these two young men, and, lo, a serpent came forth from beneath the mountain, having in its mouth a man whom it had swallowed to his middle, and he was crying out and saying, Whosoever will deliver me, God will deliver him from every difficulty! I therefore advanced to that serpent, and struck it with the rod of gold on its head, whereat it threw the man from its mouth. And upon this the man came to me and said, Since my deliverance from this serpent hath been effected by thy means, I will not henceforth quit thee: thou hast become my companion on this mountain. So I replied, Thou art welcome. And we proceeded along the mountain. And, lo, a party of people came towards us, and I looked at them, and among them was the man who bore me upon his shoulders and flew with me. Therefore I advanced to him, and excused myself to him, addressing him courteously, and saying to him, O my friend, friends act not thus one to another. The man replied, Thou wouldst have destroyed us by thy words of praise upon my back. And I rejoined, Be not displeased with me; for I had no knowledge of the matter; but I will never again speak. So he consented to take me with him, making a condition with me that I should not mention God, nor praise Him, upon his back. He then took me up, and flew away with me as before, until he conveyed me to my abode, when my wife met me and saluted me, and congratulated me on my safety; and she said to me, Beware of going forth again with these people, and be not familiar with them; for they are the brothers of the devils, and they know not the celebration of God, whose name be exalted! I said to her, How did thy father live with them? And she answered me, My father was not of them, nor did he as they; and it is my opinion, since my father is dead, that thou shouldst sell all that we have, and purchase goods with the price, and voyage back to thy country and thy family, and I will go with thee; for I have no need of residing here in this city after the loss of my mother and my father.

So upon this I betook myself to selling the commodities of the sheykh, one thing after another, and to watching for some one who would set forth on a voyage from that city, that I might go with him. And while I was so doing, lo, a company of men in the city desired to perform a voyage, but found not for themselves a ship; wherefore they bought wood, and made for them a great ship; and I engaged for a passage with them, and paid them the whole of the hire. I then embarked my wife, and all that we had, in the ship: and, leaving the other possessions and the estates, we proceeded, and ceased not in our course over the sea from island to island, and from sea to sea; and the wind and the voyage were pleasant to us until we arrived in safety at the city of El-Baṣrah. I sojourned not there; but engaged for a passage in another vessel, to which I transferred all that I had with me, and I went on to the city of Baghdád. Then I entered my quarter and came to my house, met my family and companions and friends, and stowed all the goods that I had with me in my magazines; and my family calculated the period of my absence from them during the seventh voyage, and found it to be seven and twenty years; so that they had given up all hope of my return.

[I am proud to express here my thanks to Colonel (now Major-General) Chesney, for his liberality and kindness in allowing Mr. Harvey to copy, for the illustration of the Voyages of Es-Sindibád, some beautiful and interesting drawings selected from his valuable portfolio. These form the subjects of the engravings in pages 5, 49, and 69.]

CHAPTER XXI.

COMMENCING WITH PART OF THE FIVE HUNDRED AND SIXTY-SIXTH NIGHT, AND ENDING WITH PART OF THE FIVE HUNDRED AND SEVENTY-EIGHTH.

THE STORY OF THE CITY OF BRASS.[1]

THERE was, in olden time, and in an ancient age and period, in Damascus of Syria, a King, one of the Khaleefehs, named 'Abd-El-Melik the son of Marwán;[2] and he was sitting, one day, having with him the great men of his empire, consisting of Kings and Sulṭáns, when a discussion took place among them, respecting the traditions of former nations. They called to mind the stories of our lord

Suleymán the son of Dáood (on both of whom be peace!), and the dominion and authority which God (whose name he exalted!) had bestowed upon him over mankind and the Jinn and the birds and the wild beasts and other things;[3] and they said, We have heard from those who were before us, that God (whose perfection be extolled, and whose name be exalted!) bestowed not upon any one the like of that which He bestowed upon our lord Suleymán, and that he attained to that to which none other attained, so that he used to imprison the Jinn and the Márids and the Devils in bottles[4] of brass, and pour molten lead over them, and seal this cover over them with his signet.

Then Ṭálib [the son of Sahl] related, that a man embarked in a ship with a company of others, and they voyaged to the island of Sicily,[5] and ceased not in their course until there arose against them a wind which bore them away to one of the lands of God, whose name be exalted! This happened during the black darkness of night, and when the day shone forth, there came out to them, from caves in that land, people of black complexion and with naked bodies, like wild beasts, not understanding speech. They had a King of their own race, and none of them knew Arabic save their King. So when they saw the ship and those who were in her, he came forth to them attended by a party of his companions, and saluted them and welcomed them, and inquired of them respecting their religion. They therefore acquainted him with their state; and he said to them, No harm shall befall you. And when he asked them respecting their religion, each of them was of some one of the religions prevailing before the manifestation of El-Islám, and before the mission of Moḥammad, may God bless and save him!—wherefore the people of the ship said, We know not what thou sayest.[6] Then the King said to them, There hath not come to us any one of the sons of Adam before you. And he entertained them with a banquet of the flesh of birds and of wild beasts and of fish, beside which they had no food. And after this, the people of the ship went down to divert themselves in the city, and they found one of the fishermen who had cast his net in the sea to catch fish, and he drew it up, and, lo, in it was a bottle of brass, stopped with lead, which was sealed with the signet of Suleymán the son of Dáood, on both of whom be peace! And the fisherman came forth and broke it; whereupon there proceeded from it a blue smoke, which united with the clouds of heaven; and they heard a horrible voice, saying, Repentance! repentance! O Prophet of God!—Then, of that smoke there was formed a person of

terrible aspect, of terrific make, whose head would reach [as high as] a mountain; and he disappeared from before their eyes. As to the people of the ship, their hearts were almost eradicated; but the blacks thought nothing of the event. And a man returned to the King, and asked him respecting this; and the King answered him, Know that this is one of the Jinn whom Suleymán the son of Dáood, when he was incensed against them, imprisoned in these bottles, and he poured lead over them, and threw them into the sea. When the fisherman casteth his net, it generally bringeth up these bottles; and when they are broken, there cometh forth from them a Jinnee, who imagineth that Suleymán is still living; wherefore he repenteth, and saith, Repentance! O Prophet of God!

And the Prince of the Faithful, 'Abd-El-Melik the son of Marwán, wondered at these words, and said, Extolled be the perfection of God! Suleymán was endowed with a mighty dominion!—And among those who were present in that assembly was En-Nábighah Edh-Dhubyánee; and he said, Ṭálib hath spoken truth in that which he hath related, and the proof of his veracity is the saying of the Wise, the First [thus versified]:[7]—

> And [consider] Suleymán, when the Deity said to him, Perform the office of Khaleefeh, and govern with diligence;
> And whoso obeyeth thee, honour him for doing so; and whoso disobeyeth thee, imprison him for ever.

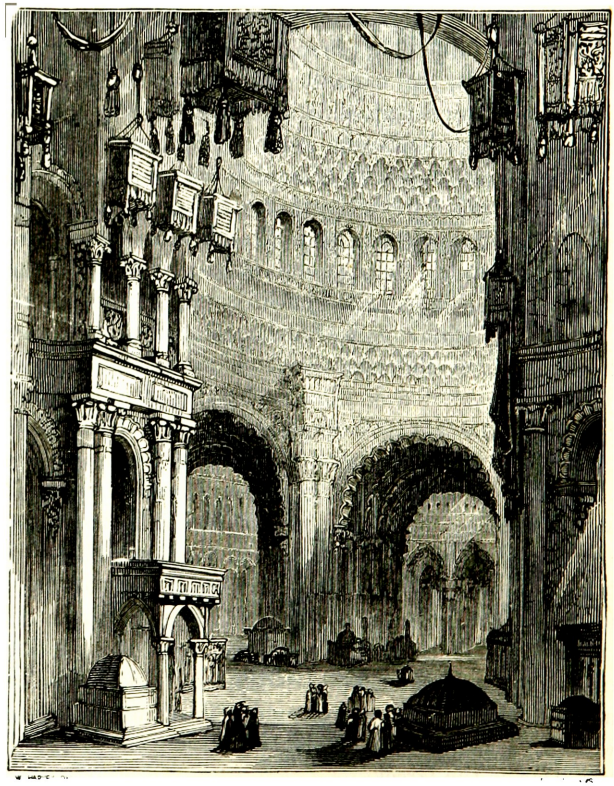
He used to put them into bottles of brass,

and to cast them into the sea.—And the Prince of the Faithful approved of these words, and said, By Allah, I desire to see some of these bottles! So Ṭálib the son of Sahl replied, O Prince of the Faithful, thou art able to do so, and yet remain in thy country. Send to thy brother 'Abd-El-'Azeez the son of Marwán desiring him to bring them to thee from the Western Country,[8] that he may write orders to Moosà to journey from the Western Country to this mountain which we have mentioned, and to bring thee what thou desirest of these bottles; for the furthest tract of his province is adjacent to this mountain.—And the Prince of the Faithful approved of his advice, and said, O Ṭálib, thou hast spoken truth in that which thou hast said, and I desire that thou be my messenger to Moosà the son of Nuṣeyr[9] for this purpose, and thou shalt have a white ensign,[10] together with what thou shalt desire of wealth or dignity or other things, and I will be thy substitute to take care of thy family. To this, Ṭálib replied, Most willingly, O Prince of the Faihtful. And the Khaleefeh said to him, Go in dependence on the blessing of God, and his aid. Then he gave orders that they should write for him a letter to his brother 'Abd-El-'Azeez, his viceroy in Egypt, and another letter to Moosà, his viceroy in the Western Country, commanding him to journey, himself, in search of the bottles of Suleymán, to leave his son to govern the country in his stead, and to take with him guides, to expend wealth, and to collect a large number of men, and not to be remiss in accomplishing that object, nor to use any pretext to excuse himself. He sealed the two letters, and delivered them to Ṭálib the son of Sahl, commanding him to hasten, and to elevate the ensigns over his head; and he gave him riches and riders and footmen to aid him in his way: he gave orders also to supply his house with every thing requisite.

So Ṭálib went forth on his way to Egypt. He proceeded with his companions, traversing the districts from Syria, until they entered Miṣr;[11] when the Governor of Egypt met him, and lodged him with him; and he treated him with the utmost honour during the period of his stay with him. Then he sent with him a guide who accompanied him to Upper Egypt until they came to the Emeer Moosà the son of Nuṣeyr; and when he knew of his approach, he went forth to him and met him, and rejoiced at his arrival; and Ṭálib handed to him the letter. So he took it and read it, and understood its meaning; and he put it upon his head, saying, I hear and obey the command of the Prince of the Faithful. He determined to summon his great men; and they presented themselves;

and he inquired of them respecting that which had been made known to him by the letter; whereupon they said, O Emeer, if thou desire him who will guide thee to that place, have recourse to the sheykh 'Abd-Eṣ-Ṣamad the son of 'Abd-El-Ḳuddoos Eṣ-Ṣamoodee;[12] for he is a knowing man, and hath travelled much, and he is acquainted with the deserts and wastes and the seas, and their inhabitants and their wonders, and the countries and their districts. Have recourse therefore to him, and he will direct thee to the object of thy desire.—Accordingly he gave orders to bring him, and he came before him; and, lo, he was a very old man, whom the vicissitudes of years and times had rendered decrepit. The Emeer Moosà saluted him, and said to him, O sheykh 'Abd-Eṣ-Ṣamad, our lord the Prince of the Faithful, 'Abd-El-Melik the son of Marwán, hath commanded us thus and thus, and I possess little knowledge of that land, and it hath been told me that thou art acquainted with that country and the routes. Hast thou then a wish to accomplish the affair of the Prince of the Faithful?—The sheykh replied, Know, O Emeer, that this route is difficult, far extending, with few tracks. The Emeer said to him, How long a period doth it require? He answered, It is a journey of two years and some months going, and the like returning; and on the way are difficulties and horrors, and extraordinary and wonderful things. Moreover, thou art a warriour for the defence of the faith, and our country is near unto the enemy; so perhaps the Christians may come forth during our absence: it is expedient therefore that thou leave in thy province one to govern it.—He replied, Well. And he left his son Hároon as his substitute in his province, exacted an oath of fidelity to him, and commanded the troops that they should not oppose him, but obey him in all that he should order them to do. And they heard his words, and obeyed him. His son Hároon was of great courage, an illustrious hero, and a bold champion; and the sheykh 'Abd-Eṣ-Ṣamad pretended to him that the place in which were the things that the Prince of the Faithful desired was four months' journey distant, on the shore of the sea, and that throughout the whole route were halting-places adjacent one to another, and grass and springs. And he said, God will assuredly make this affair easy to us through the blessing attendant upon thee, O Viceroy of the Prince of the Faithful. Then the Emeer Moosà said, Knowest thou if any one of the Kings have trodden this land before us? He answered him, Yes, O Emeer: this land belonged to the King of Alexandria, Darius the Greek.[13]

After this they departed, and they continued their journey until they arrived at a palace; whereupon the sheykh said, Advance with us to this palace, which presenteth a lesson to him who will be admonished. So the Emeer Moosà advanced thither, together with the sheykh 'Abd-Eṣ-Ṣamad and his chief companions, till they came to its entrance. And they found it open, and having lofty angles, and steps, among which were two wide steps of coloured marbles, the like of which hath not been seen: the ceilings and walls were decorated with gold and silver and minerals, and over the entrance was a slab, whereon was an inscription in ancient Greek; and the sheykh 'Abd-Eṣ-Ṣamad said, Shall I read it, O Emeer? The Emeer answered, Advance and read. May God bless thee! for nought hath happened to us during this journev but what hath been the result of



the blessing attendant upon thee.—So he read it; and, lo, it was poetry; and it was this:—

Here was a people whom, after their works, thou shalt see wept over for their lost dominion;
And in this palace is the last information respecting lords collected in the dust.
Death hath destroyed them and disunited them, and in the dust they have lost what they amassed;
As though they had only put down their loads to rest a while: quickly have they departed!

And the Emeer Moosà wept until he became insensible, and he said, There is no deity but God, the Living, the Enduring without failure! He then entered the palace, and was confounded by its beauty and its construction; and he looked at the figures and images that it contained. And, lo, over the second door were inscribed some verses. So the Emeer Moosà said, Advance, O sheykh, and read. Accordingly he advanced and read; and the verses were these:—

How many companies have alighted in the tabernacles[14] since times of old, and taken their departure!
Consider thou then what the accidents of fortune have done with others when they have befallen them.
They have shared together what they collected, and they have left the pleasure thereof, and departed.
What enjoyments they had! and what food did they eat! and then in the dust they themselves were eaten!

And again the Emeer Moosà wept violently: the world became yellow before his face; and he said, We have been created for a great object![15]

Then they attentively viewed the palace; and, lo, it was devoid of inhabitants, destitute of household and occupants: its courts were desolate, and its apartments were deserted; and in the midst of it was a chamber covered with a lofty dome, rising high into the air, around which were four hundred tombs. To these tombs the Emeer Moosà drew near, and, behold, among them was a tomb constructed of marble, whereon were engraved these verses:—

How often have I stood [in fight]! and how often slain! and to how many things have I been a witness!
And how often have I eaten! and how often drunk! and how often have I heard the songs of beauteous damsels!
And how often have I ordered! and how often forbidden! and how many strong fortresses are seen,
Which I have besieged and searched, and from which I have taken the lovely females' ornaments!
But in my ignorance I transgressed to obtain things wished for which proved at last to be frail.

Then consider attentively thy case, O man, before thou shalt drink the cup of death;
For after a little while shall the dust be poured upon thee, and thou wilt be lifeless.

And the Emeer Moosà, and those who were with him, wept. Then he drew near to the dome-crowned chamber, and, lo, it had eight doors of sandal-wood, with nails of gold, ornamented with stars of silver set with various jewels. And over the first door were inscribed these verses:—

What I have left, I left not from generosity; but through the sentence and decree operating upon man.
Long time I lived, happy and enraged, defending my asylum like a fierce lion.
I was never quiet, nor would I bestow a mustard-seed, by reason of my avarice, though I were cast into the fire.
Thus did I until I was smitten by the decree of the glorious Deity, the Creator, the Maker.
When my death was appointed soon to take place, I could not prevent it by my numerous stratagems;
My troops that I had collected availed not, and none of my friends aided me, nor my neighbour.
Throughout my whole life was I wearied in my journey to the grave, now in ease, and now in difficulty.
So, when the purses have become laden, shouldst thou accumulate deenár upon deenár,[16]
It will all pass before the morning to another, and they will have brought thee a camel-driver and a grave-digger;
And on the day of thy judgment, lone shalt thou meet God, laden with sin and crimes and heavy burdens.
Then let not the world deceive thee with its beauty; but see what it hath done to thy family and neighbour.

And when the Emeer Moosà heard these verses, he wept again so violently that he became insensible; and after he had recovered, he entered the chamber covered with the dome, and beheld in it a long tomb, of terrible appearance, whereon was a tablet of iron of China; and the sheykh 'Abd-Es-Ṣamad drew near to it, and read its inscription; and, lo, on it was written,—

In the name of God, the Eternal, the Everlasting throughout all ages: in the name of God, who begetteth not, and who is not begotten, and unto whom there is none like: in the name of God, the Mighty and Powerful: in the name of the Living who dieth not.—To proceed:—O thou who arrivest at this place, be admonished by the misfortunes and calamities that thou beholdest, and be not deceived by the world and its beauty, and its falsity and calumny, and its fallacy and finery; for it is a flatterer, a cheat, a traitor. Its things are borrowed, and it will take the loan from the borrower: and it is like the confused visions of the sleeper, and the dream of the dreamer, as though it were the sarâb[17] of the plain, which the thirsty imagineth to be water: the Devil adorneth it for man until death. These are the characteristics of the world: confide not therefore in it, nor incline to it; for it will betray him who dependeth

upon it, and who in his affairs relieth upon it. Fall not in its snares, nor cling to its skirts. For I possessed four thousand bay horses in a stable; and I married a thousand damsels, of the daughters of Kings, high-bosomed virgins, like moons; and I was blessed with a thousand children, like stern lions; and I lived a thousand years, happy in mind and heart; and I amassed riches such as the Kings of the regions of the earth were unable to procure, and I imagined that my enjoyments would continue without failure. But I was not aware when there alighted among us the terminator of delights and the separator of companions, the desolater of abodes and the ravager of inhabited mansions, the destroyer of the great and the small and the infants and the children and the mothers. We had resided in this palace in security until the event decreed by the Lord of all creatures, the Lord of the heavens and the Lord of the earths, befell us, and the thunder of the Manifest Truth assailed us, and there died of us every day two, till a great company of us had perished. So when I saw that destruction had entered our dwellings, and had alighted among us, and drowned us in the sea of deaths, I summoned a writer, and ordered him to write these verses and admonitions and lessons, and caused them to be engraved upon these doors and tablets and tombs. I had an army comprising a thousand thousand bridles, composed of hardy men, with spears, and coats of mail and sharp swords, and strong arms; and I ordered them to clothe themselves with the long coats of mail, and to hang on the keen swords, and to place in rest the terrible lances, and mount the high-blooded horses. Then, when the event appointed by the Lord of all creatures, the Lord of the earth and the heavens, befell us, I said, O companies of troops and soldiers, can ye prevent that which hath befallen me from the Mighty King? But the soldiers and troops were unable to do so, and they said, How shall we contend against Him from whom none hath secluded, the Lord of the door that hath no door-keeper? So I said, Bring to me the wealth. (And it was contained in a thousand pits, in each of which were a thousand hundred-weights of red gold, and in them were varieties of pearls and jewels, and there was the like quantity of white silver, with treasures such as the Kings of the earth were unable to procure.) And they did so; and when they had brought the wealth before me, I said to them, Can ye deliver me by means of all these riches, and purchase for me therewith one day during which I may remain alive? But they could not do so. They resigned themselves to fate and destiny, and I submitted to God with patient endurance of fate and affliction until He took my soul, and made me to dwell in my grave. And if thou ask concerning my name, I am Koosh the son of Sheddád the son of 'Ád the Greater.[18]

And upon the same tablet were also inscribed these verses :-

Shouldst thou think upon me after the length of my age, and the vicissitudes of days and circumstances,
I am the son of Sheddád, who held dominion over mankind and each tract of the whole earth.
All the stubborn troops became abject unto me, and Esh-Shám from Miṣr unto 'Adnán.[19]
In glory I reigned, abasing their Kings, the people of the earth fearing my dominion;
And I beheld the tribes and armies in my power, and saw the countries and their inhabitants dread me.
When I mounted, I beheld my army comprising a million bridles upon neighing steeds;
And I possessed wealth that could not be calculated, which I treasured up against misfortunes,
Determining to devote the whole of my property for the purpose of extending the term of my life.

But the Deity would nought save the execution of his purpose; and thus I became separated from my brethren.

Death, the disuniter of mankind, came to me, and I was removed from grandeur to the mansion of contempt;

And I found [the recompense of] all my past actions, for which I am pledged:[20] for I was sinful!

Then raise thyself, lest thou be upon a brink; and beware of calamities! Mayest thou be led aright!

And again the Emeer Moosà wept until he became insensible, in considering the fates of the people; after which, as they were going about through the different apartments of the palace, and viewing attentively its chambers and its places of diversion, they came to a table upon four legs of alabaster, whereon was inscribed,—

Upon this table have eaten a thousand one-eyed Kings, and a thousand Kings each sound in both eyes. All of them have quitted the world, and taken up their abode in the burial-grounds and the graves.

And the Emeer Moosà wrote all this. Then he went forth, and took not with him from the palace aught save the table.

The soldiers proceeded, with the sheykh 'Abd-Eṣ-Ṣamad before them shewing them the way, until all the first day had passed, and the second, and the third. They then came to a high hill, at which they looked, and, lo, upon it was a horseman of brass, on the top of whose spear was a wide and glistening head that almost deprived the beholder of sight, and on it was inscribed, O thou who comest unto me, if thou know not the way that leadeth to the City of Brass, rub the hand of the horseman, and he will turn, and then will stop, and in whatsoever direction he stoppeth, thither proceed, without fear and without difficulty; for it will lead thee to the City of Brass.—And when the Emeer Moosà had rubbed the hand of the horseman, it turned like the blinding lightning, and faced a different direction from that in which they were travelling.

The party therefore turned thither and journeyed on, and it was the right way. They took that route, and continued their course the same day and the next night until they had traversed a wide tract of country. And as they were proceeding, one day, they came to a pillar of black stone, wherein was a person sunk to his arm-pits, and he had two huge wings, and four arms; two of them like those of the sons of Adam, and two like the fore-legs of lions, with claws. He had hair upon his head like the tails of horses, and two eyes like two burning coals, and he had a third eye, in his forehead, like the eye of the lynx, from which there appeared sparks of fire. He was black and tall; and he was crying out, Extolled be the perfection of my Lord, who hath appointed me this severe affliction and painful torture until the day of resurrection! When the party beheld him, their reason fled from them, and they were stupified at the sight of his form, and retreated in flight; and the Emeer Moosà said to the sheykh 'Abd-Eṣ-Ṣamad, What is this? He answered, I know not what he is. And the Emeer said, Draw near to him, and investigate his case: perhaps he will discover it, and perhaps thou wilt learn his history. The sheykh 'Abd-Eṣ-Ṣamad replied, May God amend the state of the Emeer! Verily we fear him.—Fear ye not, rejoined the Emeer; for he is withheld from injuring you and others by the state in which he is. So the sheykh 'Abd-Eṣ-Ṣamad drew near to him, and said to him, O thou person, what is thy name, and what is thy nature, and what hath placed thee here in this manner? And he answered him, As to me, I am an 'Efreet of the Jinn, and my name is Dáhish the son of El-Aạmash,[21] and I am restrained here by the majesty, confined by the power, [of God,] tormented as long as God

(to whom be ascribed might and glory!) willeth. Then the Emeer Moosà said, O sheykh 'Abd-Eṣ-Ṣamad, ask him what is the cause of his confinement in this pillar. He therefore asked respecting that, and the 'Efreet answered him, Verily my story is wonderful; and it is this:—

There belonged to one of the sons of Iblees an idol of red carnelion, of which I was made guardian; and there used to worship it one of the Kings of the sea, of illustrious dignity, of great glory, leading, among his troops of the Jánn, a million warriours who smote with swords before him, and who answered his prayer in cases of difficulty. These Jánn who obeyed him were under my command

and authority, following my words when I ordered them: all of them were in rebellion against Suleymán the son of Dáood (on both of whom be peace!); and I used to enter the body of the idol, and command them and forbid them. Now the daughter of that King was a frequent adorer of the idol, assiduous in the worship of it, and she was the handsomest of the people of her age, endowed with beauty and loveliness, and elegance and perfection; and I described her to Suleymán, on whom be peace! So he sent to her father, saying to him, Marry to me thy daughter, and break thy carnelion-idol, and bear witness that there is no deity but God, and that Suleymán is the Prophet of God. If thou do so, thy due shall be the same as our due, and thy debt as our debt. But if thou refuse, I bring against thee forces with which thou hast not power to contend: therefore prepare an answer to the question,[22] and put on the garment of death; for I will come to thee with forces that shall fill the vacant region, and leave thee like yesterday that hath passed.—And when the messenger of Suleymán (on whom be peace!) came to him, he was insolent and contumacious, and magnified himself and was proud. Then he said to his wezeers, What say ye respecting the affair of Suleymán the son of Dáood? For he hath sent demanding my daughter, and commanding me to break my carnelion-idol, and to adopt his faith.—And they replied, O great King, can Suleymán do unto thee that, when thou art in the midst of this vast sea? If he come unto thee, he cannot prevail against thee; since the Márids of the Jinn will fight on thy side; and thou shalt seek aid against him of thine idol that thou worshippest; for he will aid thee against him and will defend thee. The right opinion is, that thou consult thy lord (and they meant by him the red carnelion-idol), and hear what will be his reply: if he counsel thee to fight him, fight him; but otherwise, do not.—And upon this the King went immediately, and, going in to his idol, after he had offered a sacrifice and slain victims, fell down before it prostrate, and began to weep, and to recite these verses:—

O my lord, verily I know thy dignity; and, behold, Suleymán desireth to break thee.
O my lord, verily I seek thy defence: command then; for I am obedient to thy command.

(Then that 'Efreet, the half of whom was in the pillar, said to the sheykh 'Abd-Eṣ-Ṣamad, while those around him listened,) And thereupon I entered the body of the idol, by reason of my ignorance, and

the paucity of my sense, and my solicitude respecting the affair of Suleymán, and recited this couplet:—

As for me, I am not in fear of him; for I am acquainted with every thing.
If he wish to wage war with me, I will go forth, and I will snatch his soul from him.

So when the King heard my reply to him, his heart was strengthened, and he determined to wage war with Suleymán the Prophet of God (on whom be peace!) and to fight against him. Accordingly, when the messenger of Suleymán came, he inflicted upon him a painful beating, and returned him a shameful reply; and he sent to threaten Suleymán, saying to him, by the messenger, Thy mind hath suggested to thee desires. Dost thou threaten me with false words? Either come thou to me, or I will go to thee.

Then the messenger returned to Suleymán, and acquainted him with all that had occurred and happened to him. And when the Prophet of God, Suleymán, heard that, [it was as though] his resurrection took place;[23] his resolution was roused, and he prepared his forces, consisting of Jinn and men, and wild beasts, and birds and reptiles. He commanded his Wezeer Ed-Dimiryát, the King of the Jinn, to collect the Márids of the Jinn from every place: so he collected for him, of the Devils, six hundred millions. He also commanded Ásaf the son of Barkhiyà [his Wezeer of men] to collect his soldiers of mankind; and their number was one million, or more. He made ready the accoutrements and weapons, and mounted, with his forces of the Jinn and of mankind, upon the carpet,[24] with the birds flying over his head, and the wild beasts beneath the carpet marching, until he alighted upon his enemy's coast, and surrounded his island, having filled the land with the forces. He then sent to our King, saying to him, Behold, I have arrived: therefore repel from thee that which hath come down, or else submit thyself to my authority, and acknowledge my mission, and break thine idol, and worship the One, the Adored God, and marry to me thy daughter according to law, and say thou, and those who are with thee, I testify that there is no deity but God, and I testify that Suleymán is the Prophet of God. If thou say that, peace and safety shall be thy lot. But if thou refuse, thy defending thyself from me in this island shall not prevent thee: for God (whose name be blessed and exalted!) hath commanded the wind to obey me, and I will order it to convey me unto thee on the carpet, and will make thee an example to restrain others. —So the messenger came to him, and communicated to him the

message of the Prophet of God, Suleymán, on whom be peace! But the King said to him, There is no way for the accomplishment of this thing that he requireth of me: therefore inform him that I am coming forth unto him. Accordingly the messenger returned to Suleymán, and gave him the reply. The King then sent to the people of his country, and collected for himself, of the Jinn that were under his authority, a million; and to these he added others, of the Márids and Devils that were in the islands of the seas and on the tops of the mountains; after which he made ready his forces, and opened the armouries, and distributed to them the weapons. And as to the Prophet of God, Suleymán (on whom be peace!), he disposed his troops, commanding the wild beasts to form themselves into two divisions, on the right of the people and on their left, and commanding the birds to be upon the islands. He ordered them also, when

the assault should be made, to tear out the eyes of their antagonists with their beaks, and to beat their faces with their wings; and he ordered the wild beasts to tear in pieces their horses; and they replied, We hear and obey God and thee, O Prophet of God! Then Suleymán, the Prophet of God, set for himself a couch of alabaster adorned with jewels, and plated with plates of red gold, and he placed his Wezeer Áṣaf the son of Barkhiyà on the right side, and his Wezeer Ed-Dimiryáṭ on the left side, and the Kings of mankind on his right, and the Kings of the Jinn on his left, and the wild beasts and the vipers and serpents before him.

After this, they came upon us all together, and we contended with him in a wide tract for a period of two days; and calamity befell us on the third day, and the decree of God (whose name be exalted!) was executed among us. The first who charged upon Suleymán were I and my troops; and I said to my companions, Keep in your places in the battle-field while I go forth to them and challenge Ed-Dimiryáṭ. And, lo, he came forth, like a great mountain, his fires flaming, and his smoke ascending; and he approached, and smote me with a flaming fire; and his arrow prevailed over my fire. He cried out at me with a prodigious cry, so that I imagined the heaven had fallen and closed over me, and the mountains shook at his voice. Then he commanded his companions, and they charged upon us all together: we also charged upon them, and we cried out, one to another: the fires rose and the smoke ascended, the hearts of the combatants were almost cleft asunder, and the battle raged. The birds fought in the air; and the wild beasts in the dust; and I contended with Ed-Dimiryáṭ until he wearied me and I wearied him; after which I became weak, and my companions and troops were enervated, and my tribes were routed. The Prophet of God, Suleymán, cried out, Take ye this great tyrant, the ill-omened, the infamous! And the men charged upon the men, and the Jinn upon the Jinn; defeat befell our King, and we became unto Suleymán a spoil. His troops charged upon our forces, with the wild beasts on their right and left, and the birds were over our heads, tearing out the eyes of the people, sometimes with their talons and sometimes with their beaks, and sometimes they beat with their wings upon the faces of the combatants, while the wild beasts bit the horses and tore in pieces the men, until the greater portion of the party lay upon the face of the earth like the trunks of palm-trees. As to me, I flew from before Ed-Dimiryáṭ; but he followed me a journey of three

months, until he overtook me.[25] I had fallen down through fatigue, and he rushed upon me, and made me a prisoner. So I said to him, By Him who hath exalted thee and abased me, pity me, and take me before Suleymán, on whom be peace! But when I came before Suleymán, he met me in a most evil manner: he caused this pillar to be brought, and hollowed it, and put me in it, and sealed me with his signet; after which, he chained me, and Ed-Dimiryát conveyed me to this place, where he set me down as thou seest me; and this pillar is my prison until the day of resurrection. He charged a great king[26] to guard me in this prison, and I am in this condition tortured as thou seest me.

The party therefore wondered at him, and at the horrible nature of his form; and the Emeer Moosà said, There is no deity but God! Suleymán was endowed with a mighty dominion!—And the sheykh 'Abd-Eṣ-Ṣamad said to the 'Efreet, O thou, I ask thee concerning a thing of which do thou inform us. The 'Efreet replied, Ask concerning what thou wilt. And the sheykh said, Are there in this place

any of the 'Efreets confined in bottles of brass from the time of Suleymán, on whom be peace? He answered, Yes, in the Sea of El-Karkar,[27] where are a people of the descendants of Nooḥ (on whom be peace!), whose country the deluge reached not, and they are separated there from [the rest of] the sons of Adam.—And where, said the sheykh, is the way to the City of Brass, and the place wherein are the bottles? What distance is there between us and it?—The 'Efreet answered, It is near. So the party left him, and proceeded; and there appeared to them a great black object, with two [seeming] fires corresponding with each other in position, in the distance, in that black object; whereupon the Emeer Moosà said to the sheykh, What is this great black object, and what are these two corresponding fires? The guide answered him, Be rejoiced, O Emeer; for this is the City of Brass, and this is the appearance of it that I find described in the Book of Hidden Treasures; that its wall is of black stones, and it hath two towers of brass of El-Andalus,[28] which the beholder seeth resembling two corresponding fires; and thence it is named the City of Brass.—They ceased not to proceed until they arrived at it; and, lo, it was lofty, strongly fortified, rising high into the air, impenetrable: the height of its walls was eighty cubits, and it had five and twenty gates, none of which would open but by means of some artifice; and there was not one gate to it that had not, within the city, one like it: such was the beauty of the construction and architecture of the city. They stopped before it, and endeavoured to discover one of its gates; but they could not; and the Emeer Moosà said to the sheykh 'Abd-Eṣ-Ṣamad, O sheykh, I see not to this city any gate. The sheykh replied, O Emeer, thus do I find it described in the Book of Hidden Treasures; that it hath five and twenty gates, and that none of its gates may be opened but from within the city.—And how, said the Emeer, can we contrive to enter it, and divert ourselves with a view of its wonders?

Then the Emeer Moosà ordered one of his young men to mount a camel, and ride round the city, in the hope that he might discover a trace of a gate, or a place lower than that to which they were opposite.[29] So one of his young men mounted, and proceeded around it for two days with their nights, prosecuting his journey with diligence, and not resting; and when the third day arrived, he came in sight of his companions, and he was astounded at that which he beheld of the extent of the city, and its height. Then he said, O Emeer, the easiest place in it is this place at which ye have alighted.

And thereupon the Emeer Moosà took Ṭálib the son of Sahl, and the sheykh 'Abd-Eṣ-Ṣamad, and they ascended a mountain opposite the city, and overlooking it; and when they had ascended that mountain, they saw a city than which eyes had not beheld any greater. Its pavilions were lofty, and its domes were shining; its mansions were in good condition, and its rivers were running; its trees were fruitful, and its gardens bore ripe produce. It was a city with impenetrable gates, empty, still, without a voice or a cheering inhabitant, but the owl hooting in its quarters, and birds skimming in circles in its areas, and the raven croaking in its districts and its great thoroughfare-streets, and bewailing those who had been in it. The Emeer Moosà paused, sorrowing for its being devoid of inhabitants, and its being despoiled of people and dwellers; and he said, Extolled be the perfection of Him whom ages and times change not, the Creator of the creation by his power! And while he was extolling the perfection of God (to whom be ascribed might and glory!), he happened to look aside, and, lo, there were seven tablets of white marble, appearing from a distance. So he approached them, and, behold, they were sculptured and inscribed; and he ordered that their writing should be read: therefore the sheykh 'Abd-Eṣ-Ṣamad advanced and examined them and read them; and they contained admonition, and matter for example and restraint, unto those endowed with faculties of discernment. Upon the first tablet was inscribed, in the ancient Greek character,–

O son of Adam, how heedless art thou of the case of him who hath been before thee! Thy years and age have diverted thee from considering him. Knowest thou not that the cup of death will be filled for thee, and that in a short time thou wilt drink it? Look then to thyself before entering thy grave. Where are those who possessed the countries and abased the servants of God and led armies? Death hath come upon them; and God is the terminator of delights and the separator of companions and the devastator of flourishing dwellings; so He hath transported them from the amplitude of palaces to the straitness of the graves.

And in the lower part of the tablet were inscribed these verses:

Where are the Kings and the peoplers of the earth? They have quitted that which they have built and peopled:
And in the grave they are pledged for their past actions: there, after destruction, they have become putrid corpses.
Where are the troops? They repelled not, nor profited. And where is that which they collected and hoarded?
The decree of the Lord of the Throne surprised them. Neither riches nor refuge saved them from it.

And the Emeer Moosà fainted; his tears ran down upon his cheeks,

and he said, By Allah, indifference to the world is the most appropriate and the most sure course! Then he caused an inkhorn and a paper to be brought, and he wrote the inscription of the first tablet; after which he drew near to the second tablet,[30] and the third, and the fourth; and, having copied what was inscribed on them, he, descended from the mountain; and the world had been pictured before his eyes.

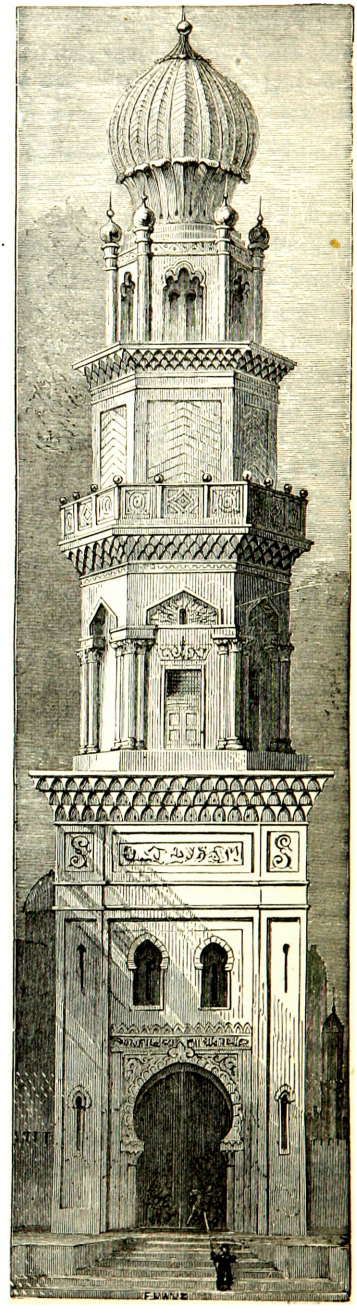
And when he came back to the troops, they passed the day devising means of entering the city; and the Emeer Moosà said to his Wezeer, Ṭálib the son of Sahl, and to those of his chief officers who were around him, How shall we contrive to enter the city, that we may see its wonders? Perhaps we shall find in it something by which we may ingratiate ourselves with the Prince of the Faithful.—Ṭálib the son of Sahl replied, May God continue the prosperity of the Emeer! Let us make a ladder, and mount upon it, and perhaps we shall gain access to the gate from within.—And the Emeer said, This is what occurred to my mind, and excellent is the advice. Then he called to the carpenters and blacksmiths, and ordered them to make straight some pieces of wood, and to construct a ladder covered with plates of iron. And they did so, and made it strong. They employed themselves in constructing it a whole month, and many men were occupied in making it. And they set it up and fixed it against the wall, and it proved to be equal to the wall in height, as though it had been made for it before that day. So the Emeer Moosà wondered at it, and said, God bless you! It seemeth, from the excellence of your work, as though ye had adapted it by measurement to the wall.—He then said to the people, Which of you will ascend this ladder, and mount upon the wall, and walk along it, and contrive means of descending into the city, that he may see how the case is, and then inform us of the mode of opening the gate? And one of them answered, I will ascend it, O Emeer, and descend and open the gate. The Emeer therefore replied, Mount. God bless thee!—Accordingly, the man ascended the ladder until he reached the top of it; when he stood, and fixed his eyes towards the city, clapped his hands, and cried out with his loudest voice, saying, Thou art beautiful! Then he cast himself down into the city, and his flesh became mashed with his bones. So the Emeer Moosà said, This is the action of the rational. How then will the insane act? If we do thus with all our companions, there will not remain of them one; and we shall be unable to accomplish our affair, and the affair of

the Prince of the Faithful. Depart ye; for we have no concern with this city.—But one of them said, Perhaps another than this may be more steady than he. And a second ascended, and a third, and a fourth, and a fifth; and they ceased not to ascend by that ladder to the top of the wall, one after another, until twelve men of them had gone, acting as acted the first. Therefore the sheykh 'Abd-Eṣ-Ṣamad said, There is none for this affair but myself, and the experienced is not like the inexperienced. But the Emeer Moosà said to him, Thou shalt not do that, nor will I allow thee to ascend to the top of this wall; for shouldst thou die, thou wouldst be the cause of the death of us all, and there would not remain of us one; since thou art the guide of the party. The sheykh however replied, Perhaps the object will be accomplished by my means, through the will of God, whose name be exalted! And thereupon all the people agreed to his ascending.

Then the sheykh 'Abd-Eṣ-Ṣamad arose, and encouraged himself, and, having said, In the name of God, the Compassionate, the Merciful!—he ascended the ladder, repeating the praises of God (whose name be exalted!), and reciting the Verses of Safety,[31] until he reached the top of the wall; when he clapped his hands, and fixed his eyes. The people therefore all called out to him, and said, O sheykh 'Abd-Eṣ-Ṣamad, do it not, and cast not thyself down! And they said, Verily to God we belong, and verily unto Him we return! If the sheykh 'Abd-Eṣ-Ṣamad fall, we all perish!—Then the sheykh 'Abd-Eṣ-Ṣamad laughed immoderately, and sat a long time repeating the praises of God (whose name be exalted!), and reciting the Verses of Safety; after which he rose with energy, and called out with his loudest voice, O Emeer, no harm shall befall you; for God (to whom be ascribed might and glory!) hath averted from me the effect of the artifice and fraudulence of the Devil, through the blessing resulting from the utterance of the words, In the name of God, the Compassionate, the Merciful.—So the Emeer said to him, What hast thou seen, O sheykh? He answered, When I reached the top of the wall, I beheld ten damsels, like moons, who made a sign with their hands, as though they would say, Come to us. And it seemed to me that beneath me was a sea (or great river) of water; whereupon I desired to cast myself down, as our companions did: but I beheld them dead; so I withheld myself from them, and recited some words of the book of God (whose name be exalted!), whereupon God averted from me the influence of those damsels' artifice, and

they departed from me; therefore I cast not myself down, and God repelled from me the effect of their artifice and enchantment. There is no doubt that this is an enchantment and an artifice which the people of this city contrived in order to repel from it every one who should desire to look down upon it, and wish to obtain access to it; and these our companions are laid dead.

He then walked along the wall till he came to the two towers of brass, when he saw that they had two gates of gold, without locks upon them, or any sign of the means of opening them. Therefore the sheykh paused as long as God willed,[32] and, looking attentively, he saw in the middle of one of the gates a figure of a horseman of brass, having one hand extended, as though he were pointing with it, and on it was an inscription, which the sheykh read, and, lo, it contained these words:—Turn the pin that is in the middle of the front of the horseman's body twelve times, and then the gate will open. So he examined the horseman, and in the middle of the front of his body was a pin, strong, firm, well fixed; and he turned it twelve times; whereupon the gate opened immediately, with a noise like thunder; and the sheykh



Abd-Eṣ-Ṣamad entered. He was a learned man, acquainted with all languages and characters. And he walked on until he entered a long passage, whence he descended some steps, and he found a place with handsome wooden benches, on which were people dead, and over their heads were elegant shields, and keen swords, and strung bows, and notched arrows. And behind the [next] gate were a bar of iron, and barricades of wood, and locks of delicate fabric, and strong apparatus. Upon this, the sheykh said within himself, Perhaps the keys are with these people. Then he looked, and, lo, there was a sheykh who appeared to be the oldest of them, and he was upon a high wooden bench among the dead men. So the sheykh 'Abd-Eṣ-Ṣamad said, May not the keys of the city be with this sheykh! Perhaps he was the gate-keeper of the city, and these were under his authority.—He therefore drew near to him, and lifted up his garments, and, lo, the keys were hung to his waist. At the sight of them, the sheykh 'Abd-Eṣ-Ṣamad rejoiced exceedingly; his reason almost fled from him in consequence of his joy; and he took the keys, approached the gate, opened the locks, and pulled the gate and the barricades and other apparatus, which opened, and the gate also opened, with a noise like thunder, by reason of its greatness and terribleness, and the enormousness of its apparatus. Upon this, the sheykh exclaimed, God is most great![33]—and the people made the same exclamation with him, rejoicing at the event. The Emeer Moosà also rejoiced at the safety of the sheykh 'Abd-Eṣ-Ṣamad, and at the opening of the gate of the city; the people thanked the sheykh for that which he had done, and all the troops hastened to enter the gate. But the Emeer Moosà cried out to them, saying to them, O people, if all of us enter, we shall not be secure from some accident that may happen. Half shall enter, and half shall remain behind.

The Emeer Moosà then entered the gate, and with him half of the people, who bore their weapons of war. And the party saw their companions lying dead: so they buried them. They saw also the gate-keepers and servants and chamberlains and lieutenants lying upon beds of silk, all of them dead. And they entered the market of the city, and beheld a great market, with lofty buildings, none of which projected beyond another: the shops were open, and the scales hung up, and the utensils of brass ranged in order, and the kháns were full of all kinds of goods. And they saw the merchants dead in their shops: their skins were dried, and their bones were carious, and

they had become examples to him who would be admonished. They saw likewise four markets of particular shops filled with wealth. And they left this place, and passed on to the silk-market, in which were silks and brocades interwoven with red gold and white silver upon various colours, and the owners were dead, lying upon skins, and appearing almost as though they would speak. Leaving these, they went on to the market of jewels and pearls and jacinths; and they left it, and passed on to the market of the money-changers, whom they found dead, with varieties of silks beneath them, and their shops were filled with gold and silver. These they left, and they proceeded to the market of the perfumers; and, lo, their shops were filled with varieties of perfumes, and bags of musk, and ambergris, and aloes-wood, and nedd,[34] and camphor, and other things; and the owners were all dead, not having with them any food. And when they went forth from the market of the perfumers, they found near unto it a palace, decorated, and strongly constructed; and they entered it, and found banners unfurled, and drawn swords, and strung bows, and shields hung up by chains of gold and silver, and hemlets gilded with red gold. And in the passages of that palace were benches of ivory, ornamented with plates of brilliant gold, and with silk, on which were men whose skins had dried upon the bones: the ignorant would imagine them to be sleeping; but, from the want of food, they had died, and tasted mortality. Upon this, the Emeer Moosà paused, extolling the perfection of God (whose name be exalted!), and his holiness, and contemplating the beauty of that palace, and its strong construction, and its wonderful fabrication in the most beautiful form and with the firmest architecture; and most of its decoration was in ultramarine.[35] Around it were inscribed these verses:—

Consider what thou beholdest, O man; and be on thy guard before thou departest;
And prepare good provision, that thou mayest enjoy it; for every dweller in a house shall depart.
Consider a people who decorated their abodes, and in the dust have become pledged for their actions.
They built; but their buildings availed not: and treasured; but their wealth did not save them when the term had expired.
How often they hoped for what was not decreed them! But they passed to the graves, and hope did not profit them;
And from their high and glorious state they were removed to the narrowness of the sepulchre. Evil is their abode!
Then there came to them a crier, after they were buried, saying, Where are the thrones and the crowns and the apparel?

Where are the faces which were veiled and curtained, and on which, for their beauty, proverbs were composed?—
And the grave plainly answered the inquirer for them, As to the cheeks, the rose is gone from them.
Long time they ate and drank; but now, after pleasant eating, they themselves have been eaten.

And the Emeer Moosà wept until he became senseless, and afterwards, having given orders to write these verses, he went on into the interior of the palace. There he beheld a great hall, and four large and lofty chambers, each one fronting another, wide, decorated with gold and silver and with various colours. In the midst of the hall was a great fountain of alabaster, over which was a canopy of brocade; and in those chambers were places [one in each chamber] containing decorated fountains, and tanks lined with marble; and channels of water flowed along the floors of those chambers, the four streams meeting together in a great tank lined with marbles of various colours.—The Emeer Moosà then said to the sheykh 'Abd-Eṣ-Ṣamad, Enter these chambers with us. So they entered the first chamber; and they found it filled with gold and with white silver, and pearls and jewels, and jacinths and precious minerals. They found in it also chests full of red and yellow and white brocades. And they went thence to the second chamber, and opened a closet in it, and, lo, it was filled with arms and weapons of war, consisting of gilded helmets, and Davidean coats of mail, and Indian swords, and lances of Khaṭṭ Hejer, and maces of Khuwárezm, and other instruments of war and battle.[36] Then they passed thence to the third chamber, in which they found closets having upon their doors closed locks, and over them were curtains worked with various kinds of embroidery. They opened one of these closets, and found it filled with weapons decorated with varieties of gold and silver and jewels. And they went thence to the fourth chamber, where also they found closets, one of which they opened, and they found it full of utensils for food and drink, consisting of various vessels of gold and silver, and saucers of crystal, and cups set with brilliant pearls, and cups of carnelion, and other things. So they began to take what suited them of those things, and each of the soldiers carried off what he could. And when they determined to go forth from those chambers, they saw there a door of sáj[37] inlaid with ivory and ebony, and adorned with plates of brilliant gold, in the midst of that palace. Over it was hung a curtain of silk worked with various kinds of embroidery, and upon it were locks of white silver, to be opened by

artifice, without a key. The sheykh 'Abd-Eṣ-Ṣamad therefore advanced to those locks, and he opened them by his knowledge and boldness and excellent skill. And the party entered a passage paved with marble, upon the sides of which were curtains [38] whereon were figured various wild beasts and birds, all these being worked with red gold and white silver, and their eyes were of pearls and jacinths: whosoever beheld them was confounded. Next they came to a saloon, on beholding which the Emeer Moosà and the sheykh 'Abd-Eṣ-Ṣamad were amazed at its construction.

They then passed on, and found a saloon constructed of polished marble adorned with jewels. The beholder imagined that upon its floor was running water, and if any one walked upon it he would slip. The Emeer Moosà therefore ordered the sheykh 'Abd-Eṣ-Ṣamad to throw upon it something that they might be enabled to walk on it; and he did this, and contrived so that they passed on. And they found in it a great dome constructed of stones gilded with red gold. The party had not beheld, in all that they had seen, any thing more beautiful than it. And in the midst of that dome was a great dome-crowned structure of alabaster, around which were lattice-windows, decorated, and adorned with oblong emeralds, such as none of the Kings could procure. In it was a pavilion of brocade, raised upon columns of red gold, and within this were birds, the feet of which were of emeralds; beneath each bird was a net of brilliant pearls, spread over a fountain; and by the brink of the fountain was placed a couch adorned with pearls and jewels and jacinths, whereon was a damsel resembling the shining sun. Eyes had not beheld one more beautiful. Upon her was a garment of brilliant pearls, on her head was a crown of red gold, with a fillet of jewels, on her neck was a necklace of jewels in the middle of which were refulgent gems, and upon her forehead were two jewels the light of which was like that of the sun; and she seemed as though she were looking at the people, and observing them to the right and left. When the Emeer Moosà beheld this damsel, he wondered extremely at her loveliness, and was confounded by her beauty and the redness of her cheeks and the blackness of her hair. Any beholder would imagine that she was alive, and not dead. And they said to her, Peace be on thee, O damsel! But Ṭálib the son of Sahl said to the Emeer, May God amend thy state! Know that this damsel is dead. There is no life in her. How then can she return the salutation?—And he added, O Emeer, she is skilfully

embalmed; and her eyes have been taken out after her death, and quicksilver hath been put beneath them, after which they have been restored to their places; so they gleam; and whenever the air putteth them in motion, the beholder imagineth that she twinkleth her eyes, though she is dead.[39]—Upon this the Emeer Moosà said, Extolled be the perfection of God, who hath subdued his servants by death!—And as to the couch upon which was the damsel, it had steps, and upon the steps were two slaves, one of them white and the other black; and in the hand of one of them was a weapon of steel, and in the hand of the other a jewelled sword that blinded the eyes; and before the two slaves was a tablet of gold, whereon was read an inscription, which was this:—

In the name of God, the Compassionate, the Merciful. Praise be to God, the Creator of Man; and He is the Lord of lords, and the Cause of causes. In the name of God, the Everlasting, the Eternal: in the name of God, the Ordainer of fate and destiny. O son of Adam, how ignorant art thou in the long indulgence of hope! and how unmindful art thou of the arrival of the predestined period! Knowest thou not that death hath called for thee, and hath advanced to seize thy soul? Be ready then for departure, and make provision in the world; for thou wilt quit it soon. Where is Adam, the father of mankind? Where are Nooḥ and his offspring? Where are the sovereign Kisràs and Cæsars? Where are the Kings of India and El-'Eráḳ? Where are the Kings of the regions of the earth? Where are the Amalekites? Where are the mighty monarchs? The mansions are void of their presence, and they have quitted their families and homes. Where are the Kings of the foreigners and the Arabs? They have all died, and become rotten bones. Where are the lords of high degree? They have all died. Where are Ḳároon and Hámán?[40] Where is Sheddád the son of 'Ád? Where are Ken'án and the Lord of the Stakes?[41] God hath cut them off, and it is He who cutteth short the lives of mankind, and He hath made the mansions to be void of their presence. Did they prepare provision for the day of resurrection, and make themselves ready to reply to the Lord of men?—O thou, if thou know me not, I will acquaint thee with my name and my descent. I am Tedmur,[42] the daughter of the King of the Amalekites, of those who ruled the country with equity. I possessed what none of the Kings possessed, and ruled with justice, and acted impartially towards my subjects: I gave and bestowed, and I lived a long time in the enjoyment of happiness and an easy life, and possessing emancipated female and male slaves. Thus I did until the summoner of death came to my abode, and disasters occurred before me. And the case was this:—Seven years in succession came upon us, during which no water descended on us from heaven, nor did any grass grow for us on the face of the earth. So we ate what food we had in our dwellings, and after that we fell upon the beasts and ate them, and there remained nothing. Upon this, therefore, I caused the wealth to be brought, and meted it with a measure, and sent it by trusty men, who went about with it through all the districts, not leaving unvisited a single large city, to seek for some food. But they found it not; and they returned to us with the wealth, after a long absence. So thereupon we exposed to view our riches and our treasures, locked the gates of the fortresses in our city, and submitted ourselves to the decree of our Lord, committing our case to our Master; and thus we all died, as thou beholdest, and left what we had built and what we had treasured. This is the story: and after the substance there remaineth not aught save the vestige.

And they looked at the lower part of the tablet, and saw inscribed upon it these verses:—

Child of Adam, let not hope make game of thee. From all that thy hands have treasured thou shalt be removed.
I see thee desirous of the world and its embellishments; and the past generations have pursued the same course.
They acquired wealth, both lawful and forbidden; but it repelled not fate when the term expired:
They led troops in multitudes, and collected riches; and they left their wealth and buildings, and departed
To the narrow graves, and lay down in the dust; and there they have remained, pledged for their actions;
As if the company of travellers had put down their baggage during night in a house where was no food for guests,
And its owner had said to them, O people, there is not any lodging for you in it. So they packed after alighting:
And they all thereupon became fearful and timid: neither halting nor journeying was pleasant unto them.
Then prepare good provision that will rejoice thee to-morrow; and act not save agreeably with the fear of thy Lord.

And upon the tablet were also inscribed these words:[43]—

Whoso arriveth at our city, and entereth it, God facilitating his entrance into it, let him take of the wealth what he can, but not touch any thing that is on my body; for it is the covering of my person, and the attire with which I am fitted forth from the world. Therefore let him fear God, and not seize aught of it; for he would destroy himself. I have caused this to be an admonition from me unto him, and a charge which I give him in confidence. And peace be on you! I beg God, moreover, to save you from the evil of trials and sickness.

The Emeer Moosà, when he heard these words, again wept so violently that he became insensible; and after he had recovered, he wrote all that he saw, and was admonished by what he witnessed. He then said to his companions, Bring the sacks,[44] and fill them with part of these riches and these vessels and rarities and jewels. And thereupon, Ṭálib the son of Sahl said to the Emeer Moosà, O Emeer, shall we leave this damsel with the things that are upon her? They are things that have no equal, nor is the like of them at any time found, and they are more than the riches thou hast taken, and will be the best present by which thou mayest ingratiate thyself with the Prince of the Faithful.—But the Emeer replied, O thou, heardest thou not that which the damsel hath given as a charge, in the inscription upon this tablet? Moreover, and especially, she hath given it as a charge offered in confidence, and we are not of the people of treachery.—The Wezeer Ṭálib, however, said, And on account of these words wilt thou leave these riches and these jewels,

when she is dead? What then should she do with these things, which are the ornaments of the world, and the decoration of the living? With a garment of cotton might this damsel be covered, and we are more worthy of the things than she.—Then he drew near to the steps, and ascended them until he[45] reached the spot between the two men [the slaves before mentioned], when, lo, one of these two smote him upon his back, and the other smote him with the sword that was in his hand, and struck off his head, and he fell down dead. So the Emeer Moosà said, May God not regard with mercy thy resting-place! There was, in these riches, a sufficiency; and covetousness doth doubtlessly dishonour the person in whom it existeth!—He thereupon gave orders for the entry of the troops, who accordingly entered, and they loaded the camels with part of those riches and minerals; after which the Emeer Moosà commanded them to close the gate as it was before.

They then proceeded along the sea-coast until they came in sight of a high mountain overlooking the sea. In it were many caves, and, lo, in these was a people of the blacks, clad in hides, and with burnuses of hides[46] upon their heads, whose language was not known. And when they saw the troops, they ran away from them, and fled to those caves, while their women and their children stood at the entrances of the caves. So the Emeer Moosà said, O sheykh 'Abd-Es-Ṣamad, what are these people? And he answered, These are the objects of the inquiry of the Prince of the Faithful. They therefore alighted, and the tents were pitched, and the riches were put down; and they had not rested when the King of the blacks came down from the mountain, and drew near to the troops. He was acquainted with the Arabic language; wherefore, when he came to the Emeer Moosà, he saluted him; and the Emeer returned his salutation, and treated him with honour. Then the King of the blacks said to the Emeer, Are ye of mankind, or of the Jinn? The Emeer answered, As to us, we are of mankind; and as to you, there is no doubt but that ye are of the Jinn, because of your seclusion in this mountain that is separated from the world, and because of the greatness of your make. But the King of the blacks replied, Nay, we are a people of the race of Adam, of the sons of Ḥám the son of Nooḥ, on whom be peace! And as to this sea, it is known by the name of El-Karkar.—So the Emeer Moosà said to him, And whence obtained ye knowledge, when there hath not come unto you any prophet divinely inspired in such a country as this? He answered Know, O Emeer,

that there appeareth unto us, from this sea, a person diffusing a light whereby the surrounding tracts are illuminated; and he proclaimeth, with a voice which the distant and the near hear, O sons of Hám, be abashed at Him who seeth and is not seen; and say, There is no deity but God: Moḥammad is the Apostle of God. And I am Abu-l-Abbás El-Khiḍr.[47]—Before that, we used to worship one another; but he called us to the worship of the Lord of mankind.—Then he said to the Emeer Moosà, He hath also taught us some words to say. —And what, asked the Emeer, are those words? He answered, They are these:—There is no deity but God alone: He hath no partner: to Him belongeth dominion, and to Him belongeth praise: He giveth life and killeth; and He is able to accomplish every thing. And we seek not access to God (to whom be ascribed might and glory!) save by these words, nor know we any others. Also, every night of Friday [48] we see a light upon the face of the earth, and we hear a voice saying, Perfect! Holy! Lord of the Angels and the

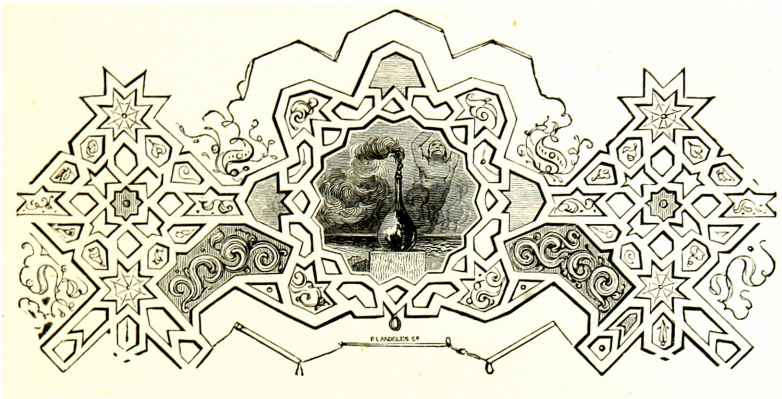
Spirit![49] Whatsoever God willeth cometh to pass, and what He willeth not cometh not to pass! Every benefit from God is a gratuitous favour! And there is no strength nor power but in God, the High, the Great!

The Emeer Moosà then said to him, We are the associates of the King of El-Islám, 'Abd-El-Melik the son of Marwán; and we have come on account of the bottles of brass that are here in your sea, and wherein are the devils imprisoned from the time of Suleymán the son of Dáood (on both of whom be peace!). He hath commanded us to bring him some of them, that he may see them, and divert himself by the view of them.—And the King of the blacks replied, Most willingly. Then he feasted him with fish, and ordered the divers to bring up from the sea some of the bottles of Suleymán; and they brought up for them twelve bottles; wherewith the Emeer Moosà was delighted, and the sheykh 'Abd-Eṣ-Ṣamad also, and the soldiers, on account of the accomplishment of the affair of the Prince of the Faithful. The Emeer Moosà thereupon presented to the King of the blacks many presents, and gave him large gifts. In like manner too the King of the blacks gave to the Emeer Moosà a present consisting of wonders of the sea, in the form of human beings, and said to him, Your entertainment for these three days shall be of these fish. And the Emeer replied, We must carry with us some of them, that the Prince of the Faithful may see them; for thereby will his heart be pleased more than by the bottles of Suleymán.

Then they bade him farewell, and they journeyed back until they came to the land of Syria, and went in to the Prince of the Faithful; whereupon the Emeer Moosà acquainted him with all that he had seen, and all that had occurred to him with respect to the verses and histories and admonitions, and told him of the case of Tálib the son of Sahl. And the Prince of the Faithful said to him, Would that I had been with you, that I might have beheld what ye beheld! He then took the bottles, and proceeded to open one after another, and the devils came forth from them, saying, Repentance, O Prophet of God! We will not return to the like conduct ever!—And 'Abd-El-Melik the son of Marwán wondered at this. But as to the damsels of the sea, with the like of which the King of the blacks feasted them, they made for them troughs of wood, which they filled with water, and into these they put them. They died, however, in consequence of the intensity of the heat. After this, the Prince of the Faithful caused the riches to be brought before him, and divided them among

the Muslims. And he said, God hath not bestowed upon any one the like of what He bestowed upon Suleymán the son of Dáood. Then the Emeer Moosà begged the Prince of the Faithful that he might appoint his son in his place as Governor of the province, and that he might himself go to the noble Jerusalem,[50] there to worship God. So the Prince of the Faithful appointed his son to the government, and he himself went to the noble Jerusalem, and he died there.

This is the end of that which hath come down to us, of the history of the City of Brass, entire. And God is all-knowing.[51]



NOTES TO CHAPTER TWENTY-FIRST.

NOTE 1. THIS city, which, we are told in the tale, derived its name from its having two towers of brass (or yellow copper), is not to be identified with that which is mentioned in the Story of Aboo-Moḥammad the Lazy; as the latter was in a different part of the world, though it was like the former in having no visible gate. The Story of the City of Brass appears to have been suggested partly by a tradition related by Eṭ-Ṭabaree,[1] and partly by accounts, or actual observation, of the ancient temples and tombs of Egypt, with their inscriptions, statues, mummies, &c. And here I may mention, that the term "maskhoot," employed to signify "a human being converted by the wrath of God into stone," is commonly applied in Egypt to an ancient statue. Hence the Arabs have become familiar with the idea of cities whose inhabitants are petrified, such as that described in "the Story of the First of the Three Ladies of Baghdád."

NOTE 2. 'Abd-El-Melik the son of Marwán was the fifth Khaleefeh of the house of Umeiyeh, and reigned A. D. 685—705.

NOTE 3. Namely, reptiles, and the wind. See vol. i. page 31.

NOTE 4. The word rendered "bottles" is the plural of "ḳumḳum." For a description of the vessel thus called see Note 2 to Chapter ii.

NOTE 5. Thus in the edition of Breslau. In the Cairo edition, "to the land of India." The reading which I have adopted is more agreeable with the sequel.

NOTE 6. Here, in my original, but not in the Breslau edition, is added, "nor know we aught of this religion."

NOTE 7. Our author has erred in making En-Nábighah Edh-Dhubyánee contemporary with 'Abd-El-Melik the son of Marwán; for he flourished in the reign of En-

[1] See Dubeux's "Chronique de Tabari" (printed for the Oriental Translation Fund), vol. i. part i. ch. xiii.

Noạmán Ibn-El-Mundhir, surnamed Aboo-Ḳáboos, and died before the promulgation of El-Islám. The verses, also, given as his paraphrase of words addressed to Solomon by God (" the Wise, the First "), are misquoted. In their stead we should read,—

> Except Suleymán, when the Deity said to him, Assume the government of mankind, and withhold them from error:
> And bring under the Jinn; for I have commanded them to construct Tedmur[2] with slabs and pillars.
> Whoso obeyeth, reward him for his obedience; as he hath obeyed thee, direct him aright:
> And whoso opposeth thee, punish him severely: so prohibit the unjust. . .

See the original in De Sacy's Chrestomathie Arabe, 2nd ed., vol. ii. pp. 145-6 of the Arabic text; and his translation and notes, pp. 406 and 442.— Hence it is evident, as this great scholar has remarked, that the legends relating to Solomon which are read in the Ḳur-án, especially in Chapters 34 and 38, were current among the Arabs before Moḥammad.

NOTE 8. " The Western Country " is Northern Africa, west of Egypt.

NOTE 9. In my original, erroneously written " Naṣr."

NOTE 10. " That is, 'a white ensign to take with thee.' It is also said, in the vulgar dialect, 'The ensign of such-a-one is white,' when he fails not in the performance of his affairs."[3] White ensigns, &c., were more particularly distinctive of the rivals of the 'Abbásee Khaleefehs; and black, of the 'Abbásees themselves; but these also gave white ensigns to their governors.

NOTE 11. By " Miṣr " we must here understand El-Fusṭáṭ, now vulgarly called " Maṣr el-'Ateeḳah " (or old Maṣr); as Cairo was not yet founded.

NOTE 12. " 'Abd-Eṣ-Ṣamad " signifies " Servant of the Lord," or " —of the Everlasting," &c.; and " 'Abd-El-Ḳuddoos," " Servant of the Holy." The surname written in my original " Eṣ-Ṣamoodee " is doubtful; in the Breslau edition it is " El-Maṣmoodee."

NOTE 13. In my original, " Dárán."—The Breslau edition describes preparations made for encountering the hot and dry winds of the desert; but no mention is afterwards made of these difficulties. It also relates, that the party wandered from the right way before they arrived at the first of the wonderful objects which they beheld in their journey.

NOTE 14. " That is, in the tabernacles of the world, or the tabernacles of their souls."[4]

NOTE 15. " For worship, and what will follow it."[5]

NOTE 16. This verse, omitted in my original, I have inserted from the Breslau edition.

NOTE 17. See Note 95 to Chapter x.

NOTE 18. This is doubtless a mistake for " Koosh the son of Ḥám," or Cush the son of Ham.

NOTE 19. " Esh-Shám," which generally applies to Syria, or its capital Damascus, here signifies the northern parts of Arabia, opposed to El-Yemen; and " from Miṣr unto 'Adnán," from the country of Miṣr (*i. e.* Egypt) to that of 'Adnán, ancestor of most of the Ishmaelite Arabs. My sheykh remarks, that these verses are a modern forgery, as is shewn, among other things, by the fact that 'Adnán lived long after Koosh. The tale presents numerous anachronisms throughout.

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[2] The city of Palmyra.
[3] Marginal note by my sheykh.
[4] Marginal note by my sheykh.
[5] *Idem.*

NOTE 20. "Every man is given on pledge for that which he shall have wrought." (Ḳur-án, ch. lii. v. 21. That is, as Sale explains the words, "Every man is pledged unto God for his behaviour; and if he does well, he redeems his pledge; but if evil, he forfeits it:" or, as El-Beyḍáwee says, if he act righteously, He will release him; but otherwise, He will destroy him."

NOTE 21. "Dáhish" signifies "amazed;" and "aamash," "having weak eyes, with a frequent flowing of tears."

NOTE 22. That is, prepare to answer God, on the day of judgment.

NOTE 23. This is a common phrase, and may be rendered, "his fury, or passion, rose," or "he was violently moved."

NOTE 24. See Note 115 to Chapter xi.

NOTE 25. From this point to the end of the next paragraph is from the edition of Breslau; very little of it being in the Cairo edition.

NOTE 26. By the word rendered "king," I suppose a king of the Jinn to be meant.

NOTE 27. This name I suppose to be imaginary, unless it be a mistake for "Kookoo," which word, in Arabic characters, differs little from "Karkar." If the "Kookoo" of El-Idreesee were the "Kouka" of our modern maps (the chief town of Bornou), the sea in question might be the great lake "Tchad," or "Tsad;" but Kouka, as Dr. Barth tells us, is quite a modern place. Ibn-El-Wardee, however, mentions a place in Central Africa called "Karkar;" probably the same as the "Kerker," or "Gerger," of Dr. Barth.

NOTE 28. "El-Andalus" is the name by which the Arabs call, not merely Andalusia, but the whole of Spain. In the tradition related by Eṭ-Ṭabaree, and alluded to in the first of these notes, the City of Brass is said to have been built in a desert, beyond a city named El-Andalus. But according to its tradition, the whole city was constructed of brass. God, as we are told in the Ḳur-án,[6] made a fountain of molten brass to flow for Suleymán; and the tradition relates, that the Jinn, having transported this fountain to the place above mentioned, built there a great city, twelve miles in length, and the same in breadth, in which he (Solomon) deposited his books and treasures. The tradition also narrates some particulars of the expedition of Moosà the son of Nuṣeyr to this city, stating its result, however, to have been unsuccessful.—The Book of Hidden Treasures, mentioned in the paragraph to which this note refers, is probably the name of a work on the treasures still currently believed in the East to be concealed in ancient edifices and similar places.

NOTE 29. I have made a correction here on the authority of the Breslau edition.

NOTE 30. In my original, the inscriptions of three more of the tablets are given, and in the Breslau edition, those of all the seven; but they are so much alike, that I have thought it sufficient to give only one as a specimen.

NOTE 31. That is, the verses which cause safety to their reciter; as the saying of Him whose name be exalted!—'And wherefore should we not put our trust in God?' [Ḳur-án, ch. xiv. v. 15.]—'Say, Nothing shall befall us but what God hath decreed for us.'"[7] [*Idem*, ch. ix. v. 51.][8]

NOTE 32. This phrase means "a long time."

NOTE 33. "God is most great!" is the usual Muslim cry of victory.

NOTE 34. See Note 67 to Chapter v.

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[6] Chap. xxxiv. v. 11.

[7] Marginal note by my sheykh.

[8] See my work on the Modern Egyptians, vol. i. ch. xi. second paragraph.

NOTE 35. Literally, "*green* lapis-lazuli;" but this is doubtless a mistake of a copyist.

NOTE 36. Respecting the coats of mail and the lances here mentioned, see Note 5 to Chapter viii., and Note 2 to Chapter vi.

NOTE 37. See Note 7 to Chapter xiii.

NOTE 38. The word here rendered "curtains" is the plural of "burḳo'," which generally signifies "a woman's face veil;" but it is also sometimes applied to a door-curtain. The curtain which is suspended over the entrance of the Kaabeh is thus called.

NOTE 39. In this sentence are some errors in my original which the Breslau edition has enabled me to correct.—The greater part of the description of the palace given in the edition of Cairo is wanting in that of Breslau.

NOTE 40. Respecting Ḳároon and Hámán see the twenty-eighth chapter of the Ḳur-án. The former is the Korah of the Bible: the latter was the chief minister of the Pharaoh who oppressed the Israelites.

NOTE 41. "Ken'án" is the Canaan of the Bible; and "the Lord of the Stakes" is an appellation given (in the Ḳur-án, ch. xxxviii. v. 11.) to the Pharaoh above mentioned. The words bearing this meaning Sale renders "the contriver of the stakes;" and he gives the following note upon them:—"For they say Pharaoh used to tie those he had a mind to punish, by the hands and feet, to four stakes fixed in the ground, and so tormented them. Some interpret the words, which may also be translated. The Lord of master of the stakes, figuratively, of the firm establishment of Pharaoh's kingdom; because the Arabs fix their tents with stakes; but they may possibly intend that prince's obstinacy and hardness of heart."

NOTE 42. There are errors here in the Cairo and Breslau editions. I have followed what appears (from Trébutien's translation) to be the reading of Von Hammer's MS.—"Tedmur" is the original and present name of Palmyra, which, according to the Arabs, was named after its Queen Tedmur, the daughter of Ḥassán the son of Udheyneh. Our author, however, can hardly be supposed to have here meant this Queen; the situation and grand remains of the city bearing her name being so well known.

NOTE 43. Some words in my original, immediately following the verses, I omit, as they are similar to the many exhortations which have occured before, and are not inserted in the Breslau edition.

NOTE 44. The word rendered "sacks" (namely "aadál") is also applied to other receptacles for provisions, &c., two of which form a camel's load, one being attached on each side of the animal.

NOTE 45. It is said, in my original, that he ascended the steps "until he was between the two columns, and reached the spot between the two men." These columns not being elsewhere mentioned, I have omitted the words here relating to them.

NOTE 46. The "burnus," also called "burnoos," is a hooded cloak, generally made of white woollen stuff, and mostly worn by the people of Northern Africa. The people of Kookoo are described by El-Idreesee[9] as wearing skins. Revert to Note 27.

NOTE 47. Or El-Khaḍir. According to my sheykh, this does not apply to the prophet [or saint] mentioned in vol. i. p. 20: but I know not whom else it can mean. [The words taught by this personage compose a common Muslim formula, used at Zikrs and other religious ceremonies.—ED.]

[9] First Climate, third Section.

NOTE 48. What the Muslims term "the night of Friday" is the night immediately *preceding* the day of Friday; as they class each night with the day which immediately follows it.

NOTE 49. By "the Spirit" is here meant the Angel Gabriel.

NOTE 50. Jerusalem is here called in my original, and by the Muslims generally, "El-Ḳuds," which signifies "holiness." The Muslims, like the Christians and Jews, regard it with great veneration. [Its great mosque, called the Mosque of 'Omar, is regarded with a veneration inferior only to that entertained for the Temple at Mekkeh and the Tomb of the Prophet at El-Medeeneh.—ED.]

NOTE 51. The next story in my original is that of "the King and his Son and the Damsel and the Seven Wezeers," which ends with part of the six hundred and sixth Night. It is similar in its frame-work to the Bakhtyár Námeh, as observed by an orientalist who (in the Asiatic Journal, N. S. vol. xxx., No. 120) has given a summary of its contents, comprising numerous short tales selected from it, translated from a manuscript of a portion of the Thousand and One Nights in the British Museum; in which manuscript the story is related nearly as in the Cairo edition.[10] It is also related nearly in the same manner in a fragment of the Thousand and One Nights brought from India; and from that fragment, Dr. Jonathan Scott made a translation, which is included in his "Tales, &c., from the Arabic and Persian."[11] The story in my original, as well as in the manuscripts above mentioned, abounds with indecent passages and incidents; but among the short tales of which it is composed are some of considerable interest, and some others which I think not entirely unworthy of being presented to the English reader. I shall therefore follow the example of the first of the translators mentioned above, and, distinguishing by inverted commas the portions which will be fully rendered, or only curtailed of a few objectionable words, give an

Abstract of the Story of the King and his Son and the Damsel and the Seven Wezeers.

There was, in ancient times, a certain King, of great power, who had reigned a long time, but had not been blessed with a son. At length, however, after he had earnestly prayed for an heir, his wife, the daughter of his uncle, bore him a male child, with a face like the disc of the moon in its fourteenth night. At the age of five years, the boy was committed to the care of a sage named Es-Sindibád, and he became unequalled in science, and polite learning, and intelligence, and horsemanship. But one day the sage discovered, by observing the stars, that the young man was threatened with destruction, if, during the next seven days, he should speak one word. The King, therefore, by the sage's advice, delivered him to a female slave, to be diverted with music in the pavilion of the women, and to be kept there until the expiration of that period. Now there were in the pavilion forty private chambers, in each of which were ten slave-girls, every one of whom had a musical instrument, and when any one of them played, the pavilion danced at the melodious sounds that she produced; and around the pavilion ran a river, the banks of which were planted with all kinds of fruit-trees and sweet-smelling flowers. But here the favourite concubine of the King became violently enamoured of his son: the young man was indignant at hearing from her the avowal of her passion; and she in consequence complained to his father, reversing the true state of the case. The King thereupon was furiously enraged, and, having summoned his Wezeers, ordered them to put his son to death. The Wezeers, however, feared that

[10] This MS. was brought from Baghdád. It belonged to the collection of Mr. Rich.

[11] Von Hammer's MS. likewise contains this story.

he would afterwards repent, and blame them for not having dissuaded him: so they determined to divert him, if possible, from his purpose. This they endeavoured to do by relating to him numerous short tales; and the guilty damsel endeavoured to counteract their influence by similar means.

The First Wezeer, as an instance of the stratagems (but not of the wickedness) of women, begins by relating that,—

A certain King saw a beautiful damsel upon the roof of her house, and was captivated by her charms, and, learning that she was the wife of his Wezeer, he sent this minister to examine the state of one of the provinces, and went to pay her a visit. But he received from her a reproof[12] which confounded him. He quitted her abode abruptly, leaving his seal-ring by mistake, in his confusion, beneath the cushion against which he had been reclining; and when the Wezeer returned to his house, he happened to put his hand beneath the cushion, and there found the King's seal: so he separated himself from his wife for the space of a whole year, not even speaking to her. She knew not the cause of his anger; and at length, when she was wearied by his conduct, she complained to her father, who went in to the King, and, "finding the Wezeer in his presence, and the Ḳáḍee of the army before him, accused the Wezeer in these words:—May God (whose name be exalted!) amend the circumstances of the King! I had a beautiful garden, which I planted with my hand, and I expended upon it my wealth, until it bore fruit, and its fruit was ripe, when I gave it to this thy Wezeer, and he ate of it what was pleasant to him, after which he abandoned it; so its flowers withered, and its beauty departed, and its state altogether changed.—And thereupon the Wezeer said, O King, this person hath spoken truth in that which he hath said. I guarded it, and ate of it; but I went one day to it, and saw the footstep of the lion

[12] "A reproof very much like that related in the Decamerone, Nov. v. giorn. 1." (Asiatic Journal. N. S. vol. xxx. p. 276.)

there; so I was afraid of him, and withdrew myself from it.—The King therefore understood that the footstep which the Wezeer had found was the King's seal that he had left by mistake in the house; and upon this he said to the Wezeer, Return, O Wezeer to thy garden, and thou wilt be safe and secure; for the lion drew not near it. It hath been told me that the lion came thither; but he did it no injury, by the honour of my fathers and my ancestors!—So the Wezeer, on hearing this, said, I hear and obey. He returned to his house, and sent to his wife, made peace with her, and confided in her honesty."

The same Wezeer then relates the story of the Husband and the Parrot.[13] The Damsel next tells a short tale of a father who perished in attempting to save his son from drowning, and another tale unfit for translation. Then the Second Wezeer relates a story of a nasty trick played upon a merchant by an old woman, and a tale[14] which is as follows:—

A woman received visits from two men unknown to her husband: one of them was the treasurer of the King, and the other was that officer's young man. And one day, when the latter was with her, his master knocked at the door: so she took the young man, and put him down into a chamber beneath a trap-door; after which, she opened the door, and the master entered. "But, lo, her husband knocked at her door; whereupon he said to her, Who is this? She answered, My husband. And he said to

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[13] In Chapter ii. of the present work.

[14] "Out of the Hitopadesa." (Asiatic Journal, N. S. vol. xxx. p. 277.)

her, What shall I do, and what shall be my resource in this case? She answered him, Arise, draw thy sword, and stand at the entrance of the passage: then abuse me and revile me; and when my husband cometh in to thee, depart, and go thy way. He therefore did so; and when her husband came in, he saw the King's treasurer standing, with his drawn sword in his hand, reviling his wife, and threatening her; and the treasurer, on seeing him, was abashed, and sheathed his sword, and went forth from the house. So the man said to his wife, What is the cause of this? And she answered him, How blessed is this hour in which thou hast come! Thou hast delivered a believing soul from slaughter. And the case was no other than this: I was spinning upon the house-top, and, lo, a young man came in unto me, an outcast, distracted, panting in fear of slaughter; and this man, with his drawn sword, was hastening after him striving in pursuit of him. So the young man threw himself upon my protection, kissing my hands and my feet, and said, O my mistress, deliver me from him who desireth my slaughter unjustly! Wherefore I hid him in the chamber here beneath the trap-door; and when I saw that this man had entered, with his sword drawn, I denied the young man to him on his demanding him of me, and he began to revile me and threaten me as thou sawest. And praise be to God who hath sent thee unto me; for I was perplexed, having no one with me to rescue me.—Her husband thereupon said to her, Excellently hast thou done, O woman! Thy reward is due from God, and He will recompense thee well for thy deed.—Then her husband went to the chamber beneath the trap-door, and called the young man, saying to him, Come up! No harm shall befall thee.—So he came up from the chamber, but in a state of fear; and the man said to him, Cheer thyself. No harm shall befall thee.—And he was grieved for that which had befallen him, while the young man prayed for him. Thus they both went forth, and knew not of the stratagem which this woman had contrived."

On the third day (for on each day one Wezeer tries his influence), the Damsel relates "the Story of the Envious Wezeer and the Prince and the Ghooleh."[15] Then the Third Wezeer enters, and narrates the two following anecdotes:—

"There was a huntsman who hunted the wild beasts in the desert, and one day he entered a cave in a mountain, and found in it a hollow which was filled with honey. So he collected some of that honey in a water-skin that he had with him: then he carried it upon his shoulder, and conveyed it to the city, having with him a hound that was dear unto him. And the huntsman stopped at the shop of an oilman, to whom he offered the honey for sale, and the shopman, agreeing to buy it, opened the water-skin and emptied from it the honey, to see it. But there dropped from the skin a drop of honey, and a bird pounced down upon it; and the oilman had a cat, and it sprang upon the bird; and the huntsman's dog saw it, and sprang upon the cat and killed it; and the oilman sprang upon the huntsman's dog and killed it; and the huntsman sprang upon the oilman and killed him; and the oilman was of one village, and the huntsman of another, and the people of these two villages heard of this event; so they took their weapons and arms, and rose against each other in anger: the two ranks met, and the swords ceased not to be brandished about among them until there died of them a great multitude, the number of whom none knoweth but God, whose name be exalted![16]

"It hath been told me also, O King, among the stories of the artifice of women, that a woman's husband gave her a piece of silver to buy some rice, and she took it of him and went with it to the rice-dealer, who gave her the rice, and began to joke with her and ogle her; and he said to her, Rice is not sweet unless with sugar; and if thou

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[15] Nearly as told in Chapter ii. in this work.

[16] Petty wars occasioned by events as trifling as that here related have been common among the Arabs to the present day. Two tribes in Lower Egypt, called Saad and Ḥarám, and two in Syria, called Ḳeys and Yemen, have rendered themselves proverbial by such wars.

desire it, come in. So the woman went into his shop, and he said to his slave, Weigh for her a dirhem's worth of sugar. And he gave him a wink; whereupon the slave took the handkerchief from the woman, and, having emptied it of the rice, put in the place of it dust; and instead of sugar, he put stones; after which, he tied the hankerchief, and left it by her. Therefore when the woman went forth from him, she took her handkerchief and departed to her abode, thinking that what was in her handkerchief was rice and sugar; and on arriving at her abode, she put the handkerchief before her husband, who found in it dust and stones. So when she brought the cooking-pot, her husband said to her, Did we tell thee that we had aught to build, that thou hast brought us dust and stones ?[17] And on her seeing this, she knew that the slave of the dealer had cheated her; and having brought the cooking-pot in her hand, she said to her husband, O man, in consequence of the trouble of mind that hath befallen me, I went to bring the sieve and brought the cooking-pot. Her husband said to her, And what hath troubled thy mind ? And she answered him, O man, the piece of silver that I had with me dropped from me in the market, and I was ashamed before the people to search for it, and it was not a light matter to me that the piece of silver should go from me; wherefore I collected the dust from the place where it fell, and desired to sift it; and I was going to bring the sieve and brought the cooking-pot. Then she went and brought the sieve, and gave it to her husband, saying to him, Sift thou it; for thy sight is more clear than mine. So the man sat sifting the dust until his face and his beard were covered with it, and he perceived not her artifice, and discovered not that which had happened to her."

On the fourth day, the Damsel again presents herself to the King, and relates an instance of the perfidy of men.[18]

A King of former times had an only son, whom he contracted in marriage to the daughter of another King. But the damsel, who was endowed with great beauty, had a cousin who had sought her in marriage, and had been rejected; wherefore he sent great presents to the Wezeer of the King first mentioned, requesting him to employ some stratagem by which to destroy his master's son, or to induce him to relinquish the damsel; and the Wezeer consented. Then the father of the damsel sent to the King's son, inviting him to come and introduce himself to his daughter, to take her as his wife; and the father of the young man sent him with the treacherous Wezeer, attended by a thousand horsemen, and provided with rich presents. And when they were proceeding over the desert, the Wezeer remembered that there was near unto them a spring of water, called Ez-Zahrà,[19] and whosoever drank of it, if he were a man, he became a woman. He therefore ordered the troops to alight near it, and induced the Prince to go thither with him; and when they arrived at that spring, the King's son dismounted from his courser, and washed his hands, and drank; and, lo, he became a woman; whereupon he cried out and wept until he fainted. The Wezeer asked him what had befallen him; so the young man informed him; and on hearing his words, the Wezeer affected to be grieved for him, and wept. The King's son then sent the Wezeer back to his father, to inform him of this event, determining not to proceed nor to return until his affliction should be removed from him, or until he should die.

He remained by that fountain during a period of three days with their nights, neither eating nor drinking; and on the fourth night there came to him a horseman with a crown upon his head, appearing like one of the sons of the Kings, and this horseman said to him, Who brought thee, O young man, unto this place ? So the young man told him his story; and when the horseman heard it, he pitied him, and said to him, The Wezeer of thy father is the person who hath thrown thee into this

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[17] See a foot-note (No. 24) in page 534 of vol. ii.

[18] The first paragraph of this story is here considerably abridged: the rest, very little.

[19] "Ez-Zahrà" signifies "the bright," "the splendid," &c.

calamity; for no one of mankind knoweth of this spring except one man. Then the horseman ordered him to mount with him. He therefore mounted; and the horseman said to him, Come with me to my abode; for thou art my guest this night. The young man replied, Inform me who thou art before I go with thee. And the horseman said, I am son of a King of the Jánn, and thou art son of a King of mankind: and now be of good heart and cheerful eye on account of that which shall dispel thine anxiety and thy grief; for it is unto me easy.

So the young man proceeded with him from the commencement of the day, forsaking his troops and soldiers (whom the Wezeer had left at their halting-place), and ceased not to travel on with his conductor until midnight, when the son of the King of the Jinn said to him, Knowest thou what space we have traversed during this period? The young man answered him, I know not. And the son of the King of the Jinn said, We have traversed a space of a year's journey to him who travelleth with diligence. So the young man wondered thereat, and asked, How shall I return to my family? The other answered, This is not thine affair: it is my affair; and when thou shalt have recovered from thy misfortune, thou shalt return to thy family in less time than the twinkling of an eye; for to accomplish that will be to me easy. And the young man, on hearing these words from the Jinnee, almost flew with excessive delight: he thought that the event was a result of confused dreams, and said, Extolled be the perfection of Him who is able to restore the wretched, and render him prosperous! They ceased not to proceed until morning, when they arrived at a verdant, bright land, with tall trees, and warbling birds, and gardens of surpassing beauty, and fair palaces; and thereupon the son of the King of the Jinn alighted from his courser, commanding the young man also to dismount. He therefore dismounted, and the Jinnee took him by the hand, and they entered one of those palaces, where the young man beheld an

exalted King and a Sulṭán of great dignity, and he remained with him that day, eating and drinking, until the approach of night. Then the son of the King of the Jinn arose and mounted his courser, and the son of the King of men mounted with him, and they went forth and proceeded during the night with diligence until morning; and, lo, they came to a black land, not inhabited, abounding with black rocks and stones, as though it were a part of Hell; whereupon the son of the King of men said to the Jinnee, What is the appellation of this land? And he answered, It is called the Dusky Land,[20] and belongeth to one of the Kings of the Jinn, whose name is Zu-l-Jenáḥeyn:[21] none of the Kings can attack him, nor doth any one enter his territory unless by his permission; so stop in thy place while I ask his permission. Accordingly the young man stopped, and the Jinnee was absent from him for a while, and then returned to him, and they ceased not to proceed until they came to a spring flowing from black mountains; when the Jinnee said to the young man, Alight. He therefore alighted from his courser, and the Jinnee said to him, Drink of this spring. And the young man drank of it, and immediately became again a male, as he was at first, by the power of God (whose name be exalted!); whereat he rejoiced with great joy, not to be exceeded. And he said to the Jinnee, O my brother, what is the name of this spring? The Jinnee answered, It is called the Spring of the Women: no woman drinketh of it but she becometh a man: therefore praise God and thank him for thy restoration, and mount thy courser. So the King's son prostrated himself, thanking God, whose name be exalted!

Then he mounted, and they journeyed with diligence during the rest of the day until they had returned to the land of that Jinnee; and the young man passed the night in his abode in the most comfortable manner; after which they ate and drank until the next night, when the son of the King of the Jinn said to him, Dost thou desire to return to thy family this night? The young man answered, Yes. So the son of the King of the Jinn called one of his father's slaves, whose name was Rájiz, and said to him, Take this young man hence, and carry him upon thy shoulders, and let not the dawn overtake him before he is with his father-in-law and his wife. The slave replied, I hear and obey, and with feelings of love and honour will I do it. Then the slave absented himself from him for a while and approached in the form of an 'Efreet: and when the young man saw him, his reason fled, and he was stupified; but the son of the King of the Jinn said to him, No harm shall befall thee. Mount thy courser, and on it ascend upon his shoulders.—The young man however replied, Nay, I will mount alone upon his shoulders, and leave the courser with thee. He then alighted from the courser, and mounted upon the slave's shoulders; and the son of the King of the Jinn said to him, Close thine eyes. So he closed his eyes; and the slave flew with him between heaven and earth, and ceased not to fly along with him, while the young man was unconscious; and the last third of the night came not before he was on the top of the palace of his father-in-law, whereupon the 'Efreet said to him, Alight. He therefore alighted: and he said to him, Open thine eyes; for this is the palace of thy father-in-law and his daughter. Then he left him and departed. And as soon as the day shone, and the alarm of the young man subsided, he descended from the roof of the palace; and when his father-in-law beheld him, he rose to him and met him, wondering at seeing him descend from the top of the palace, and he said to him, We see other men come through the doors; but thou comest down from the sky. The young man replied, What God (whose perfection be extolled, and whose name be exalted!) desired hath happened. And when the sun rose, his father-in-law ordered his Wezeer to prepare great banquets, and the wedding was celebrated; the young man remained there two months, and then departed with his wife to the city of his father. But as to the cousin of the damsel, he perished by reason of his jealousy and envy.

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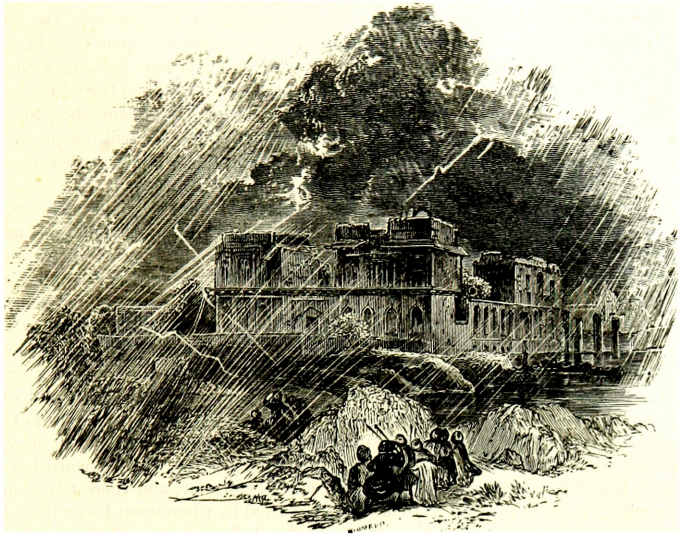
[20] El-Arḍ ed-Dahmà. [21] The Two-Winged.

Next, the Fourth Wezeer relates a story of a bath-keeper and his wife and a young man: but this must be passed over. He then tells a story of which the following is a very brief abstract:—

A young and beautiful and virtuous wife was corrupted by an old woman, and sent her to bring a young man who was enamoured of her. But the old woman, being unable to find the lover at the time appointed, brought another man, whom she knew not, and this happened to be the damsel's husband, who had been on a journey. She conducted him into the saloon, and when the wife came in, and her eye fell upon her husband, she quickly had recourse to a stratagem. Pulling off her khuff[22] from her foot, she said to her husband, Not thus is our mutual vow observed! How is it that thou deceivest me, and actest with me in this manner? When I heard of thine arrival I tried thee by means of this old woman, and I have caused thee to fall into that against which I cautioned thee, and have certified myself of thy conduct, and that thou hast violated the vow that was between me and thee. Before now I imagined that thou wast chaste, until I beheld thee with mine eye with this old woman, and found that thou frequentest women of bad character.—Then she began to beat him with the khuff upon his head, while he declared himself to be innocent of the offence, and swore to her that he had never deceived her during the course of his life. But she still beat him, and wept and cried out, saying, Come to me, O Muslims! So he held her mouth with his hand, and she bit it; and he humbled himself to her, kiss-

[22] See a foot-note (No. 39) in page 300 of vol. ii.



ing her hands and her feet. And after she had continued some time longer slapping him, she made a sign to the old woman that she should withhold her hand from him. The old woman therefore came to her, and proceeded to kiss her hands and her feet until she made them both sit down; when the husband kissed the old woman's hand, and said to her, May God recompense thee with every thing good, for thy having delivered me from her! And the old woman wondered at the artifice of the wife.

On the fifth day, the Damsel comes in to the King with a cup of poison in her hand, threatening to destroy herself with it if he gratify not her revenge; and she relates a story of which an abridgement is here inserted.

A certain amorous goldsmith saw upon a wall of a chamber in the house of a friend a picture of a most beautiful damsel, and was smitten by it with so violent a passion that he fell sick and was at the point of destruction. But learning that the damsel of whom it was a portrait was a singing-girl belonging to one of the Wezeers, and that she was in the city of Kashmeer, he encouraged himself, and journeyed thither, from Persia, where he resided. On his arrival there, he inquired of a perfumer respecting the character of the King, and was informed that he was a just monarch, hating nothing in the world except enchanters, and that every enchanter or enchantress who fell into his hand he cast into a pit outside the city, and left to die of hunger. Then the goldsmith questioned the perfumer respecting the King's wezeers; and the latter informed him of the character of each Wezeer until he mentioned the singing-girl, and he told him that she was with such a Wezeer. So the goldsmith waited after that some days, till he had contrived a stratagem; and during a night of rain and thunder and stormy winds, he took with him a band of robbers, and repaired to the mansion of the Wezeer who was the owner of the damsel. He attached a ladder with grappling-irons, and ascended to the roof of the palace, and thence he descended into its court, where he beheld all the female slaves sleeping, each upon her couch; and he saw a couch of alabaster, whereon was a damsel like the full moon. He approached her, and seated himself at her head, and removed the covering from her. It was a covering of

gold stuff; and at her head was a candle, and at her feet a candle, each in a candlestick of brilliant gold, and these two candles were of ambergris; and beneath the cushion was a box of silver, containing all her ornaments, covered, and placed at her head. And thereupon he took forth a knife, and struck her upon the hip, making a manifest wound. So the damsel awoke in terror; but when she saw him, she feared to cry out; wherefore she was silent, imagining that he desired to take the ornaments. She then said to him, Take the box and what is in it. The slaughter of me will not profit thee; and I throw myself upon thy protection and thy generosity!—The man therefore took the box with its contents, and departed.

And on the following morning he took the box in which were the ornaments, and, going in with it to the King of the city, kissed the ground before him, and said to him, O King, I am a man who would give thee good counsel. I am of the country of Khurásán, and have come a refugee unto thy majesty, on account of the fame of thy good qualities and thy justice to thy subjects: wherefore I desired to be under thy banner. I arrived at this city at the close of the day, and found the gate shut: so I slept outside it; and while I was between sleeping and waking, lo, I saw four women, one of them riding upon a broom,[23] and one of them riding upon a fan. I therefore knew, O King, that they were enchantresses who would enter thy city; and one of them drew near to me, and kicked me with her foot, and beat me with the tail of a fox that was in her hand, and pained me: so passion seized me by reason of the blow, and I struck her with a knife that was with me, wounding her hip, as she turned her back in flight. And when I wounded her, she fled away before me, and there fell from her this box with its contents; and I took it and opened it, whereupon I saw in it these precious ornaments. Therefore take thou it; for I have no need of it, as I am a wanderer about the mountains, and have rejected the world from my heart, and forsaken it with what it containeth, seeking to behold the face of God, whose name be exalted!—Then he left the box before the King, and departed; and when he had gone forth, the King opened the box, and, having taken out all the ornaments from it, began to turn them over, and found among them a necklace which he had bestowed upon the Wezeer, the master of the damsel. So the King summoned the Wezeer; and when he came before him, he said to him, This is the necklace that I presented to thee. And as soon as the Wezeer saw it, he knew it, and said to the King, Yes; and I presented it to a singing-girl in my abode. The King therefore said to him, Bring to me the damsel immediately. And he brought her; and when she came before the King, he said to her master, Uncover her hip, and see if there be a wound upon it, or not. Accordingly the Wezeer uncovered it, and saw upon it a wound inflicted by a knife: so he said to the King, Yes, O my lord: there is a wound upon it. And the King thereupon said to the Wezeer, This is an enchantress, as the devotee told me, without doubt. Then he gave orders to put her into the pit of the enchanters; and they sent her thither that day.

Therefore when the night came, and the goldsmith knew that his stratagem was accomplished, he went to the guard of the pit, having in his hand a purse containing a thousand pieces of gold; and he sat with the guard conversing until the expiration of the first third of the night, when he said to him, Know, O my brother, that this damsel is innocent of this crime which they have laid to her charge, and it was I who caused her to fall into the calamity. And he related to him the story from beginning to end; after which he said to him, O my brother, Take this purse; for in it are a thousand pieces of gold; and give me the damsel, that I may journey with her to my country;

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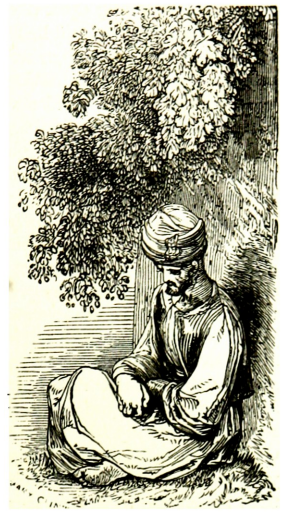
[23] In a notice of this story in the Asiatic Journal (N. S. vol. xxx. p. 279), only one woman is mentioned, who is said to have passed through the goldsmith's room as he slept, *mounted on a black bitch*. Each reading of the passage shews a curious agreement of Eastern and Western superstitions. In Scott's translation, one of the women is described as mounted upon a hyæna, another upon a ram, a third upon a black bitch, and the fourth upon a leopard.



for these pieces of gold will be more profitable to thee than the imprisonment of the damsel. Obtain our recompense, and we both will offer prayers in thy favour for prosperity and safety.—And when he heard his words, he wondered extremely at this stratagem and its accomplishment. He then took the purse with its contents, and left the damsel to him, binding him not to remain with her in the city a single hour. So the goldsmith took her immediately, and departed, and he journeyed with diligence until he arrived at his country, having attained his desire.

The Fifth Wezeer then enters, and relates the following story of "the man who never laughed for the rest of his life:"—

"There was a man, of those possessed of houses and riches, who had wealth and servants and slaves and other possessions, and he departed from the world to receive the mercy of God (whose name be exalted!), leaving a young son. And when the son grew up, he took to eating and drinking, and the hearing of instruments of music, and songs, and was liberal, and gave gifts, and expended the riches that his father had left to him until all the wealth had gone. He then betook himself to the sale of the male black slaves and the female slaves, and other possessions, and expended all that he had of his father's wealth and other things, and became so poor that he worked with the labourers. In this state he remained for a period of years; and while he was sitting one day beneath a wall, waiting to see who would hire him, lo, a man of comely countenance and apparel drew near to him and saluted him. So the youth said to him, O uncle, hast thou known me before now? The man answered him, I have not known thee, O my son, at all; but I see the traces of affluence upon thee, though thou art in this condition. The young man replied, O uncle, what fate and destiny have ordained hath come to pass. But hast thou, O uncle, O comely-faced, any business in which to employ me?—And the man said to him, O my son, I desire to employ thee in an easy business. The youth asked, And what is it, O uncle? And the man answered him, I have with me ten sheykhs in one abode, and we have no one to perform our wants. Thou shalt receive from us, of food and clothing, what will suffice thee, and shalt serve us, and thou shalt receive of us thy portion of benefits and money. Perhaps, also, God will restore to thee thine affluence by our means.—The youth therefore replied, I hear and obey. The sheykh then said to him, I have a condition to impose upon thee.—And what is thy condition, O uncle? asked the youth. He answered him, O my son, it is, that thou keep our secret with respect to the things that thou shalt see us do; and when thou seest us weep, that thou ask us not respecting the cause of our weeping. And the young man replied, Well, O uncle.

"So the sheykh said to him, O my son, come with us, relying on the blessing of God, whose name be exalted! And the young man followed the sheykh until the latter conducted him to the bath, when he took him into it, and caused the hardened dirt to be removed from his person; after which he sent a man, who brought him a comely garment of linen, and he clad him with it, and went with him to his abode and his associates. And when the young man entered, he found it to be a high mansion, with lofty angles, ample, with chambers facing one another, and saloons; and in each saloon was a fountain of water, and birds were warbling over it, and there were windows overlooking, on every side, a beautiful garden within that mansion. The sheykh conducted him into one of the chambers, and he found it decorated with coloured marbles,

and found its ceiling decorated with ultramarine and brilliant gold, and it was spread with carpets of silk; and he found in it ten sheykhs sitting facing one another, wearing the garments of mourning, weeping and wailing. So the young man wondered at their case, and was about to question the sheykh [who had brought him]; but he remembered the condition, and therefore withheld his tongue. Then the sheykh committed to the young man a chest containing thirty thousand pieces of gold, saying to him, O my son, expend upon us out of this chest, and upon thyself, according to what is just, and be thou faithful, and take care of that wherewith I have intrusted thee. And the young man replied, I hear and obey. He continued to expend upon them for a period of days and nights; after which, one of them died; whereupon his companions took him, and washed him and shrouded him, and buried him in a garden behind the mansion. And death ceased not to take of them one after another, until there remained only the sheykh who had hired the young man: so he remained with the young man in that mansion, and there was not with them a third, and they remained thus for a period of years. Then the sheykh fell sick; and when the young man despaired of his life, he addressed him with courtesy, and was grieved for him, and said to him, O uncle, I have served you, and not failed in your service one hour for a period of twelve years, but acted faithfully to you, and served you according to my power and ability. The sheykh replied, Yes, O my son, thou hast served us until these sheykhs have been taken unto God (to whom be ascribed might and glory!), and we must inevitably die. And the young man said, O my master, thou art in a state of peril, and I desire of thee that thou inform me what hath been the cause of your weeping, and the continuance of your wailing and your mourning and your sorrow. He replied, O my son, thou hast no concern with that, and require me not to do what I am unable to do; for I have begged God (whose name be exalted!) not to afflict any one with my affliction. Now if thou desire to be safe from that into which we have fallen, open not that door (and he pointed to it with his hand, and cautioned him against it); and if thou desire that what hath befallen us should befall thee, open it, and thou wilt know the cause of that which thou hast beheld in our conduct; but thou wilt repent, when repentance will not avail thee.—Then the illness increased upon the sheykh, and he died; and the young man washed him with his own hand, and shrouded him, and buried him by his companions.

"He remained in that place, which with its contents was sealed;[24] but notwithstanding this, he was uneasy, reflecting upon the conduct of the sheykhs. And while he was meditating one day upon the words of the sheykh, and his charge to him not to open the door, it occurred to his mind that he might look at it. So he went in that direction, and searched until he saw an elegant door, over which the spider had woven its webs, and upon it were four locks of steel; and when he beheld it, he remembered the action against which the sheykh had cautioned him, and departed from it. His soul desired him to open the door, and he restrained it, during a period of seven days; but on the eighth day, his soul overcame him, and he said, I must open that door, and see what will happen to me in consequence; for nothing will repel what God (whose name be exalted!) decreeth and predestineth, and no event will happen but by his will. Accordingly he arose, and opened the door, after he had broken the locks; and when he had opened the door, he saw a narrow passage, along which he walked for the space of three hours; and, lo, he came forth upon the bank of a great river. At this the young man wondered; and he walked along that bank, looking to the right and left; and, behold, a great eagle had descended from the sky, and, taking up the young man with its talons, it flew with him between heaven and earth, until it conveyed him to an island in the midst of the sea, and it threw him down upon it, and departed from him.

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[24] That is, seals were affixed to its doors.

"So the young man was perplexed at his case, not knowing whither to go; but while he was sitting one day, lo, the sail of a vessel appeared to him upon the sea, like the star in the sky; wherefore the heart of the young man became intent upon the vessel, in the hope that his escape might be effected in it. He continued looking at it until it came near unto him; and when it arrived, he beheld a bark of ivory and ebony; the oars of which were of sandal-wood and aloes-wood, and the whole of it was encased with plates of brilliant gold. There were also in it ten damsels, virgins, like moons; and when the damsels saw him, they landed to him from the bark, and kissed his hands, saying to him, Thou art the King, the bridegroom. Then there advanced to him a damsel who was like the shining sun in the clear sky, having in her hand a kerchief of silk, in which were a royal robe, and a crown of gold set with varieties of jacinths; and having advanced to him, she clad him and crowned him; after which the other damsels carried him upon their arms to that bark, and he found in it varieties of carpets of silk of divers colours. They then spread the sails, and proceeded over the abysses of the sea.—Now when I proceeded with them, says the young man, I felt sure that this was a dream, and knew not whither they were going with me. And when they came in sight of the land, I beheld it filled with troops, the number of which none knew but God (whose perfection be extolled, and whose name be exalted!), clad in coats of mail. They brought forward to me five marked horses,[25] with saddles of gold set with varieties of pearls and precious stones; and I took a horse from among these, and mounted it. The four others proceeded with me; and when I mounted, the ensigns and banners were set up over my head, the drums and the cymbals were beaten, and the troops disposed themselves in two divisions, right and left. I wavered in opinion as to whether I were asleep or awake, and ceased not to advance, not believing in the reality of my stately procession, but imagining that it was a result of confused dreams, until we came in sight of a verdant meadow, in which were palaces and gardens, and trees and rivers and flowers, and birds proclaiming the perfection of God, the One, the Omnipotent. And now there came forth an army from among those palaces and gardens, like the torrent when it poureth down, until it filled that meadow; and when the troops drew near to me, they halted; and, lo, a King advanced from among them, riding alone, preceded by some of his chief officers walking.

"The King, on approaching the young man, alighted from his courser; and the young man, seeing him do so, alighted also; and they saluted each other with the most courteous salutation. Then they mounted their horses again, and the King said to the young man, Accompany us; for thou art my guest. So the young man proceeded with him, and they conversed together, while the stately trains in orderly disposition went on before them to the palace of the King, where they alighted, and all of them entered the palace, together with the King and the young man, the young man's hand being in the hand of the King, who thereupon seated him on a throne of gold, and seated himself by him. And when the King removed the lithám[26] from his face, lo, this supposed King was a damsel, like the shining sun in the clear sky, a lady of beauty and loveliness, and elegance and perfection, and conceit and amorous dissimulation. The young man beheld vast affluence and great prosperity, and wondered at the beauty and loveliness of the damsel. Then the damsel said to him, Know, O King, that I am the Queen of this land, and all these troops that thou hast seen, including every one, whether of cavalry or infantry, are women: there are not among them any men. The men among us, in this land, till and sow and reap, employing themselves in the cultivation of the land, and the building and repairing of the towns, and in attending to the affairs of the people by the pursuit of every kind of art and trade; but as to the women, they are the governors and magistrates and soldiers.—And the young man

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[25] Horses marked on account of their excellence, and to shew their breed.

[26] See Note 32 to Chapter vi.

wondered at this extremely. And while they were thus conversing, the Wezeer entered; and, lo, she was a gray-haired old woman, having a numerous retinue, of venerable and dignified appearance; and the Queen said to her, Bring to us the Ḳáḍee and the witnesses. So the old woman went for that purpose; and the Queen turned towards the young man, conversing with him and cheering him, and dispelling his fear by kind words, and, addressing him courteously, she said to him, Art thou content for me to be thy wife? And thereupon he arose and kissed the ground before her; but she forbade him; and he replied, O my mistress, I am less than the servants who serve thee. She then said to him, Seest thou not these servants and soldiers, and wealth and treasures and hoards? He answered her, Yes. And she said to him, All these are at thy disposal; thou shalt make use of them, and give and bestow, as seemeth fit to thee. Then she pointed to a closed door, and said to him, All these things thou shalt dispose of; but this door thou shalt not open; for if thou open it, thou wilt repent, when repentance will not avail thee. And her words were not ended when the Wezeereh,[27] with the Ḳáḍee and the witnesses, entered, and all of them were old women, with their hair spreading over their shoulders, and of venerable and dignified appearance; and when they came before the Queen, she ordered them to perform the ceremony of the marriage-contract. So they married her to the young man; and she prepared the banquets and collected the troops; and when they had eaten and drunk, the young man took her as his wife; and he resided with her seven years, passing the most delightful and most comfortable and most agreeable and most sweet life.

"But he meditated one day upon opening the door, and said, Were it not that there are within it great treasures, better than what I have seen, she had not prohibited me from opening it. He then arose, and opened the door; and, lo, within it was the bird that had carried him from the shore of the great river and deposited him upon the island; and when the bird beheld him, it said to him, No welcome to a face that will never be happy! So when he saw it, and heard its words, he fled from it; but it followed him, and carried him off, and flew with him between heaven and earth for the space of an hour, and deposited him in the place from which it had carried him away; after which it disappeared from him. He thereupon sat in that place, and, returning to his reason, he reflected upon what he had seen of affluence and glory and honour, and the riding of the troops before him, and commanding and forbidding; and he wept and wailed. He remained upon the shore of the great river, where that bird had put him, for the space of two months, wishing that he might return to his wife; but while he was one night awake, mourning and meditating, a speaker spoke (and he heard his voice, but saw not his person), calling out, How great were the delights! Far, far from thee is the return of what is past! And how many therefore will be the sighs!—So when the young man heard it, he despaired of meeting again that Queen, and of the return to him of the affluence in which he had been living. He then entered the mansion where the sheykhs had resided, and knew that they had experienced the like of that which had happened unto him, and that this was the cause of their weeping and their mourning; wherefore he excused them thereupon. Grief and anxiety came upon the young man, and he entered his chamber, and ceased not to weep and moan, relinquishing food and drink, and pleasant scents, and laughter, until he died; and he was buried by the side of the sheykhs."[28]

On the sixth day, the Damsel presents herself before the King with a drawn knife in her hand, threatening to stab herself if he persist in sparing his son, and tells a tale of a King's son who was enamoured of the wife of a jealous merchant, and caused himself to be conveyed into her abode in a chest. She also relates a story of a slave who

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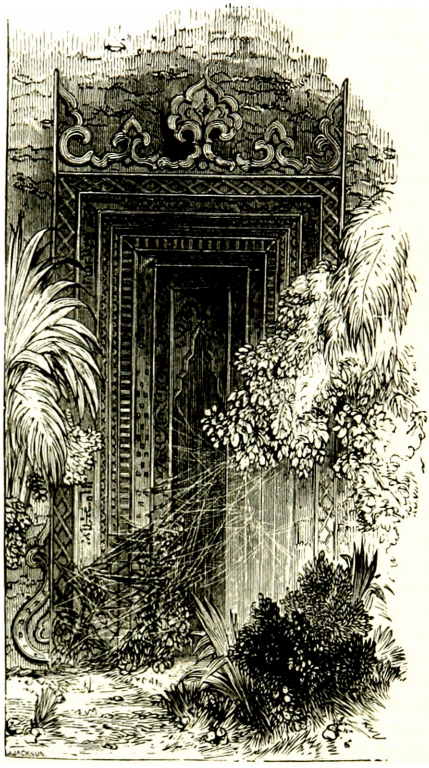
[27] "Wezeereh" is the feminine of "Wezeer."

[28] The opening of a forbidden door is an incident described in many Arab tales. But I do not remember any tale that resembles the above so nearly as that of "the Third Royal Mendicant;" respecting which, see Note 83 to Chapter iii.

inveigled his master's wife by pretending to understand the language of birds. Then enters the Sixth Wezeer, who tells two humorous but gross stories. The former of these is similar to the "Story of the Lady of Cairo and her Four Gallants" in Scott's version: in some respects more humorous, but in others less so, and related in such a manner that I must omit it. The latter differs little, except in its abominable grossness, from a tale familiar to us from childhood: it is the tale of the Three Wishes.—On the Seventh day, the Damsel, for the last time, tries the influence of her tales upon the King. Having lighted a great fire, and declared to him her determination to cast herself into it if he avenge her not upon his son, she relates to him three tales; but they are of little interest, and therefore here but slightly noticed. The first is similar to the story of the Maid and the Magpie. The wife of a king, while bathing, left a valuable necklace under the care of a holy woman; and while the latter was praying, a bird carried off the necklace, and hid it in a crevice in a wall of the palace. The King accused the holy woman of the theft, and tortured and imprisoned her; but afterwards discovered his error.—The second tale is of two pigeons, a male and a female, who stored up some wheat and barley in their nest for the days of winter. During the summer, the grains, drying, appeared less in number; and the male bird accused his mate of having eaten of them, and killed her. In the winter, however, the grains recovered their original size, and he was convinced that he had killed her unjustly, and pined away until he died.—The third tale is of a King's daughter, named Ed-Detmà, a damsel of unequalled beauty, who (like several heroines of Arab and of European romances) refused to marry any man that could not overcome her in single combat. Each suitor whom she vanquished she despoiled of his horse and arms and apparel, and branded on the forehead with the words, This is the freedman of Ed-Detmà. A Persian prince, named Bahrám, engaged her, and was on the point of overcoming her, when she displayed her face, and he was so confounded by her beauty, that his energy failed him, and he was unhorsed and branded. But afterwards, by a stratagem, he inveigled her in her garden, and, with her consent, carried her off.—After the relation of these tales, the Seventh Wezeer enters, and narrates the story of the Old Woman and the Son of the Merchant, of which the following is an abstract:—

The son of a wealthy merchant journeyed to Baghdád, and selected for his residence a magnificent mansion; but its door-keeper informed him that every one who lodged in it remained there no more than a week, or two weeks, and came not forth from it, without being either sick or dead; in consequence of which its monthly rent was only ten pieces of gold. On hearing this, the young man reflected, and, having sought refuge with God from Satan the accursed, and dismissed apprehension from his mind, he took up his abode in it, and sold and bought; and some days passed over him without there befalling him any thing of the kind mentioned to him by that door-keeper. "But as he was sitting one day at the door of the house, there passed by him a gray-haired old woman, like the speckled, black and white, serpent: she was uttering many ejaculations expressive of the perfection and holiness of God, and removing the stones and other hurtful things from the way;[29] and, seeing the youth sitting at the door, she looked at him, and wondered at his case. So he said to her, O woman, dost thou know me, or dost thou doubt of me whether I be, or be not, some one whom thou knowest? And when she heard his words, she walked quickly up to him, and saluted him, saying to him, How long hast thou been residing in this house? He answered her, O my mother, a period of two months. And she said, At this I wonder; for I, O my son, know thee not, nor dost thou know me, nor did I doubt of thee whether thou wert some one known to me or not; but I wondered because no one but thyself inhabiteth this house without coming forth from it either dead or sick; and I doubt not but that thou, O my son, art exposing thy youth to peril. Hast thou not ascended to the top

[29] Such actions are among the characteristics of the pious. (Marginal note by my sheykh.)



of the pavilion, nor looked from the manḍharah[30] that is in it?—Then the old woman went her way; and when she had parted from him, the youth meditated upon her words, and said within himself, I have not ascended to the top of the pavilion, and know not that there is in it a manḍharah. And thereupon he entered immediately, and began to search about the corners of the house, until he saw in a corner of it an elegant door, over which the spider had woven its webs among the trees. So when he saw it, he said within himself, Probably the spider hath not woven its webs over this door but because death is within it. But he placed his reliance upon [the efficacy of uttering] the saying of God (whose name be exalted!), say, Nothing shall befall us but what God hath decreed for us.[31] He then opened that door, and ascended a flight of elegant stairs until he came to the top, when he saw a manḍharah, and he seated himself in it to rest and divert himself, and beheld an elegant, clean abode, on the top of which was a lofty maḳ'ad[32] overlooking the whole of Baghdád, and in that maḳ'ad was a damsel like a Ḥooreeyeh. She took possession of his whole heart, and deprived him of his reason and understanding, occasioning him the malady of Eiyoob, and the grief of Yaaḳoob.[33] When the youth, therefore, beheld her, and viewed her exactly, he said within himself, Probably the people say that no one dwelleth in this mansion without dying or falling sick on account of this damsel; and would that I knew how my deliverance may be effected; for my reason hath departed."

He then descended, and seated himself again at the door; and, lo, the old woman passed by as before. So when the youth saw her, he rose upon his feet, greeted her first with salutation and compliments, and said to her, O my mother, I was in prosperity and health until thou advisedst me to open the door, and I have seen the manḍharah and opened it, and, looking from it, I beheld what stupified me. I imagine now that I am about to perish, and I know that there is no physician for me except thee.—And when she heard him, she laughed, and replied, No harm shall befall thee, if it be the will of God. So the youth arose, and entered the house, and brought out to her, in his sleeve, a hundred pieces of gold, which he gave to her; and she desired

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[30] "Manḍharah" (commonly pronounced "manḍarah") here signifies, as in many other instances, "a belvedere." The name is now generally applied to an apartment for the reception of male visitors, on the ground-floor of a house, having a wide, wooden, grated window, or two windows of this kind, commanding a view of the court.

[31] See above, Note 31, page 143.

[32] See Note 20 to Chapter viii.

[33] The sickness of Job, and the grief of Jacob for the loss of Joseph.

him to go to the silk-market, to inquire for the shop of Abu-l-Fet-ḥ the son of Ḳeydám (the husband of the damsel), and to purchase of him the most beautiful face-veil in his possession. Accordingly, on the following morning, he purchased the veil, for which he gave fifty pieces of gold, and he returned happy to his residence. The old woman then came again, and he gave her the veil; whereupon she took a live coal, and burnt with it the edge of the veil; after which, she folded it up, and went with it to the house of Abu-l-Fet-ḥ. Being acquainted with the mother of the damsel, she obtained admission by pretending that she desired to perform the ablution and to pray; and while the damsel was inadvertent, she put the veil under a cushion of the mattress upon which the husband usually sat, and departed. And at the close of the day, the merchant came home, and seated himself upon the mattress; and after he had eaten, he reclined upon the cushion, and, lo, the edge of the veil appeared from beneath it. So when he saw it, he knew it, and conceived an evil suspicion of the damsel. He therefore called her, and said to her, Whence came to thee this veil? And she swore to him that no man had come to her but himself; whereupon he was silent, fearing to be publicly disgraced; for he was accustomed to sit with the Khaleefeh. He then said to the damsel, It hath been told me that thy mother is lying sick, from a pain in her heart,[34] and that all the women are with her, weeping for her: so I desire thee to go forth to her. Accordingly she went to her mother; but when she entered the house, she found her mother well; and soon after, the porters came to her, bringing all her things from the merchant's house. Her mother therefore asked her what had happened to her; and she denied having offended; and the mother wept and mourned for the separation of her daughter from that man.

Then, some days after this, the old woman came to the damsel, and saluted her, expressing the longing she had felt to see her again, and said to her, What is the matter with thee, O my daughter, O my beloved? Thou hast disturbed my mind.—And she went in to the damsel's mother, and said to her, O my sister, what is the news, and what is the story of the damsel with her husband; for it hath been told me that he hath divorced her? What offence then hath she committed that requireth all this?—The damsel's mother replied, Perhaps her husband will return to her by means of the blessing attendant upon thee: so pray for her, O my sister; for thou fastest much, and art up all thy night [in prayer].—And after this, the old woman repaired to the young man, and desired him to make ready for the reception of the damsel. She then returned to the damsel's mother, and said to her, O my sister, we are celebrating a wedding-festivity: so send the damsel with me, that she may divert herself, and that her anxiety and grief may be dispelled: then I will bring her back to thee as I took her from thee. The damsel's mother therefore arose, and clad her in the richest of her apparel, adorning her with the best of her ornaments and attire, and the damsel went forth with the old woman. Her mother went with her to the door, and charged the old woman, saying to her, Beware of suffering any man of the creatures of God (whose name be exalted!) to see her; for thou knowest the station of her husband with the Khaleefeh; and delay not; but return with her as soon as possible. So the old woman took her to the residence of the young man; the damsel imagining that it was the house where the wedding was celebrated; and when the damsel entered the house, and saw the young man, she was amazed at his beauty, and easily consented to his taking her as his wife.[35]—But she was eventually taken back to her mother's house, and restored to her former husband by means of a stratagem contrived by the old woman, and thus put in practice.

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[34] Or, "in her stomach."

[35] I am purposely somewhat unfaithful here to my original; but without making the story improbable, or inconsistent with Muslim law. The damsel may be supposed to have waited, after her divorce, a sufficient period to enable her legally to contract a new marriage.—See the fourth paragraph of Note 39 to Chapter iv.

The young man repaired to the shop of the merchant Abu-l-Fet-ḥ and seated himself with him; and, lo, the old woman passed by the shop, having in her hand a string of beads, with which she was telling her ejaculations in praise of God; whereupon the young man arose and pulled her by her clothes, and began to revile her and abuse her, while she, addressing him with courtesy, said to him, O my son, thou art excused. So the people of the market assembled around them, saying, What is the matter? And the young man answered, O people, I purchased of this merchant a veil for fifty pieces of gold, and my slave-girl wore it for one hour, and sat fumigating it;[36] and there flew forth a spark, which burned its edge; wherefore we delivered it to this old woman, that she might give it to some one who should darn it, and return it to us; but from that time we have never seen her until now. The old woman then said, This youth hath spoken truth. Yes, I took it of him, and went with it into one of the houses that I am accustomed to enter, and left it by mistake in some place in one of those houses; but know not where it is; and being a poor woman, I feared its owner, and did not face him.—So when the merchant Abu-l-Fet-ḥ heard this, he begged God's forgiveness of his faults and suspicion, and said to the old woman, Dost thou enter our abode? She answered him, O my son, I do enter thine abode, and the abodes of others, for the sake of alms; and from that day, no one hath given me tidings of the veil. The merchant said to her, Hast thou asked any one respecting it in our house? She answered, O my master, I went to the house and inquired; but they said to me, The merchant hath divorced the lady of the house. So I returned, and asked not any one after that to the present day.—And thereupon the merchant looked towards the young man, and said to him, Let this old woman go; for the veil is in my possession. And he took it forth from the shop, and gave it to the darner before the people who were present. Then he went to the damsel, gave her some money, and took her again as his wife, after he had made abundant excuses to her, and begged God's forgiveness, not knowing what the old woman had done.

The same Wezeer then tells the story of the damsel kept by an 'Efreet in a box, nearly as related in the Introduction to this work; and the King thereupon determines that he will not kill his son. On the eighth day, the King's son, being no longer withheld from speaking by the foreseen danger, goes in to the King, and, in most eloquent words, praises his father and his Wezeers, and the lords of his empire, and thanks them. And the King says to his Wezeers, If I had killed my son, would the crime have been on me or on the damsel or on the instructor Es-Sindibád?[37] But the persons present are silent. And Es-Sindibád says to the youth, Give the answer, O my son. So the King's son says,—

"I have heard that a guest alighted at the house of a certain merchant, who thereupon sent his slave-girl to purchase for him from the market some milk in a jar. And she took the milk in her jar, desiring to return to the house of her master; but while she was on her way, there passed over her a kite flying with a serpent in its talons, and pressing it with them; and there dropped a drop of poison from the serpent into the jar, without the girl's knowing it. So when she came to the house, the master took from her the milk, and drank of it, he and his guests;[38] and the milk had not settled in their stomachs before they all died."

See then, O King (adds the youth), whose was the fault in this case.—One of the persons present says, The fault was on the part of those who drank the milk. Another says, The fault was on the part of the damsel, who left the jar uncovered. But Es-

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[36] This is generally done with the fumes of aloes-wood placed on burning charcoal in a censer. A very agreeable scent is thus imparted to the veil.

[37] For Es-Sindibád was the means of introducing the youth into the pavilion of the women, and cautioned him not to speak during the seven days: so the young man could not, without disobedience, exculpate himself.

[38] It seems that he had invited one or more of his friends to meet his first guest.

Sindibád desires the young man to give his opinion, and the latter says, They have erred: the fault was not on the part of the damsel, nor of the people who drank; for the terms of their lives had expired, with their means of subsistence, and their death was decreed to be effected by means of that event.—Upon this, the persons present wonder extremely at the youth, and declare him to be unequalled in wisdom. He however, replies, that a blind sheykh, and a boy three years old, and a boy five years old, were wiser than he, as shewn by three stories which he relates. The first is this:—

"There was a certain merchant, who possessed great riches, and had travelled much to all cities, and, desiring again to journey to a city, he inquired of those who had come from it, and said to them, What merchandise is productive of great gain there? And they answered him, Sandal-wood; for it is there sold at a dear price. The merchant therefore purchased sandal-wood with all the money that he had, and journeyed to that city. Now when he arrived there, it was the close of the day; and, lo, there was an old woman driving some sheep belonging to her; and on her seeing the merchant, she said to him, Who art thou, O man? He answered her, I am a merchant, a stranger. And she said to him, Beware of the inhabitants of the city; for they are cheats and thieves: they deceive the stranger that they may overcome him and eat what he hath with him: and I have given thee good advice. Then she departed from him. And when the morning came, a man of the inhabitants of the city met him, and saluted him and said to him, O my master, whence hast thou come? He answered him, I have come from such a city. And the man said, What merchandise hast thou brought with thee? He answered, Sandal-wood; for I have heard that it is of value with you. But the man of the city said, He hath erred who advised thee to do so; for we burn not beneath the cooking-pot any thing but that sandal-wood, and the value of it is with us the same as that of common firewood. And when the merchant heard the words of that man, he sighed and repented; but wavered between believing and disbelieving. He then alighted at one of the Kháns of the city, and made a fire of sandal-wood beneath the cooking-pot. So when that man saw him, he said to him, Wilt thou sell this sandal-wood for a ṣáḳ[39] of whatsoever thy soul shall desire?[40] The merchant answered him, I sell it thee. The man therefore removed all the sandal-wood that the merchant had, and deposited it in his own abode; and the seller purposed to take gold.[41] And on the following morning, the merchant walked in the city, and there met him a blue-eyed man, of the inhabitants of that city: this man had lost one eye, and he laid hold upon the merchant, saying to him, Thou art the person who deprived me of[42] my eye, and I will never let thee go. So the merchant denied that, and replied, This cannot be established. And the people collected around them, and asked the one-eyed man to grant the other a delay until the morrow, when the latter should give him the price of his eye;[43] wherefore the merchant appointed a person to be his guarantee, and so they let him go. Then the merchant went away; and his shoe was rent in consequence of the dragging of the one-eyed man. He therefore stopped at the shop of a cobbler, and gave it to him, saying to him, Repair it, and thou shalt receive of me what will please thee. He then departed from him; and, lo, there were some people sitting playing; and he seated himself with them, by reason of his anxiety and grief, and they asked him to play. So he played with them, and they overcame him, and,

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[39] The ṣáḳ is explained in the Ḳámoos as being equal to four mudds, each mudd being a pound and one third; and more simply, it is explained as being four times the measure of a man's two hands of ordinary size. According to my sheykh, it is about the forty-eighth part of the ardebb of Cairo; and consequently very nearly equal to six English pints and two thirds. It is the measure employed in meting corn and other things required by the law to be given as alms, &c.

[40] In the original it is said, "Wilt thou sell this sandal-wood, each ṣáḳ for what thy soul shall desire?"—But this is erroneously expressed: the right reading is shewn after.

[41] Here again is an error in the original, which adds, "equal in quantity to what the buyer took:" namely, the wood.

[42] Literally, "destroyed:" but this sense seems to me to be at variance with the sequel.

[43] See Note 53 to Chapter v.

having done so, gave him his choice, either to drink up the sea,[44] or else to disburse the whole of his wealth; whereupon he arose and said to them, Allow me a delay until to-morrow.

"He went away, grieved for that which he had done, and not knowing what would be the result of his case. So he sat in a place, meditating, sorrowful, anxious; and, lo, the old woman passed by him, and, looking towards him, she said to him, Probably the people of the city have overcome thee; for I see thee anxious on account of that which hath befallen thee. He therefore related to her all that had happened from first to last; and she said to him, Who is he who[45] hath cheated thee in the affair of the sandal-wood; for with us the value of every pound of sandal-wood is ten pieces of gold? But I will contrive for thee a plan, by means of which I hope thy deliverance may be effected; and it is this: that thou go towards such a gate; for in that place is a blind sheykh, who is deprived of the use of his legs, and he is wise, knowing, old, skilful. All the people visit him, asking him respecting what they will, and he pointeth out to them what will be advisable for them; for he is acquainted with artifice and enchantment and tricking. He is a sharper, and the sharpers meet at his abode by night. Therefore go thou thither, and hide thyself from thine offenders, so that thou mayest hear their words and they may not see thee; for he will acquaint them with the case in which one overcometh and that in which one is overcome. Probably thou wilt hear from him the mention of a subterfuge that may deliver thee from thine offenders.

"So the merchant departed from her to the place of which she had told him, and hid himself. He then looked at the sheykh, and seated himself near unto him; and there had not elapsed more than a short time when there came his party, who resorted to him as their judge. On their coming before the sheykh, they saluted him and each other, and seated themselves around him; and when the merchant saw them, he found his four offenders among the number of those who were present. The sheykh caused some food to be placed before them, and they ate; after which, each of them related his story of the events that had happened to him during the past day. The buyer of the sandal-wood advanced, and informed the sheykh of that which had happened to him that day; that he had bought sandal-wood of a man for less than its value; and that the sale had been settled between them on the condition of his giving the measure of a ṣáa of whatsoever the seller should desire. Upon this the shekyh said to him, Thine adversary hath overcome thee. The man asked, How can he overcome me? The sheykh replied, If he say to thee, I will take the measure in gold or silver—wilt thou give it him? The man said, Yes, I will give it him, and I shall be the gainer. But the sheykh rejoined, And if he say to thee, I will take the measure of a ṣáa of fleas, half males and half females—what wilt thou do? So the man knew that he was overcome.—Then the one-eyed man advanced, and said, O sheykh, I saw to day-a blue-eyed man,[46] who is a stranger to the country, and I assailed him and laid hold upon him, saying to him, Thou hast deprived me of my eye—and I let him not go until a party had become guarantees that he should return to me and satisfy me for my eye. But the sheykh replied, If he desire to overcome thee, he will overcome thee.—And how, said the man, will he do so? He answered, He may say to thee, Pull out thine eye, and I will pull out my eye, and we will weigh each of them; and if my eye be equal

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[44] The word here rendered "sea" also signifies "a large river."

[45] I here read "men dha-lledhee" instead of "mina-lledhee," which should be rendered "[All this hath resulted] from him who——."

[46] My sheykh has remarked, in a marginal note, that the *one-eyed* man is before thus described; and he has added, that *both* may be supposed to have been blue-eyed, but that this supposition is not satisfactory. I think, however, that in reading what follows in the text he may have altered his opinion, and neglected to correct his note; for it seems that the one-eyed man preferred against the other the absurd charge of having stolen his eye and put it in his own head.

in weight to thine, thou art veracious in that which thou hast asserted. Then thou wilt owe him the fine for his eye, and thou wilt be blind; but he will see with his other eye.—So the man knew that the merchant might overcome him by means of this subterfuge.—Next, the cobbler advanced, and said, O sheykh, I saw to-day a man who gave me his shoe, and said to me, Repair it. Whereupon I said to him, Wilt thou not give me the remuneration? And he answered me, Repair it, and thou shalt receive of me what will please thee. Now nothing will please me but all his wealth.—The sheykh however replied, If he desire to take his shoe from thee and not give thee aught, he may take it.—And how so? said the cobbler. The sheykh answered, He may say to thee, The enemies of the Sultán are defeated, and his opponents have become weak, and his children and his auxiliaries are multiplied. Art thou pleased or not?—If thou say, I am pleased—he will take his shoe from thee and depart: and if thou say, No—he will take his shoe and beat with it thy face and the back of thy neck.[47]—He therefore knew that he was overcome.—Then advanced the man who played with the merchant for a wager, and he said, O sheykh, I found a man, and laid a wager with him and overcame him; whereupon I said to him, If thou drink up this sea, I will give up the whole of my wealth to thee; and if thou drink it not, give thou up the whole of thy wealth to me.[48] The sheykh replied, If he desire to overcome thee, he may over-

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[47] General loyalty is a necessary result of the constitution of Muslim society, and essential to the existence of Muslim government; for the Muslim *tyrant* is not absolute: he cannot be a despot: if he transgress certain limits, prescribed by the Ḳur-án and the Traditions of the Prophet, he forfeits his throne; and so long as he keeps within those limits, his subjects are bound, by all that they hold sacred, to acknowledge and maintain his authority.

[48] Arabs often play a game on the condition that the loser shall do what the gainer shall afterwards determine; each confiding in the moderation of the other. The penalty is generally something ridiculous.

come thee. The man said, And how so? And the sheykh answered, He may say to thee, Hold for me the mouth of the sea with thy hand, and hand it to me, and I will drink it. And thou wilt not be able: so he will overcome thee by means of this subterfuge.

"When the merchant therefore heard that, he knew what subterfuges to employ against his offenders. Then they arose and left the sheykh, and the merchant departed to his lodging. And when the morning arrived, the man who had laid the bet with him came to him." The merchant proposed to him what the sheykh had said, and the man released himself by paying him a hundred pieces of gold. Then came the cobbler; and the merchant took his shoe without giving remuneration. Next came the one-eyed man; and he was obliged to conciliate the merchant by giving him a hundred pieces of gold. Lastly came the buyer of the sandal-wood;[49] and this man also was compelled to release himself by paying the merchant a hundred pieces of gold, and returning the wood. The merchant then sold the sandal-wood as he desired, received its price, and journeyed back to his own country.

The tale relating to the boy three years old is unworthy of translation. The other instance of precocious intelligence is thus related:—

"Four merchants were sharers in a sum of a thousand pieces of gold, which they had mixed together, and put into one purse; and they went with it to purchase merchandise, and, finding in their way a beautiful garden, they entered it, and left the purse with a woman who was the keeper of that garden. Having entered, they diverted themselves in a tract of the garden, and ate and drank and were happy; and one of them said, I have with me some perfume. Come, let us wash our heads with this running water; and perfume ourselves.—Another said, We want a comb. And another said, We will ask the keeper: perhaps she hath with her a comb. And upon this, one of them arose and went to the keeper, and said to her, Give me the purse. She replied, When ye all present yourselves, or thy companions order me to give it thee. Now his companions were in a place where the keeper could see them, and she could hear their words. And the man said to his companions, She is not willing to give me aught. So they said to her, Give him. And when she heard their words, she gave him the purse; and he went forth fleeing from them. Therefore when he had wearied them by the length of his absence, they came to the keeper, and said to her, Wherefore didst thou not give him the comb? And she replied, He demanded of me nothing but the purse, and I gave it not to him save with your permission, and he hath departed hence and gone his way. And when they heard the words of the keeper, they slapped their faces, and seized her with their hands, saying to her, We gave thee not permission save to give the comb. She replied, He did not mention to me a comb. And they seized her and took her up to the Ḳáḍee; and when they presented themselves before him, they stated to him the case; whereupon he bound the keeper to restore the purse, and bound a number of her debtors to be answerable for her.

"So she went forth perplexed, not knowing her way; and there met her a boy, whose age was five years; and when the boy saw her, thus perplexed, he said to her, What is the matter, O my mother? But she returned him not an answer, despising him on account of the smallness of his age. And he repeated his question to her a first and a second and a third time." So at length she told him what had happened to her. "And the boy said to her, Give me a piece of silver that I may buy some sweatmeat with it, and I will tell thee something by which thine acquittance may be effected. The keeper therefore gave him a piece of silver, asking him, What hast thou to say? And the boy answered her, Return to the Ḳáḍee, and say to him, It was agreed between me and them that I should not give them the purse save in the presence of all the four.

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[49] Here is another error in the original, similar to the first that I have pointed out in this story. It is said that the buyer had agreed to give, for each ṣáṣ of sandal-wood, a ṣáṣ of something else, as gold or silver.

So the keeper returned to the Ḳáḍee, and said to him as the boy had told her; upon which the Ḳáḍee said to the three men, Was it thus agreed between you and her? They answered, Yes. And the Ḳáḍee said to them, Bring to me your companion and take the purse. Thus the keeper went forth free, no injury befalling her; and she went her way." [50]

The King's son is then highly applauded by all present, and embraced and kissed by his father, who desires him to decide upon the punishment of the Damsel; to kill her, or to do what else he may choose with her. The young man replies, "Banish her from the city."

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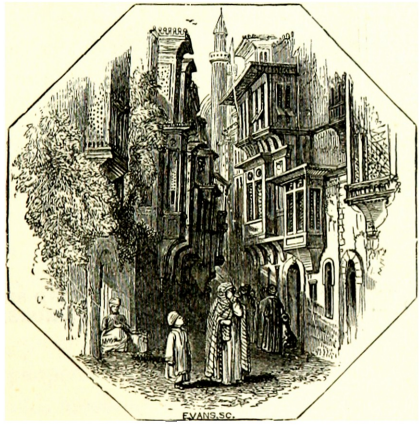
[50] "It is singular enough that this story is told of the Attorney-General Noy, in the reign of James II. For merchants we have graziers, and for a guardian of a garden a keeper of an inn, and the little boy, five years old, is the lawyer, William Noy, beginning his learned labours, and much advanced in reputation, it is said, by this story. It may or may not be true, and we have no higher authority for it than a collection of anecdotes; but it is something to find it thus wandering—seeking an owner so far from its native soil." (Asiatic Journal, N. S. vol. xxx. p. 280.)



CHAPTER XXII.

COMMENCING WITH PART OF THE SIX HUNDRED AND SIXTH NIGHT, AND ENDING WITH PART OF THE SIX HUNDRED AND TWENTY-FOURTH.

THE STORY OF JOODAR.

A MERCHANT, whose name was 'Omar, had issue consisting of three sons; one of whom was named Sálim, and the youngest was named Joodar,[1] and the middle one was named Seleem. He reared them until they became men; but he loved Joodar more than his two brothers; and when it became manifest that he so loved Joodar, jealousy seized them, and they hated Joodar, and it was evident to their father that they hated their brother. Now their father was of great age, and he feared that, when he died, Joodar would suffer

trouble from his brothers: so he summoned several persons of his family, and some of the Ḳáḍee's dividers of property, and some of the men of science, and said, Bring ye to me my wealth and my stuffs. Accordingly they brought to him all the wealth and the stuffs; and he said, O men, divide this wealth and these stuffs into four portions conformably to the law. They therefore divided the property; and he gave to each son a portion, and himself took a portion, saying, This was my property, and I have divided it among them, and there remaineth not to them aught to claim of me, nor aught for one to claim of another: so when I die, discord will not ensue among them; for I have divided among them the inheritance during my life, and this property that I myself have taken shall be for my wife, the mother of these children, that she may have recourse to it for her subsistence.[2]

Then, after a short period, their father died. But neither of the two envious brothers was content with that which their father 'Omar had done: on the contrary, they demanded more of Joodar, and said to him, The wealth of our father is in thy possession. He therefore referred his case with them to the judges, and the Muslims who were present at the time of the division came and testified of that which they knew, and the judge forbade their injuring one another; but Joodar lost a considerable sum of money, and his brothers lost in like manner, by reason of the litigation;[3] and they left him a while. Then they plotted against him a second time, and he referred his case with them to the judges; so they lost a considerable sum of money again, on account of the judges. And they ceased not to seek his harm, appealing from tyrant to tyrant, they losing and he losing, until they had given all their wealth as food to the tyrants, and the three became paupers. The two brothers of Joodar then came to their mother, and, mocking her, took her money, and beat her and turned her out. She therefore came to her son Joodar, and said to him, Thy two brothers have done unto me thus and thus, and taken my money. And she began to curse them; whereupon Joodar said to her, O my mother, do not curse them; for God will requite each of them for his conduct. But, O my mother, I have become poor, and my two brothers are poor, and contention occasioneth the loss of money. I have contended with them much before the judges, and it profited us not at all: on the contrary, we have lost all that our father left us, and the people have defamed us on account of our giving testimony [one against another]. Shall I then on thine

account contend with them, and shall we refer the case to the judges? This is a thing that must not be. Only do thou reside with me, and the cake of bread that I eat I will leave for thee. Pray thou for me, and God will supply me with the means of thy subsistence; and do thou leave both of them to receive from God the recompense of their conduct, and console thyself with the saying of the poet:—

If an ignorant fellow oppress thee, leave him, and look for the time of vengeance on the oppressor;[4]
And avoid noxious tyranny; for if a mountain oppressed a mountain, the oppressor would be shattered.

—And he proceeded to sooth the mind of his mother until she consented; and she remained with him.

He then procured for himself a net, and he used to go to the river and the lakes, and to every place in which was water: every day he went to some place; and he earned one day ten, and one day twenty, and one day thirty [nuṣfs[5]], which he expended upon his mother, and he ate well and drank well. But his two brothers neither worked nor sold nor bought; ruin and destruction and overtaking calamity entered their abode, and they had consumed what they had taken from their mother, and become of the number of the wretched paupers, and naked. So sometimes they would come to their mother, humbling themselves to her excessively, and complaining to her of their hunger; and, the mother's heart being compassionate, she would give them some stinking bread; and if any food cooked the day before were there, she would say to them, Eat it quickly, and go before your brother cometh; for it will not be agreeable to him, and it will harden his heart against me, and ye will disgrace me with him. Wherefore they would eat in haste and go. But they came in to their mother one day, and she put for them some cooked meat and some bread, which they proceeded to eat; and, lo, their brother Joodar entered. So his mother was abashed and confounded at the sight of him, fearing that he would be incensed against her, and she hung down her head towards the ground in her abashment at her son. He, however, smiled in their faces, and said, Welcome, O my brothers! It is a blessed day. What hath happened that ye have visited me on this blessed day?—And he embraced them, and loved them, and said, It was not my wish that ye should leave me desolate, and not come to me, nor visit me nor your mother. They therefore replied, By Allah, O our brother, we longed to see thee, and nothing hindered us

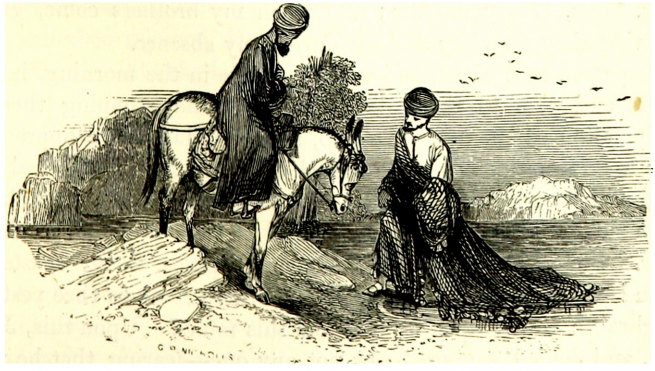
but abashment in consequence of what hath happened between us and thee; but we have repented greatly. This was the doing of the Devil (may God—whose name be exalted!—execrate him!); and we have no blessing except thee and our mother.—Joodar rejoined, I have no blessing except you two. And his mother said to him, O my son, may God whiten thy face,[6] and may God increase thy prosperity! Thou art the superior [in generosity[7]], O my son.—He then said, Welcome to you both! Reside with me; for God is bountiful, and good things with me are plentiful.—He became reconciled to them, and they passed the night with him, and supped with him, and on the following day they breakfasted with him; after which, Joodar took up the net, and went forth relying upon Providence. His two brothers also went, and were absent until noon, when they returned; and their mother put before them the dinner; and in the evening their brother came, bringing meat and vegetables. In this state they continued for a period of a month; Joodar catching fish and selling them, and expending their price upon his mother and his brothers, and the latter eating and frolicking.

Now it happened one day that Joodar took the net to the river, and cast it, and drew it, and it came up empty; and he cast it a second time, and it came up empty. He therefore said within himself, There are no fish in this place. Then he removed to another place, and there cast the net; but again it came up empty. And he removed to another place, and ceased not to change his place from morning to evening; but caught not a single minnow.[8] So he said, Wonderful! Are the fish exhausted from the river, or what is the cause?—He then put the net upon his back, and returned grieved and vexed, suffering anxiety for his two brothers and his mother, and not knowing wherewith to give them to sup. And he came to an oven, and saw the people crowding to take the bread, with money in their hands, and the baker was not looking towards them. Upon this, he stopped and sighed; and the baker said to him, Welcome to thee, O Joodar! Dost thou want bread?—And he was silent; but the baker said to him, If thou have not with thee money, take what will suffice thee, and thou shalt have a delay. So Joodar said, Give me bread for ten nuṣfs. The baker replied, Take these ten nuṣfs besides, and to-morrow bring me fish for the twenty. And Joodar said, On the head and the eye. He therefore took the bread and the ten nuṣfs, and bought with these some meat and vegetables, saying, To-morrow the Lord will dispel the trouble of my case. He went to

his abode, and his mother cooked the food, and he supped and slept; and on the following day, he took the net. His mother said to him, Remain and breakfast. But he replied, Breakfast thou with my two brothers. And he repaired to the river, and cast the net in it a first time, and a second, and a third, and changed his place; and he ceased not to do thus until the time of afternoon-prayers; but nothing fell to his lot; wherefore he took up the net, and went away vexed. Now his way was none other than that which led by the baker; and when Joodar came to him, the baker saw him, and counted out to him the bread and the money, saying to him, Come, take and go. If there is nothing to-day there will be to-morrow.—And Joodar desired to excuse himself to him; but the baker said to him, Go. No excuse is necessary. Hadst thou caught any thing, it had been with thee; and when I saw thee empty-handed, I knew that nothing had betided thee; and if to-morrow nothing betide thee, come, take bread, and be

not abashed. Thou shalt have a delay.—Then, on the third day, he went from lake to lake until the time of afternoon-prayers; but saw not in them aught. So he went to the baker, and received from him the bread and the money. And thus he continued to do for a period of seven days.

He then became straitened in mind, and said to himself, Go to-day to the Lake of Ḳároon.[9] And when he had arrived there, he was about to cast the net, and was not aware of it when there approached him a Maghrabee[10] riding upon a mule, and wearing a magnificent dress, and on the back of the mule was a pair of embroidered saddle-bags, and every thing that was on the mule was embroidered. The Maghrabee alighted from the back of the mule, and said, Peace be on thee, O Joodar, O son of 'Omar! So Joodar replied, And on thee be peace, O my master the pilgrim![11] And the Maghrabee said to him, O Joodar, I have an affair for thee to perform; and if thou comply with my desire, thou wilt obtain abundant good fortune, and be on account thereof my companion, and perform for me my affairs. Joodar therefore said, O my master the pilgrim, tell me what is in thy mind, and I will obey thee: I have no opposition to shew thee. And the Maghrabee said to him, Recite the Fáteḥah.[12] So he recited it with him. And after this, the Maghrabee took forth and gave him a cord of silk, and said to him, Bind my hands behind me, and make my bond very tight; then throw me into the lake, and wait over me a little; and if thou see me put forth my hands from the water, raising them high, before I appear, cast thou the net upon me, and draw me out quickly; but if thou see me put forth my feet, know



that I am dead. In this case, leave me, and take the mule and the saddle-bags, and go to the market of the merchants:[13] thou wilt find a Jew, whose name is Shumey'ah; give thou to him the mule, and he will give thee a hundred pieces of gold: so take them, and conceal the secret, and go thy way.—He therefore bound his hands tightly behind him, the Maghrabee saying to him, Pull tightly the bonds. Then the latter said, Push me until thou shalt have thrown me into the lake. Accordingly he pushed him, and threw him into it; whereupon he sank; and Joodar stood waiting for him a considerable time; and, lo, the feet of the Maghrabee came forth. Therefore Joodar knew that he was dead, and he took the mule and left him, and went to the market of the merchants, where he saw the Jew sitting upon a chair at the door of the magazine. And when he saw the mule, the Jew said, Verily the man hath perished. Then he said, Nought caused him to perish save covetousness. And he took from him the mule, and gave him a hundred pieces of gold, charging him to conceal the secret. So Joodar took the pieces of gold, and went, and took as much bread as he required of the baker, saying to him, Take this piece of gold. He therefore took it, and calculated what was owing to him, and replied, I have yet to give thee two days' bread.[14] Joodar then went from the baker to the butcher, to whom he gave another piece of gold, and he took the meat, saying to the butcher, Retain the rest of the piece of gold on account. He bought also some vegetables, and went; and he saw his two brothers begging of his mother something to eat, and she was saying to them, Wait until your brother shall have come; for I have nothing. So he went in to them, and said to them, Take, eat. And they fell upon the bread like ghools. Then Joodar gave to his mother the rest of the gold, saying, Take, O my mother; and when my brothers come, give to them, that they may buy and eat during my absence.

He passed that night, and when he arose in the morning, he took the net, and went to the Lake of Ḳároon, and, stopping there, he was about to cast the net. And, lo, another Maghrabee approached, riding upon a mule, and more bedecked than he who had died; and he had with him a pair of saddle-bags, in which were two little boxes: in each side of it was a little box. And he said, Peace be on thee, O Joodar. So Joodar replied, On thee be peace, O my master the pilgrim! And the Maghrabee said, Did there come to thee yesterday a Maghrabee riding upon a mule like this mule? Upon this, Joodar feared, and denied, saying, I saw not any one—fearing that he would

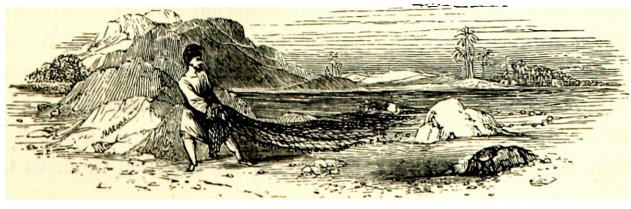
say, Whither is he gone?—and if he answered him, He was drowned in the lake—perhaps he might say, Thou drownedst him. It was therefore impossible for him to do aught save to deny. The Maghrabee then said to him, O poor man, this was my brother, and he hath gone before me. Joodar replied, I have no knowledge of him. But the Maghrabee rejoined, Didst thou not bind his hands behind him, and throw him into the lake, and did he not say to thee, If my hands come forth, cast upon me the net, and draw me out quickly; but if my feet come forth, I shall be dead, and take thou the mule, and give it to the Jew Shumey'ah, and he will give thee a hundred pieces of gold?—and his feet came forth, and thou tookest the mule, and gavest it to the Jew, and he gave thee a hundred pieces of gold.—So Joodar said, Since thou knowest this, wherefore dost thou ask me? The Maghrabee answered, It is my desire that thou do with me as thou didst with my brother. And he took forth and gave him a cord of silk, saying, Bind my hands behind me, and throw me in; and if

the like of that which befell my brother befall me, take the mule, and give it to the Jew, and receive from him a hundred pieces of gold. He therefore said to him, Advance. Accordingly he advanced, and Joodar bound his hands behind him, and pushed him; whereupon he fell into the lake, and sank; and he waited for him a while, and his feet came up. Therefore Joodar said, He is gone to perdition! If it be the will of God, every day may Maghrabees come to me, and I will bind their hands behind them, and they shall die, and a hundred pieces of gold from each one who dieth will suffice me.—He then took the mule, and went away; and when the Jew saw him, he said to him, The other hath died! Joodar replied, May thy head long survive! And the Jew said to him, This is the recompense of the covetous. And he took the mule from him, and gave him a hundred pieces of gold. So Joodar took them, and repaired to his mother, and gave them to her; whereupon she said to him, O my son, whence came unto thee this? He therefore informed her; and she said to him, Go not again henceforth to the Lake of Ḳároon; for I fear for thee with respect to the Maghrabees. But he replied, O my mother, I throw them not in save with their own consent; and how shall I act? This is a trade from which there accrueth to us every day a hundred pieces of gold, and I return quickly: so by Allah I will not desist from going to the Lake of Ḳároon until all traces of the Maghrabees cease, and not one of them remaineth

Then, on the third day, he went and stood there; and, lo, there came a Maghrabee riding upon a mule, and having with him a pair of saddle-bags; but he was more bedecked than the two former ones; and he said, Peace be on thee, O Joodar, O son of 'Omar! So Joodar said within himself, Whence do they all know me? Then he returned his salutation. And the Maghrabee said, Have any Maghrabees passed by this place? Joodar answered him, Two. The Maghrabee asked him, Whither went they?—I bound their hands behind them, answered Joodar, and threw them into this lake; so they were drowned; and the same end is for thee also. And the Maghrabee laughed, and said, O poor man, every living being hath his destiny. He then alighted from the mule, and said, O Joodar, do with me as thou didst with both of them. And he took forth the cord of silk. So Joodar said to him, Turn round thy hands that I may bind them behind thy back; for I am in haste, and my time is gone. He therefore turned round his hands towards him, and Joodar tied them behind his back, and pushed him; whereupon he fell into the lake, and

Joodar stood waiting for him. And, lo, the Maghrabee put forth to him his hands, saying to him, Cast the net, O poor man! Accordingly he cast the net over him, and drew it; and, behold, he was grasping in his hands two fishes, the colour of which was red, like coral; in each hand a fish; and he said to Joodar, Open the two little boxes. So he opened them for him; and he put in each little box a fish, and covered the mouths of the boxes over them. Then he pressed Joodar to his bosom, and kissed him on the right cheek and on the left, and said to him, May God deliver thee from every difficulty! By Allah, hadst thou not cast the net over me, and drawn me out, I had not ceased to grasp these two fishes, submerged in the water, until I had died, and I had not been able to come forth from the water.—And Joodar said to him, O my master the pilgrim, I conjure thee by Allah that thou acquaint me with the affair of the two who were drowned before, and with the truth of the history of these two fishes, and with the affair of the Jew.

The Maghrabee therefore replied, O Joodar, know that the two who were drowned before were my brothers. One of them was named 'Abd-Es-Selám, and the other was named 'Abd-El-Aḥad; I am named 'Abd-Eṣ-Ṣamad, and the Jew is our brother; his name is 'Abd-Er-Raḥeem: he is not a Jew, but a Muslim, of the Málikee persuasion.[15] Our father taught us the arts of solving mysteries and opening hidden treasures, and enchantment; and we strove until the Márids of the Jinn, and the 'Efreets, served us. We were four brothers, and the name of our father was 'Abd-El-Wadood; and our father died, leaving to us an abundance of things; whereupon we divided the treasures and riches and talismans until we came to the books, which also we divided. But there ensued among us a dissension respecting a book entitled The Stories of the Ancients, the like of which existeth not, nor can any one give its price, nor can its equivalent be made up in jewels; for in it are given accounts of all the hidden treasures, and



the solutions of mysteries. Our father was in the habit of making use of it, and we committed to memory a little of its contents, and each of us desired to possess it, that he might know what was in it. Now when a dissension occurred between us, there was present with us our father's sheykh, who had reared him and taught him enchantment and divination, and he was named the Diviner El-Abṭan;[16] and he said to us, Bring ye the book. So we gave him the book; and he said, Ye are the sons of my son, and it is impossible that I should wrong any one of you. Then let him who desireth to take this book go and strive to accomplish the opening of the treasure of Esh-Shamardal,[17] and bring me the celestial planisphere, and the koḥl-pot, and the seal-ring, and the sword. For the seal-ring hath a Márid that serveth it, whose name is Er-Raạd el-Ḳâṣif;[18] and whoso possesseth this seal-ring, neither King nor Sulṭán can prevail against him; and if he desire to possess the earth, in all its length and breadth, he will be able to do so. And as to the sword, if it be drawn against an army, and its bearer shake it, he will rout the army; and if he say to it, at the time of his shaking it, Slay this army—there will proceed from that sword a lightning, which will slay the whole army. And as to the celestial planisphere, whoso possesseth it, if he desire to behold all the countries from the east to the west, he will behold them, and divert himself with viewing them, while he sitteth: whatsoever quarter he desireth to see, he will turn the face of the planisphere towards it, and, looking in the planisphere, he will see that quarter and its inhabitants, as though all were before him. Moreover, if he be incensed against a city, and turn the face of the planisphere towards the sun's disk, desiring to burn that city, it will be burned. And as to the koḥl-pot, whosoever applieth koḥl from it to his eyes, he will see the treasures of the earth. But I have a condition to impose upon you; and it is this; that whosoever is unable to open this treasure, he shall not have any claim to the book; and he who openeth this treasure, and bringeth me these four reposited things, shall be entitled to take this book.—And we consented to the condition.

He then said to us, O my sons, know that the treasure of Esh-Shamardal is under the dominion of the sons of the Red King, and your father informed me that he had striven to open that treasure, and had not been able; but that the sons of the Red King had fled from him to a lake in the land of Egypt, called the Lake of Ḳároon, where they withstood his authority; and he pursued them to Cairo;

but could not prevail against them, on account of their descending into that lake; for it was guarded by a talisman. He then returned overcome, and could not open the treasure of Esh-Shamardal by reason of the sons of the Red King. So when your father was unable to prevail against them, he came to me, and complained to me. I therefore made for him an astrological calculation, and saw that this treasure could not be opened save by the good fortune of a young man of the sons of Cairo, named Joodar the son of 'Omar; for that he would be the means of the seizure of the sons of the Red King. Also, that the said young man would be a fisherman, that the meeting with him would be by the Lake of Ḳároon, and that the charm would not be dissolved unless Joodar should bind behind his back the hands of the person whose lot it was to accomplish this, and throw him into the lake; whereupon he would contend with the sons of the Red King; and whosoever should have the fortune to do so would seize the sons of the Red King. But he saw that he who should not be fortunate would perish, and his feet would appear from the water; and that he who should be safe, his hands would appear; and it would be requisite that Joodar should cast over him the net, and take him forth from the lake.—Upon this, [two of] my brothers said, We will go, though we perish. And I said, I will go also. But as to our brother who is in the garb of a Jew, he said, I have no desire. So we agreed with him that he should repair to Cairo in the disguise of a Jewish merchant, in order that if one of us should die in the lake, he might receive the mule and the saddle-bags from Joodar, and give him a hundred pieces of gold. And when the first came to thee, the sons of the Red King slew him; and they slew my second brother; but they could not prevail against me: so I seized them.

Upon this, Joodar said, Where are they whom thou seizedst? The Maghrabee replied, Didst thou not see them? I have imprisoned them in the two little boxes.—Joodar said, These are fishes. The Maghrabee however replied, These are not fishes: verily they are 'Efreets in the form of fishes. But, O Joodar, know that the opening of the treasure cannot be accomplished save by thy good fortune. Wilt thou then comply with my desire, and go with me to the city of Fás and Miknás,[19] and open the treasure? If so, I will give thee what thou shalt desire. Thou hast become my brother by a covenant before God, and thou shalt return to thy family with a comforted heart.—Joodar said to him, O my master the pilgrim, I have in my charge my mother and my two brothers, and I am he who provideth

for them; and if I go with thee, who will give them bread to eat? But the Maghrabee replied, This is a vain pretext; and if it be on account of the money required for expenses, we will give thee a thousand pieces of gold which thou shalt give to thy mother that she may expend of it until thou shalt return to thy country; and if thou go away, thou shalt return before four months. And when Joodar heard the mention of the thousand pieces of gold, he said, Give me, O pilgrim, the thousand pieces of gold, and I will leave them with my mother, and will go with thee. So the Maghrabee took forth and gave him the gold, and he took it, and went to his mother, and acquainted her with that which had happened between him and the Maghrabee, saying to her, Take these thousand pieces of gold, and expend of them upon thyself and upon my two brothers, while I journey with the Maghrabee to the west, and I shall be absent four months, and abundant good fortune will betide me: so pray for me, O my mother. She replied, O my son, thou wilt render me desolate, and I fear for thee. But he said, O my mother, no harm will befall him whom God preserveth; and the Maghrabee is a good man. And he proceeded to praise to her his state. So she replied, May God incline his heart to thee! Go with him, O my son. Perhaps he will give thee something.

He therefore bade farewell to his mother, and went, and when he came to the Maghrabee 'Abd-Eṣ-Ṣamad, the latter said to him, Hast thou consulted thy mother? He answered, Yes, and she prayed for me. And the Maghrabee said to him, Mount behind me. So he got upon the back of the mule, and they journeyed from noon until the time of afternoon-prayers, when Joodar was hungry, and he saw not with the Maghrabee any thing to be eaten; wherefore he said to him, O my master the pilgrim, probably thou hast forgotten to bring for us any thing to eat on the way. The Maghrabee said, Art thou hungry? Joodar answered, Yes. And upon this the Maghrabee alighted from the mule, with Joodar, and said, Put down the pair of saddle-bags. So he put it down. Then the Maghrabee said to him, What thing dost thou desire, O my brother? Joodar answered him, Any thing. The Maghrabee however replied, I conjure thee by Allah that thou tell me what thing thou desirest. Joodar said, Bread and cheese. But the Maghrabee replied, O poor man, bread and cheese are not suitable to thy condition: therefore demand something good. —In my estimation, said Joodar, at this time every thing is good. And the Maghrabee asked him, Dost thou like browned chickens?[20]

He answered, Yes. And the Maghrabee said, Dost thou like rice with honey? He answered, Yes. And the Maghrabee said, Dost thou like such a dish, and such a dish?—until he had named to him four and twenty different dishes of food. Then Joodar said within himself, Is he mad? Whence will he bring me the dishes of food that he hath named, when he hath neither kitchen nor cook? But say to him, It is enough.—So he said to him, It is enough. Dost thou make me desire the dishes when I shall see nothing?—The Maghrabee however replied, Welcome to thee, O Joodar! And he put his hand into the saddle-bag, and took forth a dish of gold containing two browned, hot chickens. Then he put his hand a second time, and took forth a dish of gold containing kebáb.[21] And he ceased not to take forth from the pair of saddle bags until he had taken forth the four and twenty dishes that he had mentioned, entire and complete; whereupon Joodar was confounded. He then said to

him, Eat, O poor man. And Joodar said, O my master, dost thou put in this pair of saddle-bags a kitchen and people to cook? So the Maghrabee laughed, and replied, This is enchanted, having a servant: were we to demand every hour a thousand dishes, the servant would bring them and make them ready instantly. Joodar therefore said, An excellent thing is this pair of saddle-bags! Then they ate until they were satisfied, and what remained they threw upon the ground; after which the Maghrabee replaced the dishes, empty, in the saddle-bags, and, having put in his hand, took forth a ewer; and they drank, and performed the ablution, recited the afternoon-prayers, and replaced the ewer in the pair of saddle-bags. The Maghrabee then put into them the two little boxes, placed the saddle-bags on the mule, and mounted, saying, Mount, that we may journey on. And he said, O Joodar, knowest thou what space we have traversed from Cairo unto this place? Joodar answered him, By Allah, I know not. And the Maghrabee said to him, We have traversed a space of a whole month's journey.—And how so? asked Joodar. The Maghrabee answered him, O Joodar, know that the mule which is beneath us is one of the Márids of the Jinn, that will travel in a day a year's journey; but for thy sake it proceeded leisurely.—They then journeyed on until sunset; and when they halted in the evening, the Maghrabee took forth from the saddle-bags the supper; and in the morning he took forth the breakfast. Thus they continued to do for a period of four days, journeying until midnight, and alighting and sleeping, and proceeding in the morning; and all that Joodar desired he demanded of the Maghrabee, who produced it to him from the pair of saddle-bags. And on the fifth day, they arrived at Fás and Miknás.

They entered the city; and when they entered, every one who met the Maghrabee saluted him and kissed his hand. Thus he proceeded until he came to a door; whereupon he knocked at it; and, lo, the door opened, and there appeared from it a damsel like the moon, to whom he said, O Raḥmeh,[22] O my daughter, open for us the pavilion. She replied, On the head and the eye, O my father. And she entered, wriggling her sides,[23] so that Joodar's reason fled, and he said, This is none other than the daughter of a King! Then the damsel opened the pavilion, and the Maghrabee took the pair of saddle-bags from the back of the mule, and said to it, Depart: God bless thee! And, behold, the ground clove asunder, and the mule descended, and the ground became again as it was. So Joodar said, O Excellent Pro-

tector! Praise be to God, who delivered us upon its back!—The Maghrabee however said, Wonder not, O Joodar; for I told thee that the mule is an 'Efreet: but come up with us into the pavilion. And when they entered that pavilion, Joodar was amazed at the abundance of the rich furniture, and at what he beheld in it of rarities, and articles of jewels and minerals; and after they had seated themselves, the Maghrabee ordered the damsel, saying to her, O Raḥmeh, bring such a wrapper. She therefore arose and brought a wrapper, which she put down before her father; and he opened it and took forth from it a dress worth a thousand pieces of gold, and said, Put it on, O Joodar. Welcome to thee!—So he put on the dress, and became like one of the Kings of the West; after which the Maghrabee placed the saddle-bags before him, and, having put his hand into them, took forth from them dishes containing varieties of viands until they composed a table of forty different dishes, when he said, O my lord,

advance and eat, and be not displeased with us. We know not what viands thou desirest: therefore tell us what thou wouldst have, and we will place it before thee without delay.—Joodar replied, By Allah, O my master the pilgrim, I love all viands, and hate not aught: then ask me not respecting any thing; but bring all that occur to thy mind, and I have nothing to do but to eat.—Then he resided with him twenty days. Every day the Maghrabee clad him with a dress, and the food was from the pair of saddle-bags; the Maghrabee not buying any thing, either of meat or bread, nor cooking; but taking forth all that he required from the saddle-bags, even the different kinds of fruit.

After this, the Maghrabee, on the one and twentieth day, said, O Joodar, arise with us; for this is the day decreed for the opening of the treasure of Esh-Shamardal. So he arose with him, and they walked to the extremity of the city. Then they went forth from it, and Joodar mounted a mule, and the Maghrabee mounted a mule, and they ceased not to journey on until noon, when they came to a river of running water. There 'Abd-Eṣ-Ṣamad alighted, and he said, Alight, O Joodar. And he alighted; and 'Abd-Eṣ-Ṣamad said, Quick!—making a sign with his hand to the two slaves [who accompanied him]; whereupon they took the two mules, and each slave departed by one way, and they were absent a little while; after which, one of them approached with a tent, which he pitched; and the other approached with a mattress, which he spread in the tent, placing around it cushions and pillows. Then one of them went and brought the two little boxes in which were the two fishes; and the other brought the pair of saddle-bags. Upon this, the Maghrabee arose and said, Come, O Joodar. So he came, and seated himself by his side; and the Maghrabee took forth from the saddle-bags the dishes of viands, and they dined; after which, the Maghrabee took the two little boxes, and recited a charm over them, whereupon those who were within them began to say, At thy service, O diviner of the world! Have mercy upon us!—They prayed for help, while he recited his charm over them, until the two little boxes burst, and became broken in pieces, the fragments flying about, and there appeared from them two beings with their hands bound behind them, saying, Quarter! O diviner of the world! What dost thou desire to do unto us?—He answered, My desire is, either to burn you, or that ye promise me to open the treasure of Esh-Shamardal. And they replied, We promise thee, and we will open for thee the treasure; but on the condition that

thou bring here Joodar the fisherman; for the treasure cannot be opened but by his good fortune, and no one can enter it except Joodar the son of 'Omar. So he said to them, Him whom ye mention I have brought, and he is here, hearing you and beholding you. They therefore promised him to open the treasure, and he released them. Then he took forth a tube, and some tablets of red carnelion, which he placed upon the tube; and he took a perfuming-vessel, put in it some charcoal, and blew it with a single puff, wherewith he kindled it; and, having made ready the incense, he said, O Joodar, I will recite the charm, and throw on the incense, and when I have begun the charm I cannot speak; for the charm would be frustrated; and I desire to inform thee how thou shalt act to attain thy wish. So Joodar replied, Inform me.

The Maghrabee therefore said, Know that when I have recited the charm, and thrown on the incense, the water will dry up from the bed of the river, and there will appear to thee a door of gold, of the size of the city-gate, with two rings of metal. Descend to the door, and knock it lightly, and wait a while: then knock a second time, with more force than the first time: after that, give three knocks without intermission, one after another. Thereupon thou wilt hear a speaker say, Who knocketh at the door of the treasures and knoweth not how to solve the mysteries? And do thou answer, I am Joodar the fisherman, the son of 'Omar. Then he will open to thee the door; and there will come forth to thee a person with a sword in his hand, who will say to thee, If thou be that man, stretch forth thy neck that I may smite off thy head. And stretch thou forth to him thy neck, and fear not; for when he raiseth his hand with the sword and smiteth thee, he will fall down before thee, and after a while thou wilt see him a body without a soul, and thou wilt not suffer pain from the blow, nor will aught befall thee: but if thou oppose him, he will slay thee.—And after that, when thou hast annulled his talisman by obedience, enter on until thou seest another door, which knock. There will come forth to thee a horseman riding upon a horse, and having upon his shoulder a spear, and he will say, What hath brought thee into this place, which no one entereth, either of mankind or of the Jinn? And he will shake at thee the spear: but open to him thy bosom, and he will smite thee, and will fall down instantly, and thou wilt see him a body without a soul. If thou oppose him, however, he will slay thee.—Then enter the third door. There will come forth to thee a son of Adam having in his hand a bow and arrows, and he will shoot

at thee with the bow: but open thou to him thy bosom, and he will smite thee, and will fall down before thee a body without a soul: but if thou oppose him, he will slay thee.—Next enter the fourth door. There will come forth to thee a huge lion, who will rush upon thee, opening his mouth, and shewing thee that he desireth to devour thee: yet fear thou not, nor flee from him; but when he cometh up to thee, give him thy hand, and when he biteth at thy hand he will fall down instantly, and nought will befall thee.—After this, enter the fifth door. There will come forth to thee a black slave, who will say to thee, Who art thou? Answer him, I am Joodar. And he will say to thee, If thou be that man, enter the sixth door.—Advance therefore to that door, and say, O 'Eesà, tell Moosà to open the door. Thereupon the door will be opened, and do thou enter. Thou wilt find two serpents; one of them on the left, and the other on the right. Each of them will open its mouth, and they will dart upon thee instantly: but stretch thou forth to them thy two hands, and each of them will bite at a hand: if thou oppose, however, they will kill thee.—Then enter on to the seventh door, and knock it. [The semblance of] thy mother will come forth to thee, and will say to thee, Welcome, O my son! Advance, that I may salute thee.—But do thou reply, Keep far from me, and pull off thine apparel. She will thereupon say to thee, O my son, I am thy mother, and I have a claim upon thy duty for suckling and rearing thee. How then wouldst thou strip me of my clothing?—Do thou, however, say to her, If thou pull not off thy clothing, I will slay thee. And look on thy right side: thou wilt see a sword suspended on the wall: so take it, and draw it upon her, and say to her, Pull off. Then she will endeavour to beguile thee, and will humble herself unto thee: yet pity her not; but every time that she pulleth off to thee any thing, say to her, Pull off the rest. And cease not to threaten her with slaughter until she pulleth off to thee all that is upon her, and falleth down.—Upon this, the mysterious contrivances will have become dissolved, and the talismans annulled, and thou wilt be secure. So enter: thou wilt find the gold in heaps within the treasury: pay no regard, however, to aught of it: but thou wilt see a private chamber at the upper end of the treasury, with a curtain over its entrance. Remove the curtain, and thou wilt see the diviner Esh-Shamardal lying upon a couch of gold, having at his head something round, shining like the moon; and it is the celestial planisphere. He is also equipped with the sword, hung upon his side; and upon his finger is a seal-ring; and upon his neck is a chain,

to which is attached a kohl-pot. Bring therefore the four reposited things; and beware of forgetting aught of the things with which I have acquainted thee; and act not contrary to the directions; for thou wouldst repent, and fear would be entertained for thee.—Then he repeated to him the charge, a second and a third and a fourth time, until he said, I have it in my memory: but who is able to face these talismans that thou hast mentioned, and to endure these great horrors? The Maghrabee replied, O Joodar, fear not; for they are bodies without souls. And he proceeded to tranquillize him. So Joodar said, I rely upon God.

Then the Maghrabee 'Abd-Es-Samad threw on the incense, and continued a while reciting the charm; and, lo, the water had gone, and the bottom of the river appeared, and the door of the treasure. Joodar therefore descended to the door, and knocked it; and he heard

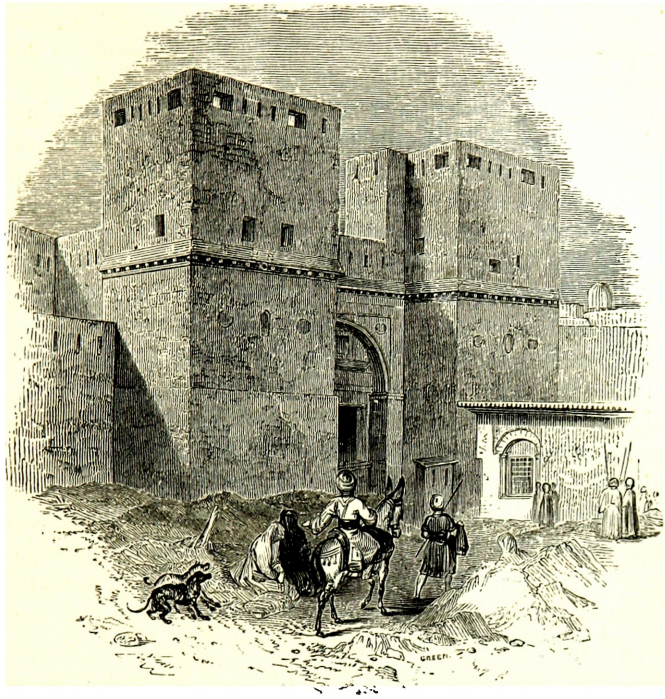
a speaker say, Who knocketh at the doors of the treasures and knoweth not how to solve the mysteries? So he answered, I am Joodar the son of 'Omar. And upon this, the door opened, and the person came forth to him, and drew the sword, saying to him, Stretch forth thy neck. Accordingly, he stretched forth his neck, and the person smote him, and fell down. In like manner did Joodor at the second door, and so on until he had annulled the talismans of [six of] the seven doors. Then [the semblance of] his mother came forth to him, saying to him, Salutations to thee, O my son! And he said to her as the Maghrabee had directed him; but after she had long remonstrated with him, and done nearly all that he had commanded her, she said to him, O my son, is thy heart stone? Is not this unlawful?—And he replied, Thou hast spoken truth. So when he had uttered these words, she cried out and said, He hath erred: therefore beat ye him! And there fell upon him blows like the drops of rain: the servants of the treasure assembled around him, and they inflicted upon him a beating that he forgot not during his life; after which they pushed him, and cast him forth outside the door of the treasure, and the doors of the treasure became closed as they were before. So when they cast him outside the door, the Maghrabee took him up instantly, and the waters flowed as before. Then 'Abd-Eṣ-Ṣamad the Maghrabee recited over Joodar a charm, until he recovered from his intoxication, when he said to him, What hast thou done, O poor man? Joodar therefore told him what had happened; whereupon the Maghrabee replied, Did I not say to thee, Act not contrary to the directions? Thou hast done ill to me and to thyself. But now thou must remain with me till the next year, to the like of this

day.—And he called out immediately to the two slaves, who forthwith struck the tent and carried it away, and, after they had been absent a little while, returned with the two mules; and the Maghrabee and Joodar each mounted a mule, and they returned to the city of Fás.

Joodar remained with the Maghrabee, eating well and drinking well, and every day the latter clad him in a rich dress, until the year had ended, and that day arrived; when the Maghrabee said to him, This is the appointed day: so repair with us. Joodar replied, Well. The Maghrabee therefore took him outside the city, and they saw the two slaves with the two mules, and rode until they arrived at the river; whereupon the two slaves pitched the tent, and spread the furniture in it, and the Maghrabee took forth the table of viands, and they dined. After this, the Maghrabee took forth the tube and the tablets, as on the first occasion, kindled the fire, made ready his incense, and said, O Joodar, I desire to charge thee. He replied, O my master the pilgrim, if I have forgotten the beating, I may have forgotten the charge. So the Maghrabee said to him, Dost thou retain the charge in thy memory? He answered, Yes. And the Maghrabee said, Keep thy self-possession, and imagine not that the woman is thy mother; for she is only a talisman in the form of thy mother, and her desire is to make thee err; and if the first time thou camest forth alive, this time, if thou err, they will cast thee forth slain. He replied, If I err, I shall deserve their burning me. Then the Maghrabee put the incense, and recited the charm, and the river dried up. So Joodar advanced to the door and knocked it; whereupon it opened, and he annulled all the talismans until he came to [the semblance of] his mother, who said to him, Welcome, O my son! But he replied, How should I be thy son, O accursed? Pull off!—And she endeavoured to beguile him; but he insisted; and when she had done as he commanded her, she became a body without a soul. He therefore entered, and saw the gold in heaps, but paid no regard to aught of it. Then he came to the private chamber, and beheld the diviner Esh-Shamardal lying, with the sword on his side, and the seal-ring upon his finger, and the koḥl-pot upon his bosom; and he saw the celestial planisphere over his head. So he advanced, and loosed the sword, and took the seal-ring and the celestial planisphere and the koḥl-pot, and went forth; and, lo, a set of musical instruments sounded in honour of him, and the servants [of the treasure] began to call out, Mayest thou enjoy that which thou hast obtained, O Joodar! The instruments ceased

not to sound until he went forth from the treasure, and came to the Maghrabee, who thereupon ceased from the recitation of the charm, and the fumigation, and, rising, pressed him to his bosom, and saluted him; and Joodar gave him the four reposited articles. So the Maghrabee took them, and called out to the two slaves, who forthwith took the tent, and restored it to its place; after which they returned with the two mules, and the Maghrabee and Joodar mounted them, and entered the city of Fás. The Maghrabee then brought the pair of saddle-bags, and proceeded to take forth from it the dishes containing the various viands until a complete table was before him, when he said, O my brother, O Joodar, eat. He therefore ate until he was satisfied, and the Maghrabee emptied the remains of the viands into other dishes, and put back the empty dishes into the saddle-bags.

Then the Maghrabee 'Abd-Eṣ-Ṣamad said, O Joodar, thou quittedst thy land and thy country on our account, and hast accomplished our affair; wherefore thou hast a claim upon us for some object of desire; so demand of us what thou wishest; for God (whose name be exalted!) giveth thee, and we are [merely] the means. Require then what thou wilt, and be not abashed, since thou deservest.—He therefore replied, O my master, I desire of God, and then of thee, that thou give me this pair of saddle-bags. And the Maghrabee said [to his slave], Bring the pair of saddle-bags. Accordingly he brought it; and he said to Joodar, Take it; for it is thy due; and hadst thou desired something else, we had given it to thee. But, O poor man, this will not profit thee save in food, and thou hast wearied thyself with us, and we promised thee that we would restore thee to thy country with a comforted heart; wherefore thou shalt eat from this pair of saddle-bags, and we will give thee another pair of saddle-bags, full of gold and jewels, and have thee conveyed to thy country; so thou shalt become a merchant, and clothe thyself and thy family, and not stand in need of money for thy expenses. Eat thou and thy family from this pair of saddle-bags; and the mode of acting with it is this: that thou put forth thy hand into it, and say, By the great names that have influence over thee, O servant of this pair of saddle-bags, bring me such a dish! Thereupon he will bring thee what thou demandest, even if thou demand every day a thousand different dishes of food.—Then he caused a slave to come with a mule, and filled for Joodar a pair of saddle-bags, one half with gold, and the other half with jewels and minerals, and said to him, Mount this mule, and the



slave will walk before thee; for he will acquaint thee with the way until he conveyeth thee to the door of thy house; and when thou hast arrived, take the two pairs of saddle-bags, and give him the mule, and he will bring it back. But let not any one know thy secret. And now we commit thee unto God.—So Joodar replied, May God increase thy prosperity! He put the two pairs of saddle-bags upon the back of the mule, and mounted; and the slave walked before him. The mule followed the slave that day, and all the following night; and on the second day, in the morning, he entered the Báb en-Naṣr,[24] and beheld his mother sitting and saying, Something for the sake of God! So his reason fled, and, having alighted from the back of the mule, he threw himself upon her; and when she saw him, she wept. Then he mounted her upon the mule, and walked by her stirrup until he arrived at the house, when he set down his mother, took the two pairs of saddle-bags, and left the mule to the slave, who took it and departed to his master: for the slave was a devil and the mule was a devil.

But as to Joodar, the fact of his mother's begging was grievous to him; and when he entered the house, he said to her, O my mother, are my two brothers well? She answered, Well. And he said, Wherefore dost thou beg in the way? She answered, O my son, in consequence of my hunger. He replied, I gave thee, before I departed, a hundred pieces of gold the first day, and a hundred pieces of gold the second day, and I gave thee a thousand pieces of gold on the day that I departed.—O my son, she said, they have cheated me, and taken them from me, saying, We desire to purchase with them merchandise. And they took them, and turned me out: so I betook myself to begging in the way, by reason of the violence of my hunger.—He then said, O my mother, no harm shall befall thee now that I have come: therefore suffer no anxiety. This is a pair of saddle-bags full of gold and jewels, and good things are abundant.—And she replied, O my son, thou art fortunate! May God be well pleased with thee, and increase his favours to thee! Arise, O my son; bring for us some bread; for I have passed the night in violent hunger, without supper.—Upon this, he laughed, and said to her, Welcome to thee, O my mother! Demand then whatever thou desirest to eat, and I will present it to thee immediately. I need not to purchase from the market, nor need I any one to cook.—So she said, O my son, I see not with thee any thing. He replied, I have with me, in the pair of saddle-bags, of every kind of viands. And she said, O my son, whatever is ready will stay hunger.—Thou hast spoken truth, he replied; for when plenty is wanting, man is content with the smallest thing; but when plenty is at hand, man desireth to eat of what is good; and I have plenty; therefore demand what thou desirest. And she said to him, O my son, some hot bread, and a piece of cheese. But he replied, O my mother, this is not suitable to thy condition. So she said to him, Thou knowest my condition; wherefore, what is suitable to my condition, thereof give me to eat. And he said, O my mother, suitable to thy condition are browned meat, and browned chickens, and boiled rice with butter and salt and pepper; and suitable to thy condition are sausages, and stuffed gourds, and stuffed lamb, and stuffed ribs of lamb, and kunáfeh with broken almonds and hazel-nuts, and honey and sugar, and ḳaṭáïf, and baḳláweh.[25] His mother therefore thought that he was laughing at her, and making jest of her: so she said to him, Yooh! Yooh![26] What hath happened unto thee? Dost thou dream, or hast thou become mad?—He asked her, Whence learnedst thou that I had

become mad? She answered him, Because thou mentionest to me all kinds of excellent dishes; and who can afford their price, or who knoweth how to cook them? And he replied, By my life, I must give thee to eat of all that I have mentioned to thee, immediately. She said, I see not aught. And he said to her, Bring me the pair of saddle-bags. She therefore brought him the pair of saddle-bags, and, feeling it, found it to be empty; and she put it before him. And he proceeded to stretch forth his hand and to take out filled dishes until he had produced to her all that he had mentioned. So his mother said to him, O my son, verily the pair of saddle-bags is small, and it was empty, with nothing in it; yet thou hast taken forth from it all these things: then where were these dishes? And he answered, O my mother, know that the Maghrabee gave me this pair of saddle-bags, and it is enchanted, and hath a servant: if a man desire any thing, and recite over it the names, and say, O servant of this pair of saddle-bags, bring me such a dish!—he will bring it. Upon this, his mother said to him, Shall I stretch forth my hand and demand of him? He answered, Stretch forth thy hand. And she did so, saying, By the names that have influence over thee, O servant of this pair of saddle-bags, bring me stuffed ribs of lamb! And she saw that the dish had come into the bag: so she put forth her hand and took it, and found in it delicate stuffed ribs. Then she demanded the bread, and demanded every thing that she desired, of various kinds of viands. And he said to her, O my mother, after thou shalt have finished eating, empty the rest of the viands into other dishes than these, and put back the empty dishes into the saddle-bags; for the charm is on this condition: and take care of the pair of saddle-bags. She therefore removed the pair of saddle-bags, and took care of it. And he said to her, O my mother, conceal the secret, and keep it; and whenever thou wantest any thing, take it forth from the saddle-bags, and give alms, and feed my two brothers, whether in my presence or in my absence.

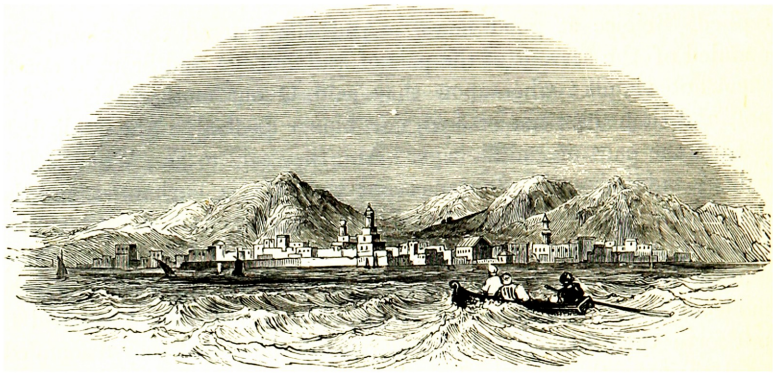
After this, he began to eat with her, and, lo, his two brothers came in to him. The news had been given to them by a man of the sons of his quarter, who said to them, Your brother hath come, mounted on a mule, with a slave before him, and wearing a dress of which the like existeth not. So they said, one to the other, Would that we had not distressed our mother! She will doubtless acquaint him with that which we have done unto her. Oh, how we shall be disgraced by him!—But one of them said, Our mother is tender-

hearted; and if she inform him, our brother is more tender-hearted than she towards us; and when we excuse ourselves to him, he will accept our excuse.—Then they went in to him; and he rose to them upon his feet, and saluted them with the best salutation, and said to them, Sit and eat. So they sat and ate; and they were weak from hunger; wherefore they ceased not to eat until they were satiated. And Joodar said to them, O my brothers, take the remainder of the food, and distribute it to the poor and needy. They replied, O our brother, leave it that we may make our supper of it. But he said to them, At the time of supper there will be brought to you more than this. They therefore took forth the rest of the viands, and to every poor person who passed by them they said, Take and eat—until nothing remained. Then they took back the dishes, and Joodar said to his mother, Put them into the saddle-bags.—And in the evening, he entered the saloon, and took forth from the saddle-bags a table of forty different dishes; after which, he went up [into another apartment]; and when he sat between his two brothers, he said to his mother, Bring the supper. So when she entered the saloon, she saw the dishes full; and she placed the table, and brought the dishes, one after another, until the forty dishes were all put. They then supped; and after the supper, Joodar said, Take ye, and feed the poor and the needy. Accordingly they took the rest of the viands, and distributed them. And after they had supped, Joodar produced to them sweetmeats, of which they ate; and what remained of them, Joodar told them to give to the neighbours to eat. On the following day they breakfasted in the same manner, and they ceased not to remain in this state for a period of ten days.

Then Sálim said to Seleem, What is the cause of this thing, that our brother produceth to us a feast in the morning, and a feast at noon, and a feast at sunset, and, at the end of the night, sweetmeats, and that every thing that remaineth he distributeth to the poor? This is the action of Sulṭáns. And whence came to him this prosperity?[27] We never see him buy any thing, nor doth he light a fire, nor hath he either kitchen or cook. Shall we not inquire respecting these various viands, and respecting these sweetmeats?—His brother replied, By Allah, I know not. But knowest thou any one who will acquaint us with the truth of this matter?—None, said Sálim, will acquaint us except our mother.—They therefore contrived for themselves a stratagem, and, going in to their mother during the absence of their brother, they said, O our mother, we are hungry. So she

replied, Rejoice at good news. And she entered the saloon, demanded of the servant of the pair of saddle-bags, and brought out to them hot viands; whereupon they said, O our mother, this food is hot, and thou hast not cooked, nor blown [a fire]. She replied, It is from the pair of saddle-bags. And they said to her, What is this pair of saddle-bags? She answered them, It is enchanted, and the demand is obtained by virtue of the charm. And she acquainted them with the case, and said to them, Conceal the secret. They replied, The secret is concealed, O our mother; but teach us the mode of this. She therefore taught them; and they proceeded to put forth their hands, and to take out the thing that they demanded. And their brother had no knowledge thereof. So when they knew the property of the pair of saddle-bags, Sálim said to Seleem, O my brother, how long shall we remain with Joodar like servants, and eat his alms? Shall we not employ a stratagem against him, and take this pair of saddle-bags, and enjoy it?—How, said Seleem, shall the stratagem be contrived? Sálim answered, We will sell our brother to the Captain of the Sea of Es-Suweys.[28]—And how shall we manage, asked the other, that we may sell him?—I will go with thee, answered Sálim, to that Captain, and we will invite him to an entertainment with two of his company; and what I shall say to Joodar, do thou declare me to be veracious therein; and at the close of the night, I will shew thee what I will do.

Thus they agreed to sell their brother. They went to the house of the Captain of the Sea of Es-Suweys, and Sálim and Seleem both went in to the Captain and said to him, O Captain, we have come to thee on account of an affair that will rejoice thee. So he replied, Good. And they said to him, We are two brothers, and we have a third brother, a profligate, in whom is no good; and our father died, leaving to us a sum of money. Then we divided the money, and he took what fell to his lot of the inheritance, and expended it in debauchery and vice; and when he was reduced to poverty, he domineered over us, and proceeded to complain against us to the oppressors, and to say, Ye two have taken my property, and the property of my father—and we referred our case to the judges, and lost the property. After this, he suffered us a while, and complained against us a second time, so that he brought us to poverty, and he desisted not from oppressing us; wherefore we have become impatient of him, and desire that thou purchase him of us.—So he said to them, Can ye employ a stratagem against him, and bring him to me



here? If so, I will send him quickly to the sea.—They answered, We cannot bring him; but thou shalt be our guest, and bring with thee two; no more; and when he sleepeth, we five will assist one another against him, and seize him, and put a gag in his mouth, and take him under the covering of night. Then thou shalt carry him forth from the house, and do with him as thou wilt.—And he said, I hear and obey. Will ye sell him for forty pieces of gold?—They answered him, Yes: and after the time of afternoon-prayers, thou shalt come to such a quarter, where thou wilt find one of us waiting for thee. And he replied, Go ye.

They therefore sought Joodar; and after they had waited a while, Sálim advanced to him, and kissed his hand. So Joodar said to him, What dost thou want, O my brother? And he answered him, Know that I have a friend, who invited me to entertainments many times in his house during thine absence, and he is entitled to a thousand kindnesses from me, and he always treateth me with honour, as my brother knoweth. Now I saluted him to-day, and he invited me; but I said to him, I cannot quit my brother. He therefore said, Bring him with thee. And I replied, He will not consent to that; but if thou and thy brothers will be my guests—for his brothers were sitting by him; so I invited them, thinking that I should invite them and they would refuse. But when I invited him and his brothers, he consented, and said, Wait for me at the door of the Záwiyeh,[29] and I will come with my brothers. Therefore I fear that he will come, and am abashed at thee. Wilt thou then comfort my heart, and entertain them this night? Thy good things are abundant, O my brother. But if thou consent not, give me leave to take them into the neighbours' house.—And Joodar said to him, Where-

fore shouldst thou take them into the neighbours' house? Is our house then narrow, or have we not aught wherewith to give them a supper? Shame upon thee to consult me. Thou hast nothing to require but nice viands and sweetmeats in such quantities that there shall remain of them; and if thou bring people and I be absent, demand of thy mother, and she will produce to thee viands more than enough. Go: bring them. Blessings have betided us.—So he kissed his hand, and went and sat at the door of the Záwiyeh till after the time of afternoon-prayers; and, lo, they approached him. He therefore took them and conducted them into the house; and when Joodar saw them, he said to them, Welcome to you! And he seated them, and made himself familiar with them, not knowing what was secretly purposed to betide him from them. Then he demanded of his mother the supper, and she proceeded to take forth from the pair of saddle-bags, while he said, Bring such a dish—until there were before them forty different dishes. So they ate until they were satisfied, and the table was removed; the sailors thinking that this hospitable entertainment proceeded from Sálim. And when a third of the night had passed, Joodar caused the sweetmeats to be brought to them; and Sálim was the one who served them. Joodar and Seleem sat until they expressed a desire to sleep; when Joodar arose and laid himself down, and the others lay down until he was inadvertent; whereupon they arose, and assisted each other against him, and he awoke not until the gag was in his mouth. They bound his hands behind him, carried him away, and took him forth from the pavilion under the covering of the night, and sent him to Es-Suweys, where they put shackles upon his feet, and he served in silence, and ceased not to serve in the manner of captives and slaves for a whole year.—Such was the case of Joodar.

But as to the case of his two brothers, when they arose in the morning, they went in to their mother, and said to her, O our mother, our brother Joodar hath not awoke. So she replied, Wake ye him. They asked her, Where is he lying? And she answered them, With the guests They said, Probably he hath gone with the guests while we were asleep, O our mother. It seemeth that our brother hath tasted absence from his country, and desired to enter the hidden treasures: for we heard him speaking with the Maghrabees, and they said to him, We will take thee with us, and we will open for thee the treasure.—Hath he, she said, been with the Maghrabees? They replied, Were they not guests with us? And

she said, Probably he hath gone with them; but God will direct him right. This is a fortunate person; he will certainly come back with abundant riches.—And she wept, and his separation was grievous unto her. So they said to her, O accursed, dost thou love Joodar with all this love, when, if we are absent or present, thou neither rejoicest in us, nor mournest for us? Are we not thy sons as Joodar is thy son?—She answered, Ye are my sons; but ye are wicked wretches, and ye are entitled to no favour from me; for from the day that your father died I have not experienced from you any good; and as to Joodar, I have experienced from him abundant good, and he hath comforted my heart, and treated me with honour: therefore it behooveth me to weep for him; for his kindness was shewn to me and to you.—And when they heard these words, they reviled her and beat her; and they entered, and proceeded to search for the pair of saddle-bags until they found it; and they took the jewels from the one half [of one pair of saddle-bags], and the gold from the other half, and the enchanted pair of saddle-bags also, saying to her, This was the property of our father. She replied, No, by Allah; but it is the property of your brother Joodar, who brought it from the country of the Maghrabees. They said to her, Thou liest: this was the property of our father, and we will dispose of it. So they divided it [that is, the jewels and gold,] between them; but a dissension ensued between them respecting the enchanted pair of saddle-bags. Sálim said, I will take it. And Seleem said, I will take it. And opposition took place between them. Their mother therefore said, O my sons, the pair of saddle-bags, in which were the jewels and the gold ye have divided, and this cannot be divided, nor can its value be given in money, and if it be cut in twain, its charm will be annulled; but leave it with me, and I will take forth for you what ye shall eat on every occasion, and will be content to take with you a morsel: if, moreover, ye clothe me with any thing, it will be of your favour; and each of you shall establish for himself a traffic with the people. Ye are my sons, and I am your mother; then let us remain in our present state lest your brother come, in fear of disgrace.—But they accepted not her proposal. They passed the next night contending together; and a man heard them, a ḳowwáṣ[80] belonging to the guards of the King, being a guest in a house adjoining the house of Joodar, a window of which was open. So the ḳowwáṣ looked from the window, and heard the whole of the dispute, and the words that they uttered, and the division. And when the morning came, this ḳowwáṣ

went in to the King, whose name was Shems-ed-Dóleh,[31] the King of Egypt in that age; and when the ḳowwáṣ went in to him, he acquainted him with that which he had heard; whereupon the King sent to the two brothers of Joodar, and brought them, and subjected them to torture. So they confessed; and he took the two pairs of saddle-bags from them, and put them in prison. Then he assigned to the mother of Joodar such allowances every day as would suffice her.—Thus did it happen unto them.

Now again as to Joodar, he remained a whole year serving at Es-Suweys, and after the year, he and others were in the ship, and there rose against them a wind which cast the ship wherein they were upon a mountain, and it broke in pieces, and all that was in it was submerged. None reached the shore except Joodar; and the rest died. And when he had reached the shore, he journeyed until he came to an encampment of Arabs by water and pasture; and they asked him respecting his state; wherefore he informed them that he was a sailor in a ship, and he related to them his story. Now there was in the encampment a merchant, of the people of Juddeh;[32] and he pitied him, and said to him, Wilt thou serve us, O man of Cairo? If so, I will clothe thee, and take thee with me to Juddeh.—So he served him, and journeyed with him until they arrived at Juddeh; and the merchant treated him with much favour. Then his master the merchant desired to perform the pilgrimage, and took him with him to Mekkeh: so when they entered it, Joodar went to perform the compassings in the Temple;[33] and while he was compassing, lo, he found his friend the Maghrabee 'Abd-Eṣ-Ṣamad compassing also. Therefore when the Maghrabee saw him, he saluted him, and asked him respecting his state. And he wept, and acquainted him with that which had befallen him. And upon this the Maghrabee took him with him until he entered his house, where he treated him honourably, and clad him in a dress of which there existed not the equal; and he said to him, Evil hath quitted thee, O Joodar. He then performed for him an operation of geomancy, whereupon that which had befallen Joodar's two brothers appeared to him, and he said, Know, O Joodar, that such and such things have befallen thy two brothers, and they are confined in the prison of the King of Egypt: but thou shalt be welcome [as my guest] until thou hast accomplished thy rites of sacrifice;[34] and nothing shall betide but good fortune. So Joodar said to him, O my master, wait until I go and take leave of the merchant with whom I have been living, and come back unto thee. And the

Maghrabee said, Dost thou owe money? He answered, No. The Maghrabee therefore said, Go; take leave of him, and come back immediately; for bread imposeth obligation in the estimation of the ingenuous.[35] Accordingly he went and took leave of the merchant, and said to him, I have met my brother. And the merchant said to him, Go; bring him, and we will make for him an entertainment. But Joodar replied, It is not necessary; for he is of the people of affluence, and hath many servants. And the merchant gave him twenty pieces of gold, saying to him, Acquit me of responsibility.[36] So he took leave of him, and went forth from him, and, seeing a poor man, he gave him the twenty pieces of gold.

He then repaired to 'Abd-Eṣ-Ṣamad the Maghrabee, and he remained with him until they had accomplished the rites of the sacrifice of the pilgrimage; whereupon the Maghrabee gave him the seal-ring that he had taken forth from the treasure of Esh-Shamardal, and said to him, Take this seal-ring; for it will cause thee to attain thy desire, since it hath a servant whose name is Er-Raạd el-Ḳáṣif, and whatever thou shalt require of the things of the world, rub the seal-ring, and thy servant will appear to thee [and he will bring it thee]; and whatever thou shalt command him to do, he will do it for thee. And he rubbed it before him; whereupon the servant appeared to him, calling out, At thy service, O my master! What dost thou demand? It shall be given thee. Wilt thou then render flourishing a ruined city, or ruin a city that is flourishing, or slay a King, or rout an army?—The Maghrabee replied, O Raạd, this hath become thy master; and act thou well to him. Then he dismissed him, and said to Joodar, Rub the seal-ring, and its servant will appear before thee, and do thou command him to do what thou desirest: for he will not disobey thee. Repair to thy country, and take care of the ring; for thou wilt delude with it thine enemies; and be not ignorant of the potency of this ring.—Joodar therefore replied, O my master, with thy permission I will repair to my country. And the Maghrabee said to him, Rub the seal-ring: thereupon the servant will appear to thee, and mount thou upon his back; and if thou say to him, Convey me this day to my country,—he will not disobey thy command.

Joodar, upon this, bade 'Abd-Eṣ-Ṣamad farewell, and rubbed the seal-ring, and Er-Raạd el-Ḳáṣif presented himself before him, saying to him, At thy service! Demand: it shall be given thee.—So he said to him, Convey me to Cairo this day. And he replied, That shall be done for thee. He took him up, and flew with him from the time of

noon until midnight, when he alighted with him in the court of the house of his mother, and departed. He therefore went in to his mother; and when she saw him, she arose and wept, and saluted him, and informed him of that which had been done to his two brothers by the King, how he had beaten them, and taken the enchanted pair of saddle-bags and the pair of saddle-bags containing the gold and jewels. And when Joodar heard that, the state of his brothers was not a light matter to him; but he said to his mother, Grieve not for that which hath escaped thee; for instantly I will shew thee what I will do, and I will bring my brothers. Then he rubbed the seal-ring, and the servant appeared to him, saying, At thy service! Demand: it shall be given thee.—And he said to him, I command thee to bring me my two brothers from the King's prison. So he descended into the earth, and came not up save in the midst of the prison. Now Sálim and Seleem were in the most violent distress, and in great affliction, by reason of the misery of imprisonment: they had wished for death, and one of them was saying to the other, By Allah, O my

brother, our trouble hath become wearisome to us, and how long shall we remain in this prison? Death in it would be ease to us.—And while they were in this state, lo, the earth clove asunder, and Er-Raad el-Ḳáṣif came forth to them, and, taking them both up, descended into the earth. They swooned in consequence of the violence of their fear; and when they recovered, they found themselves in their house, where they saw their brother sitting with his mother by his side. And he said to them, Salutations to you, O my brothers! Ye have cheered me by your presence.—Upon this, they inclined their faces towards the ground, and began to weep. But he said to them, Weep not; for the Devil and covetousness forced you to do that. How could you sell me? But I will console myself by remembering Yoosuf; for his brothers did unto him what was worse than your deed, since they cast him into the pit. Turn ye, however, with repentance unto God, and beg his forgiveness, and He will forgive you; for He is the Abundant in forgiveness, the Merciful. I have pardoned you. Welcome to you! No harm shall befall you.—And he proceeded to appease their minds until he had soothed their hearts; and he related to them all that he had suffered at Es-Suweys [and afterwards] until he met with the sheykh 'Abd-Eṣ-Ṣamad, informing them also of the seal-ring. So they said, O our brother, be not angry with us this time. If we return to our former conduct, do with us what thou wilt.—He replied, No harm: but tell me what the King did unto you. And they said, He beat us and threatened us, and took the two pairs of saddle-bags from us.

Thereupon he said, Will he not care? And he rubbed the seal-ring. So the servant presented himself before him. And when his brothers beheld him, they feared him, and imagined that Joodar would order the servant to slay them. They therefore went to their mother, and began to say, O our mother, we throw ourselves upon thy generosity! O our mother, intercede for us!—And she replied, O my sons, fear not.—Then Joodar said to the servant, I command thee to bring me all that is in the treasury of the King, of jewels and other things, and to leave not in it aught: also, that thou bring me the enchanted pair of saddle-bags, and the pair of saddle-bags containing the jewels [and gold], which the King took from my two brothers. So he replied, I hear and obey. And he went immediately, collected what was in the treasury, brought the two pairs of saddle-bags with the enclosed deposites, and placed all that was in the treasury before Joodar, saying, O my master, I have not left in the treasury any

thing. Upon this, Joodar ordered his mother to take care of the pair of saddle-bags containing the jewels [and gold], put the enchanted pair of saddle-bags before him, and said to the servant, I command thee to build for me, during this night, a lofty palace, and to decorate it with liquid gold, and spread it with magnificent furniture, and let not morning come before thou hast completed the whole of it. The servant replied, That shall be done for thee. And he descended into the earth. Then Joodar took forth the viands, and they ate, and enjoyed themselves, and slept.—But as to the affair of the servant, he collected his 'Óns, and gave orders to build the palace. So some of them began to hew the stones, and some to build, and some to white-wash, and some to paint, and some to spread the furniture; and the daylight came not before the order of the palace was perfect. The servant thereupon went up to Joodar, and said, O my master, the palace is finished, and its order is perfect; if then thou wilt go forth and divert thyself with a view of it, go forth.

He therefore went forth with his mother and his two brothers, and saw this palace to be one of which there existed not the like, confounding the minds by the beauty of its order. So Joodar was delighted with it, while he was yet passing along the beaten track; and with all this, he had expended nothing upon it. He then said to his mother, Wilt thou reside in this palace? She answered him, O my son, I will reside in it. And she prayed for him. Then he rubbed the seal-ring; whereupon the servant appeared, saying, At thy service! And he said to him, I command thee to bring me forty white and beautiful slave-girls, and forty black slave-girls, and forty memlooks, and forty male black slaves. The servant replied, That shall be done for thee. And he repaired with forty of his 'Óns to the countries of India and Es-Sind and Persia; and whenever they beheld a beautiful damsel they carried her off; and when they saw a young man, they carried him off. He sent also forty others, who brought elegant black slave-girls; and forty others brought male black slaves. All came to the abode of Joodar, and they filled it. Then he displayed them to Joodar, and they pleased him; and he said, Bring for each person a dress, of the most magnificent apparel. The servant replied, Ready. And Joodar said, Bring a dress for my mother to put on, and a dress for myself to put on. So he brought all, and clad the female slaves, and said to them, This is your mistress: therefore kiss her hand, and disobey her not, but serve her, white and black. The memlooks also clad themselves, and kissed the hand of Joodar; and his two brothers

clad themselves; and Joodar became like a king, and his two brothers like wezeers. His house was ample: so he lodged Sálim and his female slaves in one part, and Seleem and his female slaves in another part; and he and his mother resided in the new palace; each being in his abode like a king.—Such was their case.

But as to the Treasurer of the King, he desired to take some things from the treasury: so he entered, and saw not in it aught, but found it as the poet hath said,—

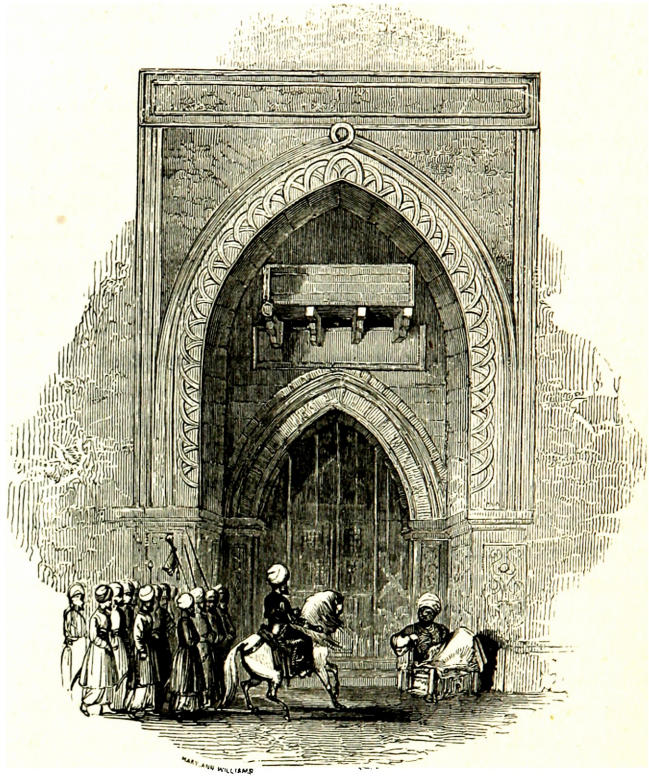
> The chambers were like a bee-hive well stocked: when their bees quitted them, they became empty.

Upon this he uttered a great cry, and fell down in a swoon; and when he recovered, he went forth from the treasury, leaving its door open, and, going in to the King Shems-ed-Dóleh, he said, O Prince of the Faithful,[37] what we tell thee is this, that the treasury hath become empty during this night. So the King said, What hast thou done with my riches that were in my treasury? He answered, By Allah, I have not done with them aught, nor do I know the cause of their being exhausted. Yesterday I entered the treasury, and beheld it filled; and to-day I entered it, and beheld it empty, with nothing in it: yet the doors were locked, and it hath not been broken through, nor hath its wooden lock been broken, nor hath a thief entered it. And the King said, Have the two pairs of saddle-bags gone from it? The Treasurer answered, Yes. And upon this, the reason of the King fled from his head, and he rose upon his feet, and said to the Treasurer, Go before me. So he went; and the King followed him until they came to the treasury, and he found not in it aught. The King therefore was vexed, and he said, Who hath assaulted my treasury, and not feared my authority? And he was violently enraged. He then went forth, and held a court, and the great officers of the army came, every one of them imagining that the King was incensed against him; and the King said, O soldiers, know that my treasury hath been plundered during this night, and I know not who hath done this deed and assaulted me and not feared me. So they said, And how hath this happened? He replied, Ask the Treasurer. They therefore asked him, and he answered, Yesterday it was full, and to-day I entered it and beheld it empty: yet it hath not been broken through, nor hath its door been broken.

Now all the soldiers wondered at these words, and no reply had been given by them, when the ḳowwáṣ, who, on a former occasion,

betrayed Seleem and Sálim, came in to the King, and said, O King of the age, all the night I have been amusing myself with the sight of builders building, and when daylight came, I saw a palace constructed, the like of which existeth not. I therefore asked, and it was said to me, that Joodar had come and built this palace, and with him were memlooks and black slaves; that he had brought abundant riches, and delivered his two brothers from the prison, and was in his mansion like a Sulṭán.—So the King said, Examine the prison. And they examined it, and saw not Sálim and Seleem. They therefore returned, and acquainted him with that which had happened; whereupon the King said, My offender hath become manifest; for he who delivered Sálim and Seleem from the prison, and took the two pairs of saddle-bags,[38] is the person who took my property. And the Wezeer said, O my lord, who is he? The King answered, Their brother Joodar: but, O Wezeer, send to him an Emeer with fifty men to seize him and his two brothers, and to put seals upon all his property, and to bring them to me that I may hang them. And he was violently enraged, and said, Ho! quickly send to them an Emeer to bring them to me that I may put them to death. But the Wezeer said to him, Be clement, for God is clement: He is not hasty towards his servant when he disobeyeth Him. He who hath built a palace in one night, as they have said, no one in the world can be compared with him; and I fear for the Emeer that some trouble may befall him from Joodar. Have patience, therefore, that I may contrive for thee some plan, or till thou see the truth of the case; and what thou desirest thou wilt attain, O King of the age.—So the King said, Contrive for me a plan, O Wezeer. The Wezeer replied, Send to him the Emeer, and invite him to an entertainment. Then I will pay all attention to him for thee, and make a show of friendship to him, and ask him respecting his state. After that, thou shalt see: if his courage be strong, we will employ some stratagem against him; and if his courage be weak, seize thou him, and do with him as thou desirest.—And the King said, Send and invite him.

Accordingly he ordered an Emeer, whose name was the Emeer 'Osmán, to go to Joodar and invite him, and to say to him, The King summoneth thee to an entertainment. And the King said to him, Return not but with him. Now that Emeer was stupid, and haughty in mind; and when he descended, he saw before the door of the palace [of Joodar] a eunuch sitting upon a chair; and when the Emeer 'Osmán arrived at the palace, the eunuch rose not to him, but



remained as though no one were approaching him: yet there were with the Emeer 'Osmán fifty men. And the Emeer 'Osmán came up, and said to him, O slave, where is thy master? He answered him, In the palace. And he proceeded to speak to him in a reclining posture. So the Emeer 'Osmán was enraged, and said to him, O ill-omened slave, art thou not abashed at me, that when I speak to thee thou liest down like those who have no shame? But he replied, Go along. Be not loquacious.—And the Emeer heard not from him these words before he became infused with rage, and, drawing forth his mace, he was about to beat the eunuch, not knowing that he was a devil. When the eunuch, however, saw that he had drawn forth the mace, he arose and rushed upon him, took the mace from him, and struck him four blows; and when the fifty men saw it, the beat-

ing of their master displeased them: they therefore drew their swords, and desired to slay the slave. But he said to them, Do ye draw the swords, O dogs? And he fell upon them, breaking the bones of every one whom he smote with the mace, and drowning him in blood. So they were routed before him, and ceased not to flee, while he still beat them until they were far from the door of the palace, when he returned, and seated himself again upon his chair, not caring for any one. But as to the Emeer 'Osmán and his company, they returned routed and beaten until they stood before the King Shems-ed-Dóleh, and they acquainted him with that which had happened unto them, the Emeer 'Osmán saying to the King, O King of the age, when I arrived at the door of the palace, I saw a eunuch sitting at the door, upon a chair of gold, and he was haughty: when he beheld me approaching him, he laid himself down, after he had been sitting, and despised me, not rising to me; and I began to speak to him; but he replied to me still lying down. So passion seized me, and I drew forth the mace upon him, and was about to beat him; but he took the mace from me, and beat me with it. He beat also my party, breaking their heads, and we fled from before him, and could not prevail against him.—Upon this, the King was enraged, and he said, Let a hundred men go down to him. They therefore went down to him, and approached him; but he rose against them with the mace, and ceased not to deal his blows among them until they fled from before him; whereupon he returned, and seated himself again upon the chair. So the hundred men went back; and when they came to the King, they informed him, saying to him, O King of the age, we have fled from before him in our fear of him. Then the King said, Let two hundred go down. And they went down; but he routed them, and they returned. Therefore the King said to the Wezeer, I require thee, O Wezeer, to go down with five hundred men, and to bring me this eunuch quickly, together with his master Joodar and his two brothers. He replied, O King of the age, I need not soldiers; but I will go alone to him, without weapon. And the King said, Go, and do what thou shalt see fit.

So the Wezeer threw down the weapon, clad himself in a white vesture,[39] and, taking in his hand a string of beads, walked alone, without a second person, until he arrived at the palace of Joodar, and saw the slave sitting. And when he saw him, he approached him without weapon, and seated himself by his side in a polite manner. Then he said, Peace be on you! And the slave replied, And on you

be peace, O human being! What dost thou desire?—When the Wezeer therefore heard him say, O human being—he knew that he was of the Jinn, and he trembled by reason of his fear, and said to him, O my master, is thy master Joodar here? The slave answered, Yes, in the palace. And the Wezeer said to him, O my master, go to him and say to him, The King Shems-ed-Dóleh inviteth thee, and maketh for thee a banquet, and greeteth thee with peace, saying to thee, Honour my abode, and eat of my banquet. So the slave replied, Stay thou here until I consult him. Accordingly the Wezeer stayed, in a respectful posture, and the Márid went up into the palace, and said to Joodar, Know, O my master, that the King sent unto thee an Emeer, and I beat him; and there were with him fifty men, and I routed them. Then he sent a hundred men, and I beat them. Then he sent two hundred men, and I routed them. Then he sent unto thee the Wezeer, without weapon, inviting thee to visit him and to eat of his banquet. What then sayest thou?—Joodar replied, Go, bring the Wezeer hither. So he descended from the palace, and said to him, O Wezeer, answer the summons of my master. And he replied, On the head! He ascended, and went in to Joodar, and he saw him to be greater than the King, sitting upon furniture the like of which the King could not spread. His mind was confounded by the beauty of the palace, and by its painting and its furniture, which made the Wezeer seem in comparison with him to be a pauper. And he kissed the ground, and prayed for him; and Joodar said to him, What is thy business, O Wezeer?—O my master, he answered, the King Shems-ed-Dóleh, thy friend, greeteth thee with peace, and is desirous of beholding thy face, and he hath made for thee a banquet. Wilt thou then comfort his heart?—Joodar replied, Since he is my friend, salute him, and tell him to come unto me. So the Wezeer said to him, On the head. Then Joodar took forth the seal-ring, and rubbed it, and the servant presented himself; and Joodar said to him, Bring me a dress, of the best of apparel. He therefore brought him a dress; and Joodar said, Put on this, O Wezeer. And he put it on. Joodar then said to him, Go: acquaint the King with that which I have said. And he descended, wearing that dress, the like of which he had never before worn, and, going in to the King, informed him of the state of Joodar, and praised the palace with the things that it contained; and he said, Joodar hath invited thee.

Upon this, the King said, Rise, O soldiers! So all of them rose upon their feet. And he said, Mount your horses, and bring unto

me my courser, that we may go to Joodar. Then the King mounted, and took the troops, and they repaired to Joodar's palace.—Now as to Joodar, he said to the Márid, I desire that thou bring us some 'Efreets of thy 'Óns, in the form of human beings, to be as soldiers, and to stand in the court of the palace, that the King may see them, and that they may terrify him and inspire him with dread, so that his heart may tremble, and he may know that my power is greater than his. He therefore brought two hundred in the garb of soldiers, equipped with magnificent arms; and they were strong and bulky.—So when the King arrived, he beheld the strong and bulky troop, and his heart feared them. Then he went up into the palace, and entered into the presence of Joodar, whom he saw sitting in a state in which no king nor sulṭán had sat; and he saluted him, and raised his hands to his head before him. But Joodar rose not to him, nor paid him honour, nor did he say to him, Sit:—he left him standing till fear seized him, and he became unable either to sit or to go forth, and began to say within himself, Were he in fear of me, he had not left me unheeded, and probably he will do me some hurt, on account of that which I did with his brothers. Then Joodar said, O King of the age, it is not the proper business of such as you to tyrannize over men and to take their goods. So he replied, O my master, blame me not; for covetousness constrained me to do so, and destiny took effect; and were it not for offence, there were no such thing as forgiveness. And he proceeded to excuse himself to him for his former conduct, and to seek of him pardon and lenity, to such a degree that among his expressions of apology he recited to him these verses:—

O thou of noble ancestors and gentle disposition, blame me not for that which hath proceeded from me.
If thou be an oppressor, we pardon thee: and if I be an oppressor, thou wilt pardon me.[40]

And he ceased not to humble himself before him until he said to him, May God pardon thee!—and ordered him to sit. So he sat; and Joodar invested him with the garments of mercy,[41] and ordered his two brothers to spread the table. Then, when they had eaten, he clad the King's company, and treated them with honour; and after that, he ordered the King to depart.

He therefore went forth from the abode of Joodar; and every day after, he used to go thither, and used not to hold his court save in Joodar's abode. Their mutual familiarity and friendship increased, and they continued a while in this state. But after that, the King

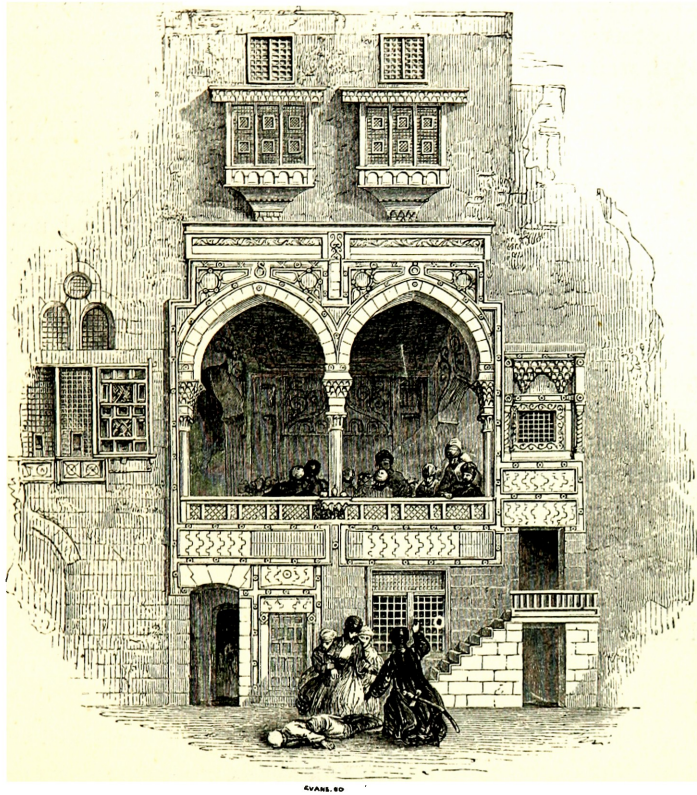
had a private interview with his Wezeer, and said to him, O Wezeer, I fear lest Joodar should slay me, and take the kingdom from me. The Wezeer however replied, O King of the age, as to the act of taking the kingdom, fear it not; for the state which Joodar enjoyeth is more exalted than the state of the King, and the taking of the kingdom would be a lowering of his dignity; but if thou fearest that he will slay thee, thou hast a daughter: so marry her to him, and thou and he will be of one condition. And he replied, O Wezeer, thou shalt be an intermediary between me and him. The Wezeer therefore said to him, Invite him to an entertainment in thy palace; then we will sit up at night in a saloon, and command thou thy daughter to deck herself in the most magnificent manner, and to pass by him from the door of the saloon; for as soon as he seeth her, he will be enamoured of her; and when we perceive in him that result, I will incline towards him and inform him that she is thy daughter, and I will keep up a conversation with him as though thou hadst no knowledge of the matter, so that he shall demand her of thee in marriage. When thou shalt have married to him the damsel, thou and he will be one, and thou wilt be secure from any injury on his part; and if he die, thou wilt inherit largely from him.—So the King replied, Thou hast spoken truth, O my Wezeer. And he prepared the entertainment, and invited him. Joodar therefore came to the

Sulṭán's palace, and they sat in the saloon in exceeding sociableness until the close of the day. The King had sent to his wife, desiring her to deck the damsel in the most magnificent manner, and to pass with her by the door of the saloon. And she did as he had said. She passed by with the damsel, and Joodar saw her; and she was endowed with beauty and loveliness, having no equal. So when Joodar took an accurate view of her, he said, Ah!—and his limbs became loosened, passion and desire became violent in him, ecstasy and distraction seized him, and his complexion became sallow. The Wezeer therefore said to him, May no harm befall thee, O my master! Wherefore do I see thee changed and in pain?—And he said, O Wezeer, whose daughter is this damsel? for she hath captivated me, and deprived me of my reason. So he answered, This is the daughter of thy friend the King; and if she please thee, I will speak with the King, that he may marry her to thee. And Joodar said, O Wezeer, speak to him, and I, by my life, will give thee what thou shalt desire, and will give to the King what he shall desire as her dowry, and we will become friends and connexions. The Wezeer replied, Thy desire must be accomplished. Then the Wezeer spoke to the King privately, saying to him, O King of the age, Joodar is thy friend, and desireth affinity to thee, and he hath requested thee, by me, to marry to him thy daughter, the lady Ásiyeh: therefore disappoint me not, but accept my intercession; and whatever thou shalt demand as her dowry, he will give thee. And the King replied, The dowry hath been paid me,[42] and the damsel is a slave-girl in his service: I will marry her to him, and he will do a favour by accepting her.

They passed that night, and the King arose in the morning and held a court, at which he caused the high and the low to be present, and the Sheykh el-Islám[43] was there also. Then Joodar demanded the damsel in marriage, and the King said, The dowry hath been paid. So they performed the ceremony of the marriage-contract, and Joodar sent desiring that the pair of saddle-bags containing the jewels [and gold] should be brought, and he gave it to the King as the dowry of the damsel. The drums were beaten and the pipes were sounded, the festal necklaces were strung, and Joodar took the damsel as his wife. Thus he and the King became as one, and they remained together for a period of days. Then the King died, and the troops desired Joodar as Sulṭán, and they ceased not to urge him, while he refused to comply with their request, until at last he con-

sented. So they made him Sulṭán; and he gave orders to build a congregational mosque over the sepulchre of the King Shems-ed-Dóleh, and endowed it; and it is in the district of El-Bunduḳáneeyeen.[44] The house of Joodar was in the quarter of El-Yemáneeyeh; and when he became Sulṭán, he constructed buildings and a congregational mosque, and the quarter hath been named after him, its name having become—the Quarter of El-Joodareeyeh.[45] He continued as King some time, and made his two brothers wezeers; Sálim the wezeer of his right hand, and Seleem the wezeer of his left; and they remained thus one year, and no more.

After this, Sálim said to Seleem, O my brother, how long shall this state last? Shall we pass our lives entirely as servants of Joodar, and shall we not enjoy dominion nor prosperity so long as Joodar is living?—And how shall we manage to kill him, said Seleem, and to take from him the seal-ring and the pair of saddle-bags? Thou art more knowing than I: therefore contrive for us a stratagem in order that we may kill him thereby.—Sálim said, If I contrive for thee a stratagem by which to kill him, wilt thou consent that I shall be Sulṭán, and that thou shalt be wezeer of the right hand, and that the seal-ring shall be mine and the pair of saddle-bags thine? Seleem answered, I consent. So they agreed to kill Joodar, on account of the love of the world and of dominion. Then Seleem and Sálim contrived a stratagem against Joodar, and said to him, O our brother, we desire that we may glory in thee, and that thou wouldst enter our houses, and eat of our banquet, and comfort our heart. And they proceeded to beguile him, saying to him, Comfort our heart, and eat of our banquet. So he replied, No harm. In the house of which of you will be the banquet?—Sálim answered, In my house; and after thou shalt have eaten of my banquet, thou shalt eat of the banquet of my brother. And he said, No harm:—and went with him to his house. Then his brother placed the food for him, and put into it poison; and when he had eaten, his flesh fell to pieces with his bones. So upon this, Sálim arose to take the seal-ring from his finger; but it resisted his attempt: therefore he cut off his finger with a knife. He then rubbed the ring, and the Márid presented himself to him, saying, At thy service! Demand then what thou wilt.—And he said to him, Seize my brother, and slay him, and take up the two, the poisoned and the slain, and throw them before the troops. Accordingly he took Seleem and slew him, and took up the two, and, going forth with them, cast them before the great officers of

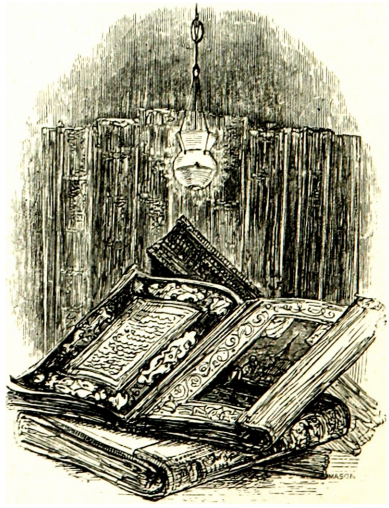


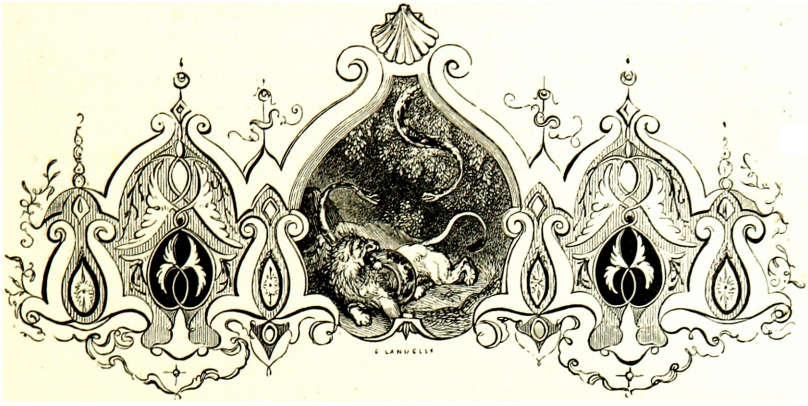
the army. They were sitting at the table in the maḳ'ad of the house, eating; and when they beheld Joodar and Seleem killed, they raised their hands from the food, and fear disturbed them, and they said to the Márid, Who hath done these deeds with the King and the Wezeer? So he answered them, Their brother Sálim.

And, lo, Sálim approached them, and said, O soldiers, eat, and enjoy yourselves; for I have obtained possession of the seal-ring from my brother Joodar, and this Márid is the servant of the ring; he who is before you. I ordered him to slay my brother Seleem, that he might not contend with me for the kingdom, because he was treacherous, and I feared that he would act treacherously towards me. And now this Joodar hath been put to death, and I have become Sulṭán over you. Do ye accept me, or shall I rub the ring, and shall its servant slay you, great and small?—They answered him, We

accept thee as King and Sulṭán. Then he gave orders to bury his two brothers, and held a court; and some of the people attended the funeral, while others walked before him in the state-procession. And when they came to the court, he seated himself upon the throne, and they swore allegiance to him as King; after which he said, I desire to perform the contract of my marriage to the wife of my brother. They replied, When the period of widowhood[46] shall have expired But he said to them, I know not a period of widowhood nor any thing else. By my head, I must take her as my wife this night.—So they performed the ceremony of the contract for him, and sent and informed the wife of Joodar, the daughter of Shems-ed-Dóleh; and she replied, Invite him to come in. And when he came in to her, she made a show of joy to him, receiving him with expressions of welcome. But she put poison for him in the water, and destroyed him. Then she took the seal-ring and broke it, that no one might thereafter possess it; and she rent the pair of saddle-bags; after which she sent and informed the Sheykh el-Islám, and sent a message to him and the people, saying to them, Choose for yourselves a King to be Sulṭán over you.

This is what hath come down to us of the Story of Joodar, entire and complete.[47]





NOTES TO CHAPTER TWENTY-SECOND.

NOTE 1. MY sheykh supposes "Joodar" to be for "Ju-dhar," which signifies "the young of the wild cow" (a kind of antelope): but it will be seen by a note (No. 45) on a passage near the end of the story, that the appellation of a quarter in Cairo suggested this name to the author, and that the said quarter was not, as he pretends, called after a person named Joodar. Joodar is, however, a proper name, as appears from El-Maḳreezee; although my sheykh does not seem to have known of it.

NOTE 2. Had the merchant left his property to be divided after his death, and not made a will, his wife would only have inherited one eighth. By *will*, he might have left to her one third of his property, and she would have inherited besides one eighth of the remainder; but he could not have thus increased the share of a *relation* without the consent of all the co-heirs.

NOTE 3. My sheykh observes, in a marginal note, that this alludes to *bribes*, as well as to the legal fees. The bribery practised in Muslim courts of law is notorious. For a striking instance, see my work on the Modern Egyptians, vol. i. ch. iv.

NOTE 4. That is, look for the time when vengeance and punishment shall befall the oppressor from God.[1]

NOTE 5. That the word "nuṣfs" (which is omitted in the original) should be here supplied seems evident from the sequel. Respecting the nuṣf, see Note 17 to Chapter iii., and Note 14, next page.

NOTE 6. See Note 24 to Chapter viii.

NOTE 7. I suppose "karaman," or some similar word, to be here understood, and the meaning to be, "Thou art the superior in generosity to *me*."

[1] Marginal note by my sheykh.

NOTE 8. The word which I have rendered "minnow" is "ṣeereh." My sheykh merely states, that the ṣeereh is "the smallest of fishes;' and I am unable to define its species. It has been differently described by different authors, as may be seen in De Sacy's "Relation de l'Egypte par Abd-allatif," pp. 278–288.

NOTE 9. The Lake of Ḳároon (Birket Ḳároon) was at the southern extremity of Cairo, when that city had extended to about its present limits. El-Maḳreezee[2] sufficiently points out its situation when he says, that the great dike called El-Jisr el-Aaẓam, which had in his time (early in the fifteenth century) become a great thoroughfare-street, leading from the Ḳal'at el-Kebsh to the two bridges called Ḳanáṭir es-Sibáa, divided this lake from that of the Elephant (Birket el-Feel). The extent which it occupied is doubtful, and its bed, I believe, has long since been entirely filled up.

NOTE 10. See the last note at the foot of page 538 in volume ii.

NOTE 11. This appellation is very commonly given to Maghrabees in Egypt, because great numbers of them pass through that country every year on pilgrimage.

NOTE 12. See Note 21 to Chapter xi.

NOTE 13. As Cairo contains so great a number of markets, I suppose the market of the Maghrabee merchants to be here meant.

NOTE 14. From this and some preceding passages, it appears that the story of Joodar was composed after the conquest of Egypt by the 'Osmánlee Turks, or that it has been altered by a copyist. During the seven days before mentioned, Joodar incurred a debt of a hundred and forty nuṣfs to the baker. He then took at least his usual daily quantity of bread, of the value of ten nuṣfs, and gave the baker a deenár, or piece of gold; and the baker still owed him the value of twenty nuṣfs. Now, towards the close of the Circassian dynasty in Egypt, the nuṣf became less than a quarter of a dirhem, and more than a hundred and twenty may have passed for a deenár. I do not know the precise period when a hundred and seventy nuṣfs passed for a deenár; but it must have been considerably later.

NOTE 15. Nearly all the Maghrabees are of the Málikee persuasion.[3]—The names mentioned in the passage to which this note refers signify, respectively, "Servant of [the God of] Peace," "Servant of the One [God]," "Servant of the Eternal Lord," or "— of the Everlasting," &c., and "Servant of the Merciful;" and the name of the father, afterwards mentioned, signifies "Servant of the Loving."

NOTE 16. "El-Abṭan" seems here to mean "the Most Profound."

NOTE 17. "Esh-Shamardal" signifies "the Tall," &c.

NOTE 18. "Er-Raad el-Ḳáṣif" signifies "the Loud-pealing, or the Breaking Thunder."

NOTE 19. Fás and Miknás (or Fés and Miknés, as the names are pronounced by the natives,) are the two cities called by our geographers "Fez" and "Mequinez." They seem to be regarded by our author as one city.

NOTE 20. See Note 13 to Chapter xvi.

NOTE 21. Kebáb is mutton or lamb cut into small morsels, which are roasted upon skewers.

NOTE 22. "Raḥmeh" here signifies "a gift of God's mercy."

NOTE 23. See Note 65 to Chapter viii.

NOTE 24. See Note 12 to Chapter v.

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[2] In his "Khiṭaṭ;" account of the lakes of Cairo.

[3] See Note 1 to the Introduction.

NOTE 25. The stuffed gourds are generally of the size and shape of a small cucumber, and the stuffing usually consists of rice and minced meat, delicately seasoned with salt, pepper, and onions, and often with garlic, parsley, &c. They are bo'led.—The stuffing of the lamb commonly consists of minced meat (of the same kind), with hazel-nuts or pistachio-nuts, &c.—Respecting kunáfeh, ḳaṭáïf, and baḳláweh, see, respectively, Note 66 to Chapter iii., Note 23 to Chapter viii., and Note 22 to Chapter viii.

NOTE 26. This is a common ejaculation of women.

NOTE 27. Here, in the original, some words are misplaced, and others repeated by a mistake of a copyist or compositor.

NOTE 28. By "the Captain of the Sea of Es-Suweys," which is commonly called by us "Suez," is meant, the chief in command of the ships of the Red Sea.—That the free have sometimes (though very rarely) been sold as slaves, has been shewn in the last paragraph of Note 13 to Chapter i.

NOTE 29. "Záwiyeh" is a name given in Egypt to a small mosque.

NOTE 30. A ḳowwás (also written ḳowwás) is a sergeant, an officer whose business is to execute the commands of a magistrate or any person in authority.

NOTE 31. Shems-ed-Dóleh (thus commonly pronounced in the present day), like Joodar, is an imaginary person.

NOTE 32. Juddeh, vulgarly called Jiddeh, is the port of Mekkeh.

NOTE 33. The compassing of the Kaabeh seven times is one of the chief ceremonies which are required to be performed by every person who enters Mekkeh, whether he be a pilgrim or not, before he attends to any worldly business.[4]

NOTE 34. See Note 1 to the Introduction.

NOTE 35. My sheykh observes, in a marginal note on this passage, that when a person has eaten of the bread of another, the former becomes obliged to the latter, and among the duties which he owes him is that of taking leave of him when he is about to perform a journey. The reader may remember a former note on this subject.[5]

NOTE 36. This is commonly said both by the master and by the servant, when the latter quits the former voluntarily, or is dismissed; and the reply given in each case is, "May God acquit thee of responsibility." The custom serves to illustrate some remarks in Note 26 to Chapter xi.

NOTE 37. If this title be not introduced by a copyist, we must suppose that the author referred the events described in this tale to the times of the Khaleefehs.

NOTE 38. The words "and took the two pairs of saddle-bags" I have transposed agreeably with an opinion of my sheykh, stated in the margin of the original.

NOTE 39. White garments are indicative of peace, as well as of joy.—See Note 78 to Chapter xi.

NOTE 40. My sheykh questions the propriety of inserting these verses, as uttered by a King.

NOTE 41. As a dress is given in token of honour or favour, one conferred upon an offender is a token of mercy.

NOTE 42. This is said as a compliment; for the dowry had not been paid.

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[4] If any reader require to be fully informed of the practices here alluded to, and the subsequent ceremonies of the pilgrimage, he may consult Burckhardt, who has described them in his "Travels in Arabia."

[5] Note 21 to Chapter xv.

NOTE 44. The Sheykh el-Islám is the chief Muftee (or Doctor of the Law), the Muftee of the capital. D'Ohsson states, that this title was first conferred by Moḥammad II., when he conquered Constantinople, in 1453, and there established the seat of his empire.

NOTE 44. The district of El-Bunduḳáneeyeen was so called, according to El-Maḳreezee,[6] because it contained a number of shops in which cross-bows were made. The same author relates that its shops and houses were destroyed by a great fire, in the year of the Flight 751. The name, slightly changed (to El-Bunduḳáneeyeh, which is synonymous with the former name, signifying "the cross-bow makers"), is still retained. The situation of this district is near the well-known Khán of El-Ḥamzáwee, and is between the quarter of the Jews and the principal street of the city.

NOTE 45. El-Maḳreezee states,[7] that the quarter of El-Joodareeyeh, or (as the name is pronounced by the inhabitants of Cairo) El-Goodareeyeh, was so called after a particular division, thus named, of the army of the Khaleefehs of the house of Fátimeh. He does not mention that it was previously called the quarter of El-Yemáneeyeh: so I suppose this was not the case. It is situate not far from the Khán of El-Ḥamzáwee (mentioned in the note immediately preceding), towards the south-west.

NOTE 46. The period during which a widow must wait before she can contract a new marriage is here meant. It is four months and ten days.

NOTE 47. Next follows, in my original, the Story of 'Ajeeb and Ghareeb, a long tale, ending with part of the Six Hundred and Eightieth Night; much resembling the romance of Seyf Zu-l-Yezen. Its subjects, almost exclusively, are superhuman exploits in war, and other extravagant adventures of men and Jinn, related in such a manner that Von Hammer considers the story as an ironical satire upon the belief in genii sanctioned by the Ḳur-án, and upon the propagation of El-Islám by compulsion. In this point of view, he regards it as extremely curious, and it would, I doubt not, interest many English readers; but I consider it so inferior to most of the tales of the Thousand and One Nights, that I have no hesitation in omitting it.—Then follows a series of thirteen anecdotes, ending with part of the Six Hundred and Ninety-eighth Night. Of these I here insert only four.

'Otbeh *and* Reiyà.[8]

It is related that 'Abd-Allah the son of Maamar El-Keysee said, I performed the pilgrimage, one year, to the sacred House of God;[9] and when I had accomplished my pilgrimage, I returned to visit the tomb of the Prophet (may God bless and save him!); and as I was, one night, sitting in the Róḍah,[10] between the tomb and the pulpit, I heard a gentle lamentation, uttered in a soft tone; so I listened to it, and the voice said,—

> Hath the moaning of the pigeons of the lote-tree saddened thee, and excited anxious thoughts in thy bosom?
> Or doth the remembrance of a beauteous damsel, who hath caused thee troubles of mind, disturb thee?

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[6] In his "Khiṭaṭ;" account of the districts of Cairo, and account of the markets.

[7] Idem; account of the quarters of Cairo.

[8] "Le sujet de cette anecdote est tout-à-fait le même que celui du charmant poëme d'Oïna et Riya, par le célèbre Djami, et dont M. de Chezy a donné une élégante traduction dans le premier volume du Journal Asiatique, p. 144." (Note in Trébutien's version, vol. iii. p. 457.)

[9] The Temple of Mekkeh.

[10] "Róḍah" signifies "a garden." This name is given to a part of the southern portico of the great mosque of El-Medeeneh, because the Prophet said, "Between my tomb and my pulpit is a garden of the gardens of Paradise."—See Burckhardt's Arabia, p. 337.

O night, that art tedious to one constantly disordered, complaining of desire and of the failure of patience,
Thou hast rendered him sleepless who is suffering the fire of a love that burneth like red-hot coals!
The full moon beareth witness that I am engrossed by love of one who resembleth the full moon.
I thought not myself thus engrossed by love until I was afflicted when I was not aware of it.

Then the voice ceased, and I knew not whence it came to me; wherefore I was perplexed; and presently the complainer repeated the lamentation, and recited thus:—

Hath the phantom of Reiyà, visiting, saddened thee, in the thick darkness of black-haired night,
And hath love rendered thine eye sleepless, and the phantom-visiter agitated thy heart?
I exclaimed to my night, whose darkness resembled a sea in which swelling waves were dashing,
O night, thou art tedious to a lover unto whom there is no assister nor helper save the morning!
But the night replied, Complain not of my length; for love is the present cause of abjection.

I arose and went towards him on his commencing the recitation of these verses, proceeding towards the quarter whence the voice came, and he had not ended the verses before I was by him, when I saw a young man of the utmost beauty: the down of the sides of his face had not begun to grow, and tears had made two tracks down his cheeks. I said to him, An excellent young man art thou! He replied, And thou too. But who, he asked, is the man before me? I answered, 'Abd-Allah the son of Maamar El-Ḳeysee.—Dost thou want any thing? said he. I answered, I was sitting in the Ródah and nought surprised me but thy voice. With my life would I ransom thee. What is it that thou sufferest?—He said, Sit. So I sat; and he said, I am 'Otbeh the son of El-Ḥobáb[11] the son of El-Mundhir the son of El-Jamooḥ the Anṣáree.[12] I went in the morning to the Mesjid el-Aḥzáb,[13] and continued my inclinations and prostrations; after which I withdrew alone to occupy myself with devotion; and, lo, some women came along, walking with a vacillating gait, resembling moons, and in the midst of them was a damsel of surprising loveliness, of perfect beauty, who stopped before me, and said to me, O 'Otbeh, what sayest thou of union with the person who desireth union with thee? Then she left me and departed, and I have not heard any tidings of her, nor have I discovered any trace of her; and I am perplexed, removing from place to place.—Having said this, he cried out, and fell down upon the ground in a fit, and when he recovered, he was as though his cheeks were dyed with saffron;[14] and he recited these verses:—

I see you with my heart from distant tracts. Do you also see us with the heart from afar?
My heart and my eye are sorrowing for you: my soul is with you, and you are ever in my mind.
I should not delight in life without seeing you, even were I in Paradise, or the Garden of Eternity.[15]

Upon this I said to him, O 'Otbeh, O son of my brother, turn with repentance unto thy Lord and beg the forgiveness of thine offence; for thou hast to experience the dreadful trial of the judgment before God. But he replied, Far be it from me to do so! I shall not cease to love until the two ḳaraḍh-gatherers return.[16]—I remained

[11] In the original, El-Jebán: corrected by my sheykh.

[12] The descendants of those citizens of El-Medeeneh who assisted the Prophet when he was obliged to flee from Mekkeh are called "Anṣárees," from "Anṣár," which signifies "Assistants."

[13] A mosque of El-Medeeneh. It is also called "Mesjid el-Fet-ḥ" (a name likewise given to several mosques in the neighbourhood of that here alluded to), and "El-Mesjid el-Aalà," and is situate upon the slightly elevated tract which was formerly called "Jebel Selą," and is now, "the Munákh." These particulars I learn from Es-Sumhoodee's History of El-Medeeneh (a MS. in my possession, entitled "Khulâṣat el-Wefà fee Akhbár Dár El-Muṣṭafà"), compared with Burckhardt's description of that city.

[14] The word which I have rendered "saffron," is "wars." The "wars" is said to be peculiar to El-Yemen; but the name of "wars" is given to the "curcuma" of other countries.

[15] See vol. i. p. 19.

[16] Two men went forth to gather ḳaraḍh, and never returned: hence the proverbial expression in the text. "Ḳaraḍh" is the name of the fruit of the sant (mimosa Nilotica of Linnæus) and of the leaves of the selem (mimosa flava of Forskal).

with him until daybreak, when I said to him, Arise and accompany us to the Mesjid [el-Aḥzáb]. And we sat there until we performed the noon-prayers; and, lo, the women came; but as to the damsel, she was not among them; and they said, O 'Otbeh, what thinkest thou of her who desireth union with thee? He said, And what of her? They answered, Her father hath taken her, and departed to Es-Semáweh.[17] And I asked them what was the name of the damsel. They answered, Reiyà the daughter of El-Ghiṭreef Es-Sulamee.[18] And he raised his head, and recited these two verses:—

O my friend, Reiyà hath hastened in the morning, and to the district of Es-Semáweh her caravan hath gone.
O my friend, I have fainted by reason of my weeping. Hath any one else, then, a tear that I may borrow?

I then said to him, O 'Otbeh, I have brought with me great wealth, with which I desire to protect the generous from disgrace. By Allah, I will expend it for thee, that thou mayest attain thy desire, and more than thy desire. Arise then and accompany us to the assembly of the Anṣárees.—We therefore arose, and proceeded until we beheld their assembly, when I saluted them, and they returned the salutation courteously; after which I said, O assembly, what say ye of 'Otbeh and his father? They answered, Of the chiefs of the Arabs. And I said, Know ye that he hath been smitten with the calamity of love, and I desire your aid and company to Es-Semáweh. They replied, We hear and obey. So we mounted, and the party mounted with us, and we proceeded until we came in sight of the abode of the Benee-Suleym, when El-Ghiṭreef became acquainted with our place, and came forth in haste and met us, saying, May ye live, O generous men! We replied, And thou, mayest thou live! We are thy guests. —And he said, Ye have alighted at a most hospitable, ample abode. And he alighted, and called out, O company of slaves, come down! So the slaves came down, and they spread the skins and placed the pillows, and slaughtered the cattle and the sheep. But we said, We will not taste thy food until thou shalt have performed our want.—And what, said he, is your want? We answered, We demand in marriage thy generous daughter for 'Otbeh the son of El-Ḥobáb the son of El-Mundhir, the high in nobility, the good in origin. And he replied, O my brothers, she whom ye demand in marriage is at her own disposal, and I will go in and inform her. Then he arose in anger, and went in to Reiyá. So she said, O my father, wherefore do I see anger apparent in thy countenance? And he answered, A party of the Anṣárees have come to me, demanding thee of me in marriage. She replied, They are generous chiefs. I beg forgiveness for them of the Prophet, on whom be the most excellent salutations, and peace! And for whom among them, she asked, is the demand?—He answered her, For a youth known by the name of 'Otbeh, the son of El-Ḥobáb. She replied, I have heard of this 'Otbeh, that he performeth that which he promiseth, and attaineth that which he seeketh. But he said, I swear that I will never marry thee to him; for some of thy conversation with him hath been reported to me.—What was that? she asked. But, she added, I swear that the Anṣárees shall not be rejected in a foul manner: so give them a fair reply.—How? said he. She answered, Make the dowry heavy to them; for then they will desist. And he replied, How excellent is that which thou hast said! Then he went forth in haste, and said, The damsel of the tribe hath consented; but she desireth a dowry like herself, and who can give it?—I, answered 'Abd-Allah. And he said, I desire for her a thousand bracelets of red gold, and five

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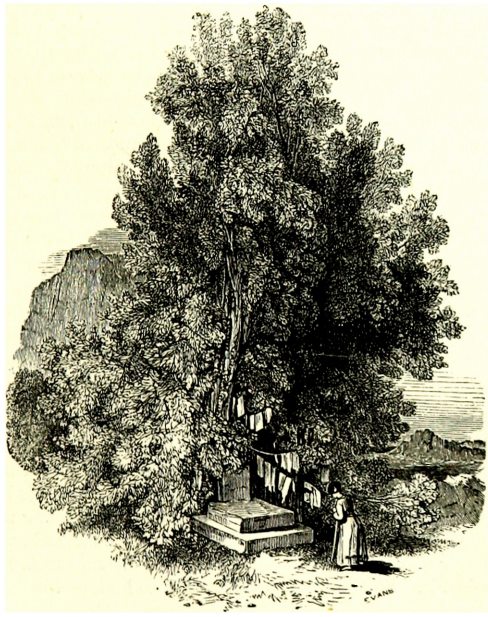
[17] "Es-Semáweh," according to my sheykh, is the name of a wide desert (mefázeh), which I suppose to be so called from its being adjacent to a place bearing this name on the south-west bank of the Euphrates, between El-Baṣrah and El-Koofeh. According to the Ḳámoos, it is the name of a place between El-Koofeh and Syria.

[18] That is, "of the tribe of the Benee-Suleym." It is erroneously written in my original "Suleymee."

thousand dirhems of the coin of Hejer,[19] and of burds and ḥeberehs[20] a hundred pieces, and five skins of ambergris.—Thou shalt have this demand, said 'Abd-Allah; then dost thou consent? He answered, I do consent.

'Abd-Allah therefore sent some persons of the Anṣárees to the Illumined City,[21] and they brought all that he had guaranteed to give. The cattle and the sheep were slaughtered, and the people assembled to eat the food.—We continued in this state, says 'Abd-Allah, forty days; after which El-Ghiṭreef said, Take ye your damsel. So we mounted her in a hódaj; and he furnished her with thirty camels laden with rarities. Then he bade us farewell, and departed; and we proceeded until there remained between us and the Illumined City one day's journey; whereupon there came forth against us a party of horsemen with intent to plunder, and I imagine that they were of the Benee-Suleym. So 'Otbeh the son of El-Ḥobáb charged upon them, and slew a number of men, and he turned away, wounded by a thrust of a spear. Then he fell to the earth; and assistance came to us from the inhabitants of that part, and they repelled from us the horsemen. But 'Otbeh had ended his days, and we said, Alas,



[19] That is, coined at Hejer. (Note by my sheykh.)

[20] The "burdeh," which is a single piece, or garment, of the kind called "burd," is an oblong piece of thick woollen stuff, used to envelop the body by day, and also as a night-covering, and generally brown or greyish. It appears to have been, in earlier times, always striped; but some modern burdehs are plain, and others have stripes so narrow and near together that at a little distance the stuff appears to be of one colour. The Prophet's burdeh is described as about seven feet and a half in length, and four and a half in width. —The "ḥebereh" is a kind of burd of the manufacture of El-Yemen. It is not to be confounded with the modern "ḥabarah," which is mentioned in Note 2 to Chapter iii., and particularly described in my work on the Modern Egyptians.

[21] El-Medeeneh (i.e. "*the* City"), originally called "Yethrib," has several appellations of this kind.

'Otbeh! The damsel therefore heard this, and she cast herself down from the camel, threw herself upon him, and cried out in anguish and repeated these verses :—

I affected patience; but I was not patient: I only beguiled myself; for I am about to join thee.
Had my soul acted justly, it, rather than any of the creation, had gone before thee to destruction.
After me and thee, therefore, none will be just to a friend, nor soul agree with soul

Then she uttered one groan, and her days were ended. So we dug for them one grave, and interred them, and I returned to the country of my people, where I remained seven years; after which I went again to the Ḥejáz,[22] and entered the Illumined City to visit;[23] and I said, By Allah, I will go again to the tomb of 'Otbeh. And I came to it, and, lo, over it was a tall tree, on which were red and yellow and green strips of stuff;[24] and I said to the inhabitants of the [adjacent] halting-place, What is this tree called? They answered, The Tree of the Bridegroom and Bride. And I remained by the tomb a day and a night, and departed. This was the last that I knew of 'Otbeh. May God (whose name be exalted!) have mercy on him!

'Ekrimeh *and* Khuzeymeh.

There was, in the days of the Prince of the Faithful, Suleymán the son of 'Abd-El-Melik,[25] a man named Khuzeymeh the son of Bishr, of the tribe of the Benee-Asad, who was distinguished by manifest generosity, and abundant wealth, and beneficence and kindness to his brethren. He continued thus until misfortune crippled him, so that he became in need of the assistance of his brethren towards whom he had exercised his generosity, and whom he had comforted; and they comforted him a while; but after that they became weary of him And when their altered conduct towards him appeared unto him, he went to his wife, who was the daughter of his paternal uncle, and said to her, O daughter of my uncle, I have experienced from my brethren a change of conduct, and I have determined to confine myself to my house until death shall come to me. So he closed his door upon himself, and proceeded to sustain himself by the provision that he had until it was consumed, when he became perplexed.

Now 'Ekrimeh El-Feiyáḍ[26] Er-Raba'ee, the Governor of El-Jezeereh,[27] knew him; and as he was in his hall of assembly, Khuzeymeh the son of Bishr was mentioned, and 'Ekrimeh El-Feiyáḍ said, In what state is he? So they answered him, He hath become reduced to a condition not to be described; he hath closed his door, and confined himself to his house. Upon this, 'Ekrimeh El-Feiyáḍ said, This hath happened to him only in consequence of his excessive generosity, and how is it that Khuzeymeh the son of Bishr findeth not a comforter nor a fulfiller of his duty? They replied, He hath found nothing of the kind.—And when night came, he took four thousand pieces of gold and put them into one bag. Then he gave orders to saddle his beast, went forth secretly from his family, and mounted, attended by one of his young men carrying the money. He proceeded until he stopped at the door of Khuzeymeh, when he took the purse from his young man, and, having sent him to a distance from him, advanced to the door, and pushed it. So Khuzeymeh came forth to him, and he handed to him the bag, saying to him, Amend with this thy circumstances. He therefore took it, and he

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[22] The Ḥejáz is that large and famous province of Arabia containing the two sacred cities, Mekkeh and El-Medeeneh. Arab geographers differ much as to its limits.

[23] That is, to visit the tomb of the Prophet.

[24] Such strips I have often seen upon trees by the tombs of saints. My inquiries never procured for me any information respecting them, further than this, that they were merely memorials of visiters. Perhaps they are remains of the ancient nature-worship of the Arabs; for among the objects of this worship were trees, as well as rocks, &c.

[25] The seventh Khaleefeh of the house of Umeiyeh. He reigned A.D. 715—717.

[26] "El-Feiyáḍ" literally signifies "the Overflowing;" and hence, "the Bountiful," or "the Munificent." 'Ekrimeh was so called on account of his profuse munificence.

[27] Mesopotamia.

found it to be heavy; whereupon he put it down from his hand, and laid hold of the bridle of the beast, saying to 'Ekrimeh, Who art thou? May my soul be thy ransom! —But 'Ekrimeh replied, O thou, I came not to thee in such a time as this and desire that thou shouldst know me. Khuzeymeh rejoined, Then I will not release thee until thou inform me who thou art. So he said, I am a repairer of the slips of the generous. —And tell me more, said Khuzeymeh.—No, replied 'Ekrimeh. Then he departed. And Khuzeymeh went in with the bag to the daughter of his uncle, and said to her, Rejoice at good tidings; for God hath brought speedy relief, and wealth; for if these be pieces of silver, they are many. Arise and light a lamp.—But she replied, There is no means of lighting the lamp. So he passed the night feeling the coins with his hand, and he felt the roughness of pieces of gold, yet believed not that they were pieces of gold.—As to 'Ekrimeh, however, he returned to his abode, and found that his wife had missed him, and asked respecting him, and been informed of his having ridden forth; wherefore she suspected him for this conduct, and doubted of him, and said to him, The Governor of El-Jezeereh goeth not forth after a period of the night, without his young men, unknown to his family, save to a wife or a concubine. He replied, God knoweth that I went not forth unto either of those two. And she said, Tell me for what purpose thou wentest forth. He replied, I went not forth at this time save in order that no one should know it. But she rejoined, I must be informed. He said, Wilt thou conceal the thing if I tell thee? She answered, Yes. So he acquainted her with the state of the case, and with that which he had done; after which he said, Dost thou wish that I should swear to thee also? She answered, No, no; for my heart hath become at ease, and hath relied upon that which thou hast stated.

But as to Khuzeymeh, when he arose in the morning, he appeased the creditors, and put in order his affairs. Then he equipped himself, desiring to repair to Suleymán the son of 'Abd-El-Melik, who was then sojourning in Falasteen;[28] and when he stopped at his door, and begged permission of his chamberlains to enter, a chamberlain went in and informed the Khaleefeh of his being there. As he was celebrated for generosity, and Suleymán knew him, he gave him permission to enter; and on his entering, he saluted Suleymán with the salutation usual to Khaleefehs;[29] whereupon Suleymán the son of 'Abd-El-Melik said to him, O Khuzeymeh, what hath kept thee so long from us? He answered, The evil state of my affairs.—And what, said the Khaleefeh, prevented thy having recourse to us? He answered, My infirmity, O Prince of the Faithful. The Khaleefeh said, Then how is it that thou hast come now?—Know, O Prince of the Faithful, he answered, that I was in my house, after a portion of the night had elapsed, and, lo, a man knocked at the door, and thus and thus did he.—And he acquainted him with his story from first to last; and Suleymán said, Knowest thou the man? Khuzeymeh answered, I do not know him, O Prince of the Faithful; for he was proud, and I heard not of his speech aught but his saying, I am a repairer of the slips of the generous. Upon this, Suleymán the son of 'Abd-El-Melik burned and anxiously longed to know him, and said, If we knew him, we would requite him for his kindness. Then he tied an ensign[30] for Khuzeymeh the Son of Bishr, and appointed him Governor of El-Jezeereh, in the place of 'Ekrimeh El-Feiyád.

So Khuzeymeh went forth on his way to El-Jezeereh, and when he drew near to it, 'Ekrimeh came forth and met him, and the people of El-Jezeereh also came out to meet him, and they saluted one another. They then proceeded all together until Khuzeymeh entered the city, and alighted at the government-house, when he gave orders that a guarantee should be taken on the part of 'Ekrimeh, and that he should be called to account. He was, therefore, called to account, and Khuzeymeh found him to owe

[28] Palestine.

[29] Saying, "Peace be on thee, O Prince of the Faithful!"

[30] This was a usual ceremony on the occasion of appointing a Governor of a province.

large sums of money, and required him to pay them; but he said, I have no means of paying aught.—They must be paid, said Khuzeymeh. 'Ekrimeh replied, The money is not in my possession; so do as thou wilt. And Khuzeymeh gave orders to take him to prison, and sent to him again, requiring him to pay what he owed. But he sent back, saying to him, I am not of those who preserve their wealth by sacrificing their honour; so do as thou wilt. And Khuzeymeh ordered that his feet should be shackled with irons, and that he should be kept in prison; and he remained a month, or more, until that treatment emaciated him, and his imprisonment afflicted him.[31]

Then information of his state reached the daughter of his uncle,[32] and she was grieved thereat extremely, and, having called an emancipated female slave who had belonged to her, who was endowed with abundant intellect and knowledge, she said to her, Go immediately to the door of the Emeer Khuzeymeh the son of Bishr, and say, I have an admonition to give:—and if any one ask it of thee, reply, I will not tell it save to the Emeer. Then, when thou hast gone in to him, demand of him a private interview; and when thou art alone with him, say to him, What is this deed that thou hast done? Was the requital that the repairer of the slips of the generous should receive of thee nought save thy requiting him with severe imprisonment, and strait confinement in irons?—The female slave therefore did as she commanded; and when Khuzeymeh heard her words, he called out with his loudest voice, Alas, my baseness! Verily he is the person!—She replied, Yes. So he gave orders immediately to bring his beast, and it was saddled; and he summoned the chief men of the city, brought them together to him, and went with them to the door of the prison, and opened it. Khuzeymeh and those who were with him entered, and they saw

[31] Perhaps we should derive some excuse for Khuzeymeh from the ingratitude of his friends.
[32] His wife.

'Ekrimeh sitting, changed in condition, the beating and affliction that he suffered having emaciated him; and when he beheld Khuzeymeh, the sight abashed him, and he hung down his head. But Khuzeymeh approached, and threw himself upon 'Ekrimeh's head, kissing it. So 'Ekrimeh raised his head towards him, and said to him, What hath occasioned this conduct of thine? He answered, Thy generous actions, and my evil requital. And 'Ekrimeh replied, May God forgive us and thee! Then Khuzeymeh commanded the jailer to loose the chains from him, and ordered that they should be put upon his own feet; whereupon 'Ekrimeh said, What is this that thou desirest to do? He answered, I desire that I may suffer like as thou hast suffered. But 'Ekrimeh said, I conjure thee by Allah that thou do it not!—Then they all went forth, and proceeded until they arrived at the mansion of Khuzeymeh, when 'Ekrimeh bade him farewell, and desired to depart. Khuzeymeh, however, prevented his doing so; and 'Ekrimeh said, What dost thou desire? He answered, I desire to change thy condition; for my shame with respect to the daughter of thine uncle is greater than my shame with respect to thee. He then gave orders to clear the bath. So they cleared it, and they entered together, and Khuzeymeh himself served 'Ekrimeh. After that, they went forth, and Khuzeymeh bestowed upon 'Ekrimeh a sumptuous dress, mounted him upon a beast, and, conveying with him a large sum of money, went with him to his house, and begged his permission to excuse himself to the daughter of his uncle; and he did excuse himself to her; after which, he asked 'Ekrimeh to go with him to Suleymán the son of 'Abd-El-Melik, who was then staying at Er-Ramleh,[33] and he consented to do so.

They both proceeded until they came to Suleymán the son of 'Abd-El-Melik, when the chamberlain entered, and acquainted him with the arrival of Khuzeymeh the son of Bishr; and this alarmed him, and he said, Doth the Governor of El-Jezeereh come without our order! This is on account of nought save a great occurrence! And he gave him permission to enter; and when he entered, he said to him, before he had saluted him, What tidings bringest thou, O Khuzeymeh? He answered him, Good, O Prince of the Faithful.—And what hath brought thee? said the Khaleefeh. He answered, I have got the repairer of the slips of the generous, and I wished to rejoice thee with him, having seen thine anxious desire to know him, and thy longing to behold him. The Khaleefeh said, And who is he? And he answered, 'Ekrimeh El-Feiyád. So he gave him permission to approach; and he approached, and saluted him as Khaleefeh; and the Khaleefeh welcomed him, caused him to draw near to the place where he sat, and said to him, O 'Ekrimeh, thy good action to him was nought but a trouble to thyself. Then Suleymán said, Write all thy wants, and every thing that thou requirest, in a note. And he did so; and the Khaleefeh gave orders to accomplish all that he required immediately. He gave orders also to present him with ten thousand pieces of gold, besides the needful things that he had written, and twenty chests of clothes, which were also an addition to the things that he had written, after which, he called for a spear, and tied for him an ensign, as Governor of El-Jezeereh and Irmeeneeyeh[34] and Adhrabeejân;[35] and he said to him, The case of Khuzeymeh is submitted to thee: if thou wilt, thou shalt confirm him; and if thou wilt, thou shalt displace him. 'Ekrimeh replied, Nay, I will restore him to his post, O Prince of the Faithful. Then they both departed from him; and they ceased not to be Governors under Suleymán the son of 'Abd-El-Melik as long as he was Khaleefeh.

[Of four anecdotes which I here omit, the last is that of Ibráheem El-Mósilee and the Devil, which I have already related, in page 201 of the first volume of this work. See a foot-note (No. 29) in page 294 of volume ii.]

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[33] The ancient Rama of Ephraim.

[34] Written in my original, "Armámyeh."

[35] In the original, "Azreejân."

Anecdote of Two Lovers of the Tribe of the Benee-'Odhrah.

The Prince of the Faithful, Hároon Er-Rasheed, being troubled one night with exceeding restlessness, desired Jemeel the son of Maamar El-'Odhree to relate to him a story, and the latter said,[36]—

Know, O Prince of the Faithful, that I was fascinated by a damsel, enamoured of her, and I used often to visit her, as she was the object of my desire and ambition among the things of the world. Then her family removed with her, on account of the scarcity of pasture; and I remained a while without seeing her; after which, desire disquieted me, and attracted me to her: so my soul suggested to me a journey to her; and on a certain night, desire excited me to repair to her. I therefore arose, and girded my saddle upon my she-camel, bound my turban round my head, put on my old clothes,[37] slung on my sword, armed myself with my spear, mounted my she-camel, and went forth to seek her. I journeyed quickly, and I was proceeding one night,—it was a night of thick darkness, yet, notwithstanding that, I endured the difficulties of descending into the valleys and ascending the mountains,—and I heard the roaring of the lions, and the howling of the wolves, and the noises of wild beasts on every side. My reason was confounded, my mind was disordered, and my tongue desisted not from repeating the praises of God, whose name be exalted! And while I was proceeding in this state, sleep overcame me, and the camel conveyed me by a different way from that in which I was: sleep overpowered me, and, lo, something struck me upon my head. So I awoke alarmed and terrified; and, behold, there were trees and rivers, and birds upon the branches of those trees were warbling with their various tongues and notes,[38] and the trees of that verdant spot were entangled, one with another. I therefore alighted from my she-camel, and took her halter in my hand, and ceased not to endeavour by gentle means to get clear until I led her forth from those trees to a desert tract; whereupon I placed her saddle right, and seated myself properly on her back.

I knew not whither to go, nor unto what place destiny would urge me; but I looked over that desert, and a fire appeared to me at its further extremity. So I struck my she-camel, and proceeded towards the fire until I arrived at it; and I drew

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[36] In the original, this anecdote has an introduction like that of the story of Ibn-Mansoor and the Lady Budoor, save that it wants the advice of Mesroor.

[37] For travelling.

[38] He should rather have said that owls were hooting; as the incident took place in the night.

near to it, and looked attentively; and, lo, there was a Bedawee tent pitched, with a spear stuck in the ground, and a beast standing, and horses, and pasturing camels. I therefore said within myself, Probably great importance attaches to this tent; for I see not in this desert any other. Then I advanced towards it, and said, Peace be on you, O people of the tent, and the mercy of God, and his blessings. And there came forth to me from it a young man, of the youths of nineteen years, who was like the full moon when it shineth, and courage was manifest in his countenance;[39] and he said, And on thee be peace, and the mercy of God, and his blessings, O brother of the Arabs! Verily I imagine that thou hast wandered from the way.—I replied, The case is so. Direct me: may God have mercy on thee!—But he said, O brother of the Arabs, verily this our district is a place abounding with wild beasts, and this night is dark and dreary, exceedingly dark and cold, and I should not be without fear for thee lest the wild beast should tear thee; therefore alight and rest with me, and enjoy amplitude and ease; and when the morrow cometh, I will direct thee to the right way.—Accordingly I alighted from my she-camel, tied up one of her fore-feet with the end of her halter,[40] and, having pulled off the clothes that were upon me, attired myself lightly, and sat a while. And, lo, the young man took a sheep and slaughtered it, and he kindled and lighted up a fire; after which, he entered the tent, and took forth some fine[41] spices, and good salt, and began to cut off pieces of the meat of that sheep, and to roast them upon the fire, and give to me; sighing at one time, and weeping at another. Then he uttered a great groan, wept violently, and recited these verses :—

There remaineth not aught save a flitting breath, and an eye of which the pupil is confounded [in its vision].
There remaineth not a joint of any of his limbs but in it is a constant disease;
And his tears are flowing, and his bowels burning; but, notwithstanding this, he is silent.
His enemies weep for him in pity. Alas for him whom the exulting foe pitieth!

So I knew, upon this, O Prince of the Faithful, that the young man was a distracted lover, and none knoweth love but he who hath tasted it. I therefore said within myself, Shall I ask him? But then I consulted my mind, and said, How shall I attack him with inquiry when I am in his abode? So I restrained myself; and ate of that meat as much as sufficed me; and when we had finished eating, the young man arose, and entered the tent, and brought forth a clean basin, with a handsome ewer, and a napkin of silk, the ends of which were embroidered with red gold, and a sprinkling-bottle full of rose-water infused with musk. I wondered therefore at his elegance and delicacy, and said within myself, I knew not elegance in the desert. Then we washed our hands, and conversed a while; after which he arose, and entered the tent, and made a partition between me and him with a piece of red brocade, and said, Enter, O chief of the Arabs, and take thy place of repose; for thou hast experienced fatigue this night, and excessive toil in this thy journey.

So I entered, and, lo, I found a bed of green brocade, and thereupon I pulled off the clothes that were upon me, and passed such a night as I had never passed in my life; but all the while I was meditating upon the case of this young man until the night was dark, and eyes slept. Then suddenly I heard a low voice, than which I had never heard any more soft or delicate. I therefore raised the partition that was put between us, and, lo, I beheld a damsel, than whom I had never seen one more beautiful in face. She was by his side, and they were weeping, and complaining to each other of the pain of love and desire and ardent passion, and of the violence of their longing to meet each other. So I said, O Allah, how I wonder at this second person!

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[39] Literally, "between his eyes." [40] Folding the leg, and tying the cord round it a few inches from the knee, as represented in the cut in page 42 of vol. ii. [41] That is, finely beaten or powdered.

For when I entered this tent, I saw not in it any one but this young man, and he had not any one with him.—Then I said within myself, No doubt this damsel is of the daughters of the Jinn: she loveth this young man, who hath segregated himself with her in this place; and she hath segregated herself with him. But afterwards I looked intently at her, and, behold, she was a human, Arab girl: when she uncovered her face, she put to shame the shining sun, and the tent was illuminated by the light of her countenance. So when I certified myself that she was his beloved, I thought upon the jealousy of the lover; wherefore I let down the curtain, and covered my face, and slept. And when I arose in the morning, I put on my clothes, performed the ablution for my prayers, and acquitted myself of the divinely-ordained prayers that were incumbent on me;[42] after which I said to the young man, O brother of the Arabs, wilt thou direct me to the right way? Thou hast bestowed favours upon me.—But he looked towards me, and answered, At thy leisure, O chief of the Arabs. The period of the entertainment of a guest is three days; and I am not one who will let thee go until after three days.

I therefore remained with him three days, says Jemeel; and on the fourth day, we sat to converse, and I conversed with him, and asked him his name and genealogy; whereupon he said, As to my genealogy, I am of the Benee-'Odhrah; and as to my name, I am such-a-one, the son of such-a-one, and my paternal uncle is such-a-one. And, lo, he was the son of my paternal uncle, O Prince of the Faithful, and he was of the most noble house of the Benee-'Odhrah. So I said, O son of my uncle, what induced thee to do as I see, segregating thyself in this desert; and how is it that thou hast forsaken thy comforts and the comforts of thy fathers; and how is it that thou hast forsaken thy male slaves and thy female slaves, and segregated thyself in this place? And when he heard, O Prince of the Faithful, my words, his eyes filled with tears, and he answered, O son of my uncle, I was in love with the daughter of my paternal uncle, fascinated by her, distracted with love of her, rendered insane by passion for her, unable to endure separation from her; and my passion for her became excessive. So I demanded her in marriage of my uncle; but he refused, and he married her to a man of the Benee-'Odhrah, who took her as his wife, and conveyed her to the place of his residence last year. And when she was distant from me, and I was prevented from seeing her, the burnings of love, and the violence of desire and ardent passion, induced me to forsake my family, and to quit my tribe and my friends and all my comforts, and I took up my abode alone in this tent in this desert, and accustomed myself to my solitude.—And where, said I, are their tents? He answered, They are near, on the summit of this mountain; and every night, when eyes sleep, in the stillness of night, she stealeth away secretly from the tribe, so that no one knoweth of her movement, and I accomplish my desire by discourse with her, and she accomplisheth her desire in like manner. I am remaining in this state, consoling myself with her during a period of the night, until God shall accomplish a thing that must come to pass, or my object be attained in spite of the enviers, or until God shall determine for me, and He is the best of those who determine.—So when the young man informed me, O Prince of the Faithful, his case grieved me, and I became perplexed by reason of the zeal that affected me thereupon. Then I said to him, O son of my uncle, shall I shew thee a stratagem that I would counsel thee to employ, wherein, if it be the will of God, thou wilt find the most advisable course, and the way to a right and successful issue, and by means of which God will dispel from thee that which thou dreadest? The young man answered, Tell me, O son of my uncle. And I said to him, When it is night, and the damsel hath come, put her upon my she-camel; for she is swift; and mount thou thy courser. I also will mount one of these she-camels, and proceed with you both all the night, and the morning will not have come before

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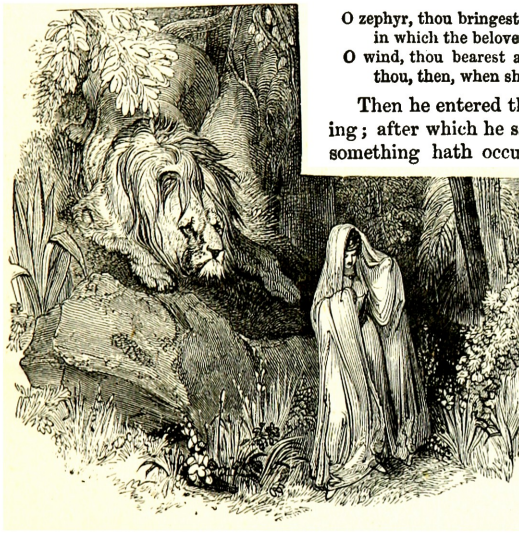
[42] That is, the prayers which he had neglected at their proper times.

I shall have traversed with you deserts and wastes; so thou wilt have attained thy desire, and got possession of the beloved of thy heart. The expanse of God's earth is wide, and I, by Allah, will aid thee while I live with my soul and my wealth and my sword.—And when he heard this, he replied, O son of my uncle, wait until I consult her on this subject; for she is intelligent, prudent, having clear judgment.

But when the night became dark, and the time of her coming had arrived, and he was expecting her at the known period, she was behind her usual time; and I saw the young man go forth from the door of the tent, and open his mouth, and begin to inhale the breeze that blew from the quarter whence she came, smelling her odour; and he recited these two verses :—



O zephyr, thou bringest me a gentle gale from the place in which the beloved is dwelling.
O wind, thou bearest a token of the beloved. Knowest thou, then, when she will arrive?

Then he entered the tent, and sat a while weeping; after which he said, O son of my uncle, verily something hath occurred to the daughter of my uncle this night, and some accident hath happened to her, or some obstacle hath prevented her from coming to me. He then said to me, Stay in thy place until I bring thee the news. And thereupon he took his sword and his shield, and after he had been absent from me for a period of the night, he approached bearing something upon his hands, and called out to me. So I hastened to him, and he said, O son of my uncle, knowest thou what hath happened? I answered, No, by Allah. And he said, Verily I have been afflicted with respect to the daughter of my uncle this night; for she was coming to us, and a lion opposed her in her way, and rent her, and there remained not of her aught save what thou seest. Then he threw down what was upon his hand; and, lo, it was the ends of the bones of the damsel, and what else remained of her bones. And he wept violently, and, having cast the shield[43] from his hand, took in his hand a bag, and said to me, Go not hence until I come to thee, if it be the will of God, whose name be exalted! He then departed, and was absent from me a while; after which he returned with the head of the lion in his hand, and he threw it down from his hand, and demanded water. So I brought it to him; and he washed the mouth of the lion, and began to kiss it, and to weep. His mourning for her was excessive; and he recited these verses :—

O lion, who hast exposed thyself to destruction, thou hast perished, and hast roused up my grief for my beloved.
Thou hast rendered me solitary who was lately her companion, and made the bowels of the earth to be her grave.[44]
I say to time, that hath afflicted me with her separation, God forbid that thou shouldst shew me a friend in her stead!

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[43] In the original, "bow." [44] This is not quite apt, as my sheykh has observed; the lion's body having become the grave of the greater part of her.

He then said, O son of my uncle, I implore thee by Allah, and by the claim of relationship and consanguinity that subsisteth between me and thee, that thou keep my charge. Thou wilt see me presently dead before thee; and thereupon do thou wash me, and shroud me together with these remains of the bones of the daughter of my uncle in this garment, and bury us both in one grave, and inscribe upon our grave these two verses:—

> We lived upon the earth a life of comfort, united in fellowship, and in abode and home;
> But fortune, with its changes, parted us from each other, and now the grave-clothes have united us.

Then he wept violently, and entered the tent, and was absent from me a while; after which he came forth; and he began to sigh and to cry out, and, uttering a deep groan, he quitted the world. So when I beheld him thus die, the event grieved me and afflicted me so that I almost joined him by reason of the violence of my sorrow for him. I then advanced to him, and laid him on the ground, and did with him as he had ordered me. I shrouded him with the remains of the damsel together, and buried them in one grave, and remained by their grave three days; after which I departed; and I continued for two years to visit them frequently.—Such were the events of their history, O Prince of the Faithful.

And when Er-Rasheed heard his story, he approved it; and he bestowed upon him a robe of honour, and conferred upon him a handsome gift.

[The next anecdote is that of the Bedawee and his Wife, related (though not so fully as it is told in the original) in page 467 of the first volume of the present work.[45] Then follows an anecdote so nearly agreeing with the story of Ibn-Manṣoor and the Lady Budoor that I think it needless to give a translation of it: the latter appears to me to be founded on the former; or perhaps the reverse may be the case. The next also I pass over for a similar reason: it is an anecdote of Is-ḥáḳ El-Móṣilee and the Devil, very similar (except in some particulars rather too free for translation and for insertion in this work) to that of Ibráheem El-Móṣilee and the Devil, which I have before related, in page 201 of volume i.]

Another Anecdote of Two Lovers.

Is-ḥáḳ the son of Ibráheem[46] saith, I was entirely devoted to the Barmekees; and while I was one day in my abode, lo, my door was knocked: so my young man went forth, and he returned and said to me, At the door is a comely youth, asking permission to come in. I therefore gave him permission, and there entered a young man who bore traces of illness; and he said, Verily I have been for some time desiring to meet thee, and I have need of thine assistance.—And what is it that thou wantest? said I. And he took forth three hundred pieces of gold, which he put before me, saying, I request thee to accept them from me, and to compose for me an air to two verses that I have uttered. So I said to him, Recite them to me. And he recited, saying,—

> By Allah, O mine eye, which hast oppressed my heart, extinguish with my tears the fire of my grief.
> Fortune joins in reproving me on account of my beloved, and I shall not see her[47] though I be wrapped in my grave-clothes.

I therefore composed for him an air of a plaintive kind, and sang it; whereupon he fainted, and I imagined that he had died. He recovered, however, and said, Re-

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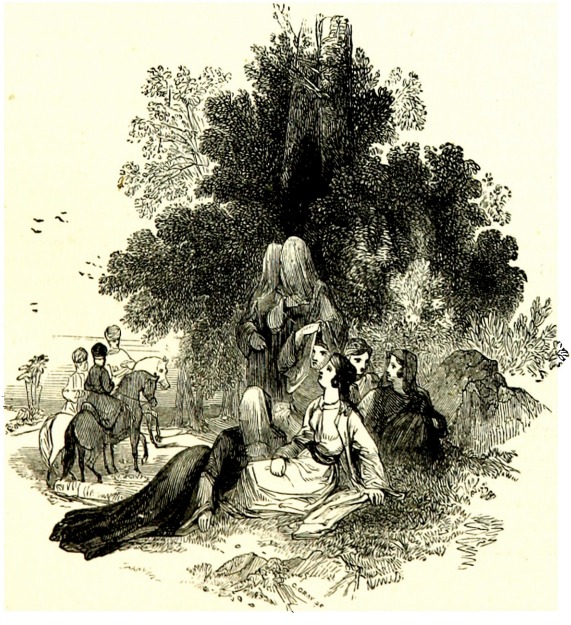
[45] See a foot-note (No. 29) in page 294 of vol. ii.

[46] So in Trébutien. In my original, "Ibráheem the son of Is-ḥáḳ." Perhaps the right reading may be "Ibráheem the *father* of Is-ḥáḳ."

[47] Literally, "him."

peat it. But I conjured him by Allah, and said, I fear thou wilt die. He replied, Would that such an event happened! And he ceased not to humble himself and to supplicate until I had pity on him, and repeated it. And thereupon he fell into a fit more severe than the first, and I doubted not of his death; but I ceased not to sprinkle rose-water upon him until he recovered and sat up. So I praised God for his safety, and put his pieces of gold before him, saying to him, Take thy money, and depart from me. But he replied, I have no need of it, and thou shalt have the like of it if thou repeat the air. And my heart was dilated at the prospect of the money; wherefore I said to him, I will repeat it; but on three conditions: the first of them is, that thou shalt remain with me and eat of my food, in order that thy soul may be strengthened; and the second, that thou shalt drink of the wine as much as will restrain thy heart; and the third, that thou shalt relate to me thy story. And he did so, and said,—

I am a man of the people of El-Medeeneh. I went forth for recreation, and proceeded by the way to El-'Aḳeeḳ,[48] with my brothers; and I saw a damsel, with girls who were like a branch covered with dew. She looked with two eyes whose glance was not withdrawn save with the soul that contemplated them; and they remained until the day closed, when they departed; and I found in my heart wounds slow to heal. So I returned endeavouring to obtain information of her; but found not any one to acquaint me; wherefore I proceeded to seek diligently after her in the market-streets; yet found not any tidings of her. And I fell sick of grief, and told my story to one of my relations; but he said to me, No harm shall befall thee. These days of the spring are not ended, and the heaven will rain, and thereupon she will go



[48] A valley near El-Medeeneh.

forth.[49] I also will go forth with thee, and do thou what thou wilt.—My soul therefore was tranquillized thereby until El-'Aḳeeḳ flowed with water, and the people went forth. Thereupon I likewise went forth, with my brothers and my relations, and we sat in the same place as before; and we had not remained long when the women approached, running like two horses for a wager. So I said to a damsel of my relations, Say to this damsel, This man saith unto thee, Well did he express himself who uttered this verse:—

> She smote me with an arrow which pierced[50] the heart, and she withdrew, having left in it a wound and scars.

She therefore went to her, and said to her thus; and she replied, Say to him, Well hath he said who replied with this verse:—

> We feel the like of that which thou bemoanest: so have patience: we may see relief that will soon heal our hearts.

And I abstained from speaking, in fear of disgrace, and rose and departed. On my rising, she also rose, and I followed her, and she looked at me until I knew her abode; and after this, she used to come to me, and I used to go to her. Thus we had interviews with each other, and our meetings were so frequent that the case became public and manifest, and her father knew of it. Yet I ceased not to be assiduous in meeting her, and complained of the case to my father, who thereupon collected our family, and went to her father to request her in marriage. He, however, said, Had that matter been known to me before he had disgraced her [by his visits], I had done as ye desire: but the thing hath become notorious, and I would not verify the assertion of the people.

So I repeated to him the air, says Is-ḥáḳ, and he acquainted me with his abode; after which he departed; and we had become familiar with each other. Then Jaạfar the son of Yaḥyà sat, and I presented myself as was my custom, and sang to him the verses of the youth; whereupon he was moved with delight, and drank some cups, and said, Wo to thee! Whose air is this?—I therefore told him the story of the youth, and he ordered me to ride to him, and to assure him of the attainment of the object of his desire. Accordingly I went to him, and I brought him, and Jaạfar desired him to repeat the story; wherefore he related it to him; and Jaạfar said, Depend upon me that I will marry thee to her. So his soul was comforted, and he remained with us. And when the morning came, Jaạfar rode to Er-Rasheed, and related to him the story; and he admired it, and commanded that we should all present ourselves. He then desired the repetition of the air, and drank to it; after which he gave orders to write a letter to the Governor of the Ḥejáz, requiring him to send the father of the woman with her family in an honourable manner to his presence, and to expend upon them amply. And but a short time had elapsed before they came, when Er-Rasheed commanded to bring the man before him. So he came; and he ordered him to marry his daughter to the youth, and gave him a hundred thousand[51] pieces of gold. Then the man returned to his family; and the youth ceased not to be one of the boon-companions of Jaạfar until that happened which happened;[52] whereupon the youth returned with his family to El-Medeeneh.—May God (whose name be exalted!) have mercy upon the souls of all of them!

[One more anecdote follows in the original; but it must be omitted here.—Then follows the story of the Crafty Deleeleh, which ends with part of the Seven Hundred

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[49] To enjoy the refreshing coolness produced by the rain.

[50] "Afṣada" is put in my original for "Aḳṣada." The correction has been made by my sheykh.

[51] In Trébutien's version, "*one* thousand," a more probable sum.

[52] This alludes to the unhappy fate of the Barmekee family.

and Ninetieth Night. I should hesitate to introduce it in the present collection of tales on account of its vulgarity; but it is rendered more objectionable by indecent incidents, and, without making many and great alterations, I could not offer it to the English reader.—The next story is that of Ardesheer and Ḥayát-en-Nufoos, ending with part of the Seven Hundred and Thirty-eighth Night. This also I pass over as it is little more than a repetition, word for word, of the story of Táj-el-Mulook and the Lady Dunyà.

I must here add, that the architectural portion of the engraving in page 213 is copied, by permission, from one of the valuable drawings of M. Coste, in the possession of my friend Robert Hay, Esq., of Linplum. Of most of these drawings, M. Coste had duplicates, of which he has published engravings.]

CHAPTER XXIII.

COMMENCING WITH PART OF THE SEVEN HUNDRED AND THIRTY-EIGHTH NIGHT, AND ENDING WITH PART OF THE SEVEN HUNDRED AND FIFTY-SIXTH.

THE STORY OF JULLANÁR OF THE SEA.

THERE was, in olden time, and in an ancient age and period, in the land of the Persians, a King named Sháh-Zemán,[1] and the place of his residence was Khurásán. He had a hundred concubines; but he had not been blest, during his whole life, with a male child by any of them, nor a female; and he reflected upon this, one day, and lamented that the greater portion of his life had passed, and he had not been blessed with a male child to inherit the kingdom after him as he had inherited it from his fathers and forefathers. So the utmost grief, and violent vexation, befell him on this account.

Now while he was sitting one day, one of his memlooks came in to him, and said to him, O my lord, at the door is a slave-girl with a merchant: none more beautiful than she hath been seen. And he replied, Bring to me the merchant and the slave-girl. The merchant and the slave-girl therefore came to him; and when he saw her, he found her to resemble the Rudeynee [2] lance. She was wrapped in an izár of silk embroidered with gold, and the merchant uncovered her face, whereupon the place was illuminated by her beauty, and there hung down from her forehead seven locks of hair reaching to her anklets, like the tails of horses. She had eyes bordered with kohl, and heavy hips, and slender waist: she was such as would cure the malady of the sick, and extinguish the fire of the thirsty, and was as the poet hath said in these verses:—

I am enamoured of her: she is perfect in beauty, and perfect also in gravity and in dignity.
She is neither tall nor short; but her hips are such that the izár is too narrow for them.
Her stature is a mean between the small and the large: so there is neither tallness nor shortness to find fault with.
Her hair reacheth to her anklets, [and is black as night,] but her face is ever like the day.

The King, therefore, wondered at the sight of her, and at her beauty and loveliness, and her stature and justness of form; and he said to the merchant, O sheykh, for how much is this damsel to be sold? The merchant answered, O my lord, I purchased her for two thousand pieces of gold of the merchant who owned her before me, and I have been for three years travelling with her, and she hath cost, to the period of her arrival at this place, three thousand pieces of gold; and she is a present from me unto thee. Upon this, the King conferred upon him a magnificent robe of honour, and gave orders to present him with ten thousand pieces of gold. So he took them, and kissed the hands of the King, thanking him for his bounty and beneficence, and departed. Then the King committed the damsel to the tire-women, saying to them, Amend the state of this damsel, and deck her, and furnish for her a private chamber, and take her into it. He also gave orders to his chamberlains that every thing which she required should be conveyed to her. The seat of government where he resided was on the shore of the sea, and his city was called the White City.[3] And they conducted the damsel into a private chamber, which chamber had windows overlooking the sea; and the King

commanded his chamberlains to close all the doors upon her after taking to her all that she required.

The King then went in to visit the damsel; but she rose not to him, nor took any notice of him. So the king said, It seemeth that she hath been with people who have not taught her good manners. And looking at the damsel, he saw her to be a person surpassing in beauty and loveliness, and in stature and justness of form; her face was like the disk of the moon at the full, or the shining sun in the clear sky; and he wondered at her beauty and loveliness, and stature and justness of form, extolling the perfection of God, the Creator: lauded be his power! then the King advanced to the damsel, and seated himself by her side, pressed her to his bosom, and seated her upon his thigh; and he kissed her lips, which he found to be sweeter than honey. After this, he gave orders to bring tables of the richest viands, comprising dishes of every kind; and the king ate, and put morsels into her mouth until she was satisfied; but she spoke not a single word. The King talked to her, and inquired of her her name; but she was silent, not uttering a word, nor returning him an answer, ceasing not to hang down her head towards the ground; and what protected her from the anger of the King was the excess of her beauty and loveliness, and her tenderness of manner. So the King said within himself, Extolled be the perfection of God, the Creator of this damsel! How elegant is she, saving that she doth not speak! But perfection belongeth unto God, whose name be exalted!—Then the King asked the female slaves whether she had spoken; and they answered him, From the time of her arrival to the present moment she hath not spoken one word, and we have not heard her talk. The King therefore caused some of the female slaves and concubines to come, and ordered them to sing to her, and to make merry with her, thinking that then she might perhaps speak. Accordingly the female slaves and concubines played before her with all kinds of musical instruments, and enacted sports and other performances, and they sang so that every one who was present was moved with delight, except the damsel, who looked at them and was silent, neither laughing nor speaking, So the heart of the King was contracted. He however inclined to her entirely, paying no regard to others, but relinquishing all the rest of his concubines and favourites.

He remained with her a whole year, which seemed as one day, and still she spoke not; and he said to her one day, when his love of her, and his passion, were excessive, O desire of souls, verily the love that

I have for thee is great, and I have relinquished for thy sake all my female slaves, and the concubines and the women and the favourites, and made thee my worldly portion, and been patient with thee a whole year. I beg God (whose name be exalted!) that He will, in his grace, soften thy heart towards me, and that thou mayest speak to me. Or, if thou be dumb, inform me by a sign, that I may give up hope of thy speaking. I also beg of God (whose perfection be extolled!) that He will bless me by thee with a male child that may inherit my kingdom after me; for I am single and solitary, having none to be my heir, and my age hath become great. I conjure thee then by Allah, if thou love me, that thou return me a reply.—And upon this, the damsel hung down her head towards the ground, meditating. Then she raised her head, and smiled in the face of the King, whereat it appeared to the King that lightning filled the private chamber; and she said, O magnanimous King, and bold lion, God hath answered thy prayer; for I am about to bear thee issue, and the time is [almost] come. But I know not whether the child is male or female. And were it not for my being in this state, I had not spoken to thee one word.—And when the King heard what she said, his face brightened up with joy and happiness, and he kissed her head and her hands by reason of the violence of his joy, and said, Praise be to God who hath favoured me with things that I desired; the first, thy speaking; and the second, thy information that thou art about to bear me issue. Then the King arose and went forth from her, and seated himself upon the throne of his kingdom in a state of exceeding happiness; and he ordered the Wezeer to give out to the poor and the needy and the widows and others a hundred thousand pieces of gold as a thank-offering to God (whose name be exalted!) and an alms on his part. So the Wezeer did as the King had commanded him. And after that, the King went in to the damsel, and sat with her, and embraced her and pressed her to his bosom, saying to her, O my mistress, who ownest me as thy slave, wherefore hath been this silence, seeing that thou hast been with me a whole year, night and day, awake and asleep, yet hast not spoken to me during this year, except on this day? What then hath been the cause of thy silence?

The damsel answered, Hear, O King of the age, and know that I am a poor person, a stranger, broken-hearted: I have become separated from my mother and my family and my brother. And when the King heard her words, he knew her desire, and he replied, As to thy saying that thou art poor, there is no occasion for such an

assertion; for all my kingdom and my goods and possessions are at thy service, and I also have become thy memlook: and as to thy saying, I have become separated from my mother and my family and my brother—inform me in what place they are, and I will send to them, and bring them to thee. So she said to him, Know, O fortunate King, that my name is Jullanár[4] of the Sea. My father was one of the Kings of the Sea, and he died, and left to us the kingdom; but while we were enjoying it, one of the Kings came upon us, and took the kingdom from our hands. I have also a brother named Ṣáleḥ,[5] and my mother is of the women of the sea; and I quarrelled with my brother, and swore that I would throw myself into the hands of a man of the inhabitants of the land. Accordingly I came forth from the

sea, and sat upon the shore of an island in the moonlight, and there passed by me a man who took me and conducted me to his abode, and desired to make me his concubine; but I smote him upon his head, and he almost died; wherefore he went forth and sold me to this man from whom thou tookest me, and he was an excellent, virtuous man, a person of religion and fidelity and kindness. But had not thy heart loved me, and hadst thou not preferred me above all thy concubines, I had not remained with thee one hour; for I should have cast myself into the sea from this window, and gone to my mother and my people. I was ashamed, however, to go to them in the state in which I am; for they would imagine evil of me, and would not believe me, even though I should swear to them, were I to

tell them that a King had purchased me with his money, and had made me his worldly portion, and chosen me in preference to his wives and all that his right hand possessed. This is my story, and peace be on thee!—And when he heard her words, he thanked her, and kissed her between her eyes, and said to her, By Allah, O my mistress, and light of my eyes, I cannot endure thy separation for one hour; and if thou quit me, I shall die instantly. How then shall the affair be?—She answered, O my master, the time of the birth is near, and my family must come.—And how, said the King, do they walk in the sea without being wetted? She answered, We walk in the sea as ye walk upon the land, through the influence of the names engraved upon the seal of Suleymán the son of Dáood, upon both of whom be peace! But, O King, when my family and my brethren come, I will inform them that thou boughtest me with thy money, and hast treated me with kindness and beneficence, and it will be meet that thou confirm my assertion to them. They will also see thy state with their eyes, and will know that thou art a King, the son of a King.—And thereupon the King said, O my mistress, do what seemeth fit to thee, and what thou wishest; for I will comply with thy desire in all that thou wilt do. And the damsel said, Know, O King of the age, that we walk in the sea with our eyes open, and see what is in it, and we see the sun and the moon and the stars and the sky as on the face of the earth, and this hurteth us not. Know also, that in the sea are many peoples and various forms of all the kinds that are on the land; and know, moreover, that all that is on the land, in comparison with what is in the sea, is a very small matter.—And the King wondered at her words.[6]

Then the damsel took forth from her shoulders two pieces of Ḳamáree[7] aloes-wood, and took a bit of them, and, having lighted a fire in a perfuming-vessel, threw into it that bit, and she uttered a loud whistle, and proceeded to speak words which no one understood; whereupon a great smoke arose, while the King looked on. After this, she said to the King, O my lord, arise and conceal thyself in a closet, that I may shew thee my brother and my mother and my family without their seeing thee; for I desire to bring them, and thou shalt see in this place, at this time, a wonder, and shalt wonder at the various shapes and strange forms that God (whose name be exalted!) hath created. So the King arose immediately, and entered a closet, and looked to see what she would do. And she proceeded to burn perfume and repeat spells until the sea foamed and was

agitated, and there came forth from it a young man of comely form, of beautiful countenance, like the moon at the full, with shining forehead, and red cheek, and hair resembling pearls and jewels; he was, of all the creation, the most like to his sister, and the tongue of the case itself seemed to recite in his praise these verses:—

The moon becometh perfect once in each month; but the loveliness of thy face is perfect every day.
Its abode is in the heart of one sign at a time; but thine abode is in all hearts at once.

Afterwards, there came forth from the sea a grizzly-haired old woman, and with her five damsels, resembling moons, and bearing a likeness to the damsel whose name was Jullanár. Then the King saw the young man and the old woman and the damsels walk upon the surface of the water until they came to the damsel Jullanár; and when they drew near to the window, and Jullanár beheld them, she rose to them and met them with joy and happiness. On their seeing her, they knew her, and they went in to her and embraced her, weeping violently; and they said to her, O Jullanár, how is it that thou leavest us for four years, and we know not the place in which thou art? By Allah, the world was contracted unto us, by reason of the distress occasioned by thy separation, and we had no delight in food nor in drink a single day, weeping night and day on account of the excess of our longing to see thee.—Then the damsel began to kiss the hand of the young man her brother, and the hand of her mother, and so also the hands of the daughters of her uncle, and they sat with her a while, asking her respecting her state, and the things that had happened to her, and her present condition.

So she said to them, Know ye, that when I quitted you, and came forth from the sea, I sat upon the shore of an island, and a man took me, and sold me to a merchant, and the merchant brought me to this city, and sold me to its King for ten thousand pieces of gold. Then he treated me with attention, and forsook all his concubines and his women and his favourites for my sake, and was diverted by his regard for me from every thing that he possessed and what was in his city.—And when her brother heard her words, he said, Praise be to God who hath reunited us with thee! But it is my desire, O my sister, that thou wouldst arise and go with us to our country and our family.—So when the King heard the words of her brother, his reason fled in consequence of his fear lest the damsel should accept the pro-

posal of her brother, and he could not prevent her, though he was inflamed with love of her; wherefore he became perplexed, in violent fear of her separation. But as to the damsel Jullanár, on hearing the words of her brother, she said, By Allah, O my brother, the man who purchased me is the King of this city, and he is a great King, and a

man of wisdom, generous, of the utmost liberality. He hath treated me with honour, and he is a person of kindness, and of great wealth,

but hath no male child nor a female. He hath shewn favour to me, and acted well to me in every respect; and from the day when I came to him to the present time, I have not heard from him a bad word to grieve my heart; but he hath not ceased to treat me with courtesy, and hath done nothing without consulting me, and I am living with him in the best of states, and the most perfect of enjoyments. Moreover, if I quitted him, he would perish: for he can never endure my separation even for a single hour. I also, if I quitted him, should die, by reason of the violence of my love for him in consequence of the excess of his kindness to me during the period of my residence with him; for if my father were living, my condition with him would not be like my condition with this great, glorious King. Ye have seen, too, that I am about to bear him issue; and praise be to God who hath made me to be a daughter of a King of the Sea, and my husband the greatest of the Kings of the Land. God (whose name be exalted!) afflicted me not, but compensated me well; and as the King hath not a male child nor a female, I beg God (whose name be exalted!) to bless me with a male child that may inherit of this great King these buildings and palaces and possessions of which God hath made him owner.—And when her brother, and the daughters of her uncle, heard her words, their eyes became cheerful thereat, and they said to her, O Jullanár, thou knowest the place which thou hast in our estimation, and art acquainted with our affection for thee, and thou art assured that thou art the dearest of all persons to us, and art certain that we desire for thee comfort, without trouble or toil. Therefore if thou be not in a state of comfort, arise and accompany us to our country and our family; but if thou be comfortable here, in honour and happiness, this is our desire and wish; for we desire not aught save thy comfort in every respect.—And Jullanár replied, By Allah, I am in a state of the utmost comfort and enjoyment, in honour and desirable happiness. So when the King heard these words from her, he rejoiced, and his heart became tranquillized, and he thanked her for them; his love for her increased, and penetrated to his heart's core, and he knew that she loved him as he loved her, and that she desired to remain with him to see his child which she was to bear him

Then the damsel Jullanár of the Sea gave orders to the female slaves to bring forward the tables and the viands of all kinds; and Jullanár herself was the person who superintended the preparation of the viands in the kitchen. So the female slaves brought to them the

viands and the sweetmeats and the fruits; and she ate with her family. But afterwards they said to her, O Jullanár, thy master is a man who is a stranger to us, and we have entered his abode without his permission and without his knowledge of us, and thou praisest to us his excellence, and hast also brought to us his food, and we have eaten, but have not had an interview with him, nor seen him, nor hath he seen us, nor come into our presence, nor eaten with us, that the bond of bread and salt might be established between us. And they all desisted from eating, and were enraged at her, and fire began to issue from their mouths as from cressets.[8] So when the King beheld this, his reason fled, in consequence of the violence of his fear of them. Then Jullanár rose to them, and soothed their hearts; after which she walked along until she entered the closet in which was the King her master; and she said to him, O my master, didst thou see, and didst thou hear my thanks to thee, and my praise of thee in the presence of my family; and didst thou hear what they said to me, that they desired to take me with them to our family and our country? The King answered her, I heard and saw. May God recompense thee for us well! By Allah, I knew not the extent of the love that thou feelest for me until this blessed hour, and I doubt not of thy love for me.—She replied, O my master, is the recompense of beneficence aught but beneficence? Thou hast treated me with beneficence, and bestowed upon me great favours, and I see that thou lovest me with the utmost love, and thou hast shewn me every kindness, and preferred me above all whom thou lovest and desirest. How then could my heart be happy to quit thee, and to depart from thee; and how could that be when thou bestowest benefits and favours upon me? Now I desire of thy goodness that thou come and salute my family, and see them, and that they may see thee, and that pleasure and mutual friendship may ensue. But know, O King of the age, that my brother and my mother and the daughters of my uncle have conceived a great love for thee in consequence of my praising thee to them, and they have said, We will not depart from thee to our country until we have an interview with the King, and salute him. So they desire to behold thee, and to become familiar with thee.—And the King said to her, I hear and obey; for this is what I desire. He then rose from his place, and went to them, and saluted them with the best salutation; and they hastened to rise to him; they met him in the most polite manner, and he sat with them in the pavilion, ate with them at the table, and remained with them for a period of thirty

days. Then they desired to return to their country and abode. So they took leave of the King, and the Queen Jullanár of the Sea, and departed from them, after the King had treated them with the utmost honour.

After this, Jullanár fulfilled her period, and she gave birth to a boy, resembling the moon at the full, whereat the King experienced the utmost happiness, because he had not before been blessed with a son nor a daughter during his life. They continued the rejoicings, and the decoration [of the city], for a period of seven days, in the utmost happiness and enjoyment; and on the seventh day, the mother of the Queen Jullanár, and her brother, and the daughters of her uncle, all came, when they knew that Jullanár had given birth to her child. The King met them, rejoicing at their arrival, and said to them, I said that I would not name my son until ye should come, and that ye should name him according to your knowledge. And they named him Bedr Básim;[9] all of them agreeing as to this name. They then presented the boy to his maternal uncle, Ṣáleḥ, who took him upon his hands, and, rising with him from among them, walked about the palace to the right and left; after which, he went forth with him from the palace, descended with him to the sea, and walked on until he became concealed from the eye of the King. So when the King saw that he had taken his son, and disappeared from him at the bottom of the sea, he despaired of him, and began to weep and wail. But Jullanár, seeing him in this state, said to him, O King of the age, fear not nor grieve for thy son; for I love my child more than thou, and my child is with my brother; therefore care not for the sea, nor fear his being drowned. If my brother knew that any injury would betide the little one, he had not done what he hath done; and presently he will bring thee thy son safe, if it be the will of God, whose name be exalted!—And but a short time had elapsed when the sea was agitated and disturbed, and the uncle of the little one came forth from it, having with him the King's son safe, and he flew from the sea until he came to them, with the little one in his arms, silent, and his face resembling the moon in the night of its fulness. Then the uncle of the little one looked towards the King, and said to him, Perhaps thou fearedst some injury to thy son when I descended into the sea, having him with me. So he replied, Yes, O my master, I feared for him, and I did not imagine that he would ever come forth from it safe. And Ṣáleḥ said to him, O King of the Land, we applied to his eyes a collyrium that we know, and repeated over him the

names engraved upon the seal of Suleymán the son of Dáood (on both of whom be peace!); for when a child is born among us, we do to him as I have told thee. Fear not therefore, on his account, drowning, nor suffocation, nor all the seas if he descend into them. Like as ye walk upon the land, we walk in the sea.

He then took forth from his pocket a case, written upon, and sealed; and he broke its seal, and scattered its contents, whereupon there fell from it strung jewels, consisting of all kinds of jacinths and other gems, together with three hundred oblong emeralds, and three hundred oblong large jewels, of the size of the eggs of the ostrich, the light of which was more resplendent than the light of the sun and the moon. And he said, O King of the age, these jewels and jacinths are a present from me unto thee; for we never brought thee a present, because we knew not the place of Jullanár's abode, nor were acquainted with any trace or tidings of her. So when we saw thee to have become united to her, and that we all had become one, we brought thee this present; and after every period of a few days, we will bring thee the like of it, if it be the will of God, whose name be exalted! For these jewels and jacinths with us are more plentiful than the gravel upon the land, and we know the excellent among them, and the bad, and all the ways to them, and the places where they are found, and they are easy of access to us.—And when the King looked at those jewels and jacinths, his reason was confounded and his mind was bewildered, and he said, By Allah, one of these jewels is worth my kingdom! Then the King thanked Ṣáleḥ of the Sea for his generosity, and, looking towards the Queen Jullanár, he said to her, I am abashed at thy brother; for he hath shewn favour to me, and presented me with this magnificent present, which the people of the earth would fail to procure. So Jullanár thanked her brother for that which he had done; but her brother said, O King of the age, thou hadst a prior claim upon us, and to thank thee hath been incumbent on us; for thou hast treated my sister with beneficence, and we have entered thine abode, and eaten of thy provision; and the poet hath said,—

Had *I* wept before *she* did, in my passion for Soạdà, I had healed my soul before repentance came.
But *she* wept before *I* did: her tears drew mine; and I said, The merit belongs to the precedent.

Then Ṣáleḥ said, If we stood serving thee, O King of the age, a thousand years, regarding nothing else, we could not requite thee, and

our doing so would be but a small thing in comparison with thy desert.—The King therefore thanked him eloquently. And Ṣáleḥ remained with the King, he and his mother and the daughters of his uncle, forty days; after which he arose and kissed the ground before the King, the husband of his sister. So the King said to him, What dost thou desire, O Ṣáleḥ? And he answered, O King of the age, thou hast conferred favours upon us, and we desire of thy goodness that thou wouldst grant us a boon, and give us permission to depart; for we have become desirous of seeing again our family and our country and our relations and our homes. We will not, however, relinquish the service of thee, nor that of my sister nor the son of my sister; and by Allah, O King of the age, to quit you is not pleasant to my heart; but how can we act, when we have been reared in the sea, and the land is not agreeable to us?—So when the King heard his words, he rose upon his feet, and bade farewell to Ṣáleḥ of the Sea and his mother and the daughters of his uncle, and they wept together on account of the separation. Then they said to the King, In a short time we shall be with you, and we will never relinquish you, but after every period of a few days we will visit you. And after this, they flew towards the sea, and descended into it, and disappeared.

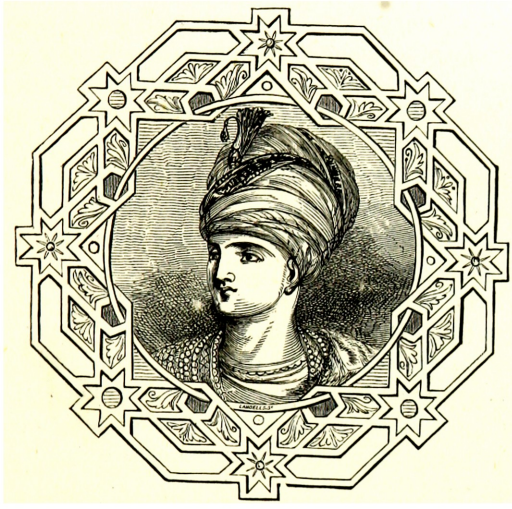
The King treated Jullanár with beneficence, and honoured her

exceedingly, and the little one grew up well; and his maternal uncle, with his grandmother and the daughters of his uncle, after every period of a few days used to come to the residence of the King, and to remain with him a month, and two months, and then return to their places. The boy ceased not, with increase of age, to increase in beauty and loveliness until his age became fifteen years; and he was incomparable in his perfect beauty, and his stature and his justness of form. He had learned writing and reading, and history and grammar and philology, and archery; and he learned to play with the spear; and he also learned horsemanship, and all that the sons of the Kings required. There was not one of the children of the inhabitants of the city, men and women, that talked not of the charms of that young man; for he was of surpassing loveliness and perfection; and the King loved him greatly. Then the King summoned the Wezeer and the emeers, and the lords of the empire, and the great men of the kingdom, and made them swear by binding oaths that they would make Bedr Básim King over them after his father; so they swore to him by binding oaths, and rejoiced thereat; and the King himself was beneficent to the people, courteous in speech, of auspicious aspect, saying nothing but what was for the good of the people. And on the following day, the King mounted, together with the lords of the empire and all the emeers, and all the soldiers walked with him through the city and returned; and when they drew near to the palace, the King dismounted to wait upon his son, and he and all the emeers and the lords of the empire bore the ghâshiyeh [10] before him. Each one of the emeers and the lords of the empire bore the ghâshiyeh a while; and they ceased not to proceed until they arrived at the vestibule of the palace; the King's son riding. Thereupon he alighted, and his father embraced him, he and the emeers, and they seated him upon the throne of the kingdom, while his father stood, as also did the emeers, before him. Then Bedr Básim judged the people, displaced the tyrannical and invested the just, and continued to give judgment until near midday, when he rose from the throne of the kingdom, and went in to his mother Jullanár of the Sea, having upon his head the crown, and resembling the moon. So when his mother saw him, and the King before him, she rose to him and kissed him, and congratulated him on his elevation to the dignity of Sulṭán; and she offered up a prayer in favour of him and his father for length of life, and victory over their enemies. He then sat with his mother and rested; and when the time of afternoon-prayers arrived, he rode

with the emeers before him until he came to the horse-course, where he played with arms till the time of nightfall, together with his father and the lords of his empire; after which he returned to the palace, with all the people before him. Every day he used to ride to the horse-course; and when he returned, he sat to judge the people, and administered justice between the emeer and the poor man. He ceased not to do thus for a whole year; and after that, he used to ride to the chase, and to go about through the cities and provinces that were under his rule, making proclamation of safety and security, and doing as do the Kings; and he was incomparable among the people of his age in glory and courage, and in justice to the people.

Now it came to pass that the old King, the father of Bedr Básim, fell sick one day, whereupon his heart throbbed, and he felt that he was about to be removed to the mansion of eternity. Then his malady increased so that he was at the point of death. He therefore summoned his son, and charged him to take care of his subjects and his mother and all the lords of his empire and all the dependants. He also made them swear, and covenanted with them, that they would obey his son, a second time; and he confided in their oaths. And after this he remained a few days, and was admitted to the mercy of God, whose name be exalted! His son Bedr Básim, and his wife Jullanár, and the emeers and wezeers and the lords of the empire, mourned over him; and they made for him a tomb, and buried him in it, and continued the ceremonies of mourning for him a whole month. Ṣáleḥ, the brother of Jullanár, and her mother, and the daughters of her uncle, also came, and consoled them for the loss of the King; and they said, O Jullanár, if the King hath died, he hath left this ingenuous youth, and he who hath left such as he is hath not died. This is he who hath not an equal, the crushing lion, and the splendid moon.—Then the lords of the empire, and the grandees, went in to the King Bedr Básim, and said to him, O King, there is no harm in mourning for the King; but mourning becometh not any save women; therefore trouble not thy heart and ours by mourning for thy father; for he hath died and left thee, and he who hath left such as thou art hath not died. They proceeded to address him with soft words, and to console him, and after that they conducted him into the bath; and when he came forth from the bath, he put on a magnificent suit woven of gold, adorned with jewels and jacinths, and he put the royal crown upon his head, seated himself upon the throne of his kingdom, and performed the affairs of the

people, deciding equitably between the strong and the weak, and exacting for the poor man his due from the emeer; wherefore the people loved him exceedingly. Thus he continued to do for the space of a whole year; and after every short period, his family of the sea visited him; so his life was pleasant, and his eye was cheerful: and he ceased not to live in this state for a length of time.



THE STORY OF BEDR BÁSIM AND JÓHARAH.

After this it happened that his maternal uncle came in one night to Jullanár, and saluted her; whereupon she rose to him and embraced him, and seated him by her side, and said to him, O my brother, how art thou, and how are my mother and the daughters of my uncle? He answered her, O my sister, they are well, in prosperity and great happiness, and nothing is wanting to them but the sight of thy face. Then she offered him some food, and he ate; and, conversation ensuing between them, they mentioned the King Bedr Básim, and his beauty and loveliness, and his stature and justness of form, and his horsemanship and intelligence and polite accomplishments. Now the King Bedr Básim was reclining; and when he heard his mother and his uncle mentioning him and conversing

respecting him, he pretended that he was asleep, and listened to their talk. And Ṣáleḥ said to his sister Jullanár, The age of thy son is seventeen years, and he hath not married, and we fear that something may happen to him, and he may not have a son. I therefore desire to marry him to one of the Queens of the Sea, that shall be like him in beauty and loveliness.—So Jullanár replied, Mention them to me; for I know them. Accordingly he proceeded to enumerate them to her, one after another, while she said, I approve not of this for my son, nor will I marry him save to her who is like him in beauty and loveliness, and intelligence and religion, and polite accomplishments and kindness of nature, and dominion and rank and descent. And he said to her, I know not one more of the daughters of the Kings of the Sea, and I have enumerated to thee more than a hundred damsels, yet not one of them pleaseth thee: but see, O my sister, whether thy son be asleep or not. She therefore felt him, and she found that he bore the appearance of sleep: so she said to him, He is asleep: what then hast thou to say, and what is thy desire with regard to his sleeping?

He answered her, O my sister, know that I have remembered a damsel, of the damsels of the Sea, suitable to thy son; but I fear to mention her, lest thy son should be awake, and his heart should be entangled by love of her, and perhaps we may not be able to gain access to her: so he and we and the lords of his empire would be wearied, and trouble would befall us in consequence thereof. The poet hath said,—

> Love, at its commencement, is like running saliva; but when it hath gained ascendancy, it is like a wide sea.

—And when his sister heard his words, she replied, Tell me what is the condition of this damsel, and what is her name; for I know the damsels of the Sea, the daughters of Kings and of others; and if I see her to be suitable to him, I will demand her in marriage of her father, though I expend upon her all that my hand possesseth. Acquaint me therefore with her, and fear not aught; for my son is asleep.—He said, I fear that he may be awake; and the poet hath said,—

> I loved her when her qualities were described; for sometimes the ear loveth before the eye.

But Jullanár replied, Say, and be brief, and fear not, O my brother. And he said, By Allah, O my sister, none is suitable to thy

son except the Queen Jóharah,[11] the daughter of the King Es-Semendel,[12] and she is like him in beauty and loveliness and elegance and perfection, and there existeth not in the sea nor on the land any one more graceful or more sweet in natural endowments than she. For she hath beauty and loveliness, and handsome stature and just form, and red cheek and bright forehead, and hair like jewels,[13] and large black eye, and heavy hips and a slender waist, and a lovely countenance. When she looketh aside, she putteth to shame the wild cows [14] and the gazelles; and when she walketh with a vacillating gait, the willow-branch is envious; and when she displayeth her countenance, she confoundeth the sun and the moon, and captivateth every beholder: she is sweet-lipped, gentle in disposition.—And when she heard the words of her brother, she replied, Thou hast spoken truth, O my brother. By Allah, I have seen her many times, and she was my companion when we were little children; but now we have no acquaintance with each other, because of the distance between us; and for eighteen years I have not seen her. By Allah, none is suitable to my son except her.

Now when Bedr Básim heard their words, and understood what they said from first to last in description of the damsel that Ṣáleḥ mentioned, Jóharah the daughter of the King Es-Semendel, he became enamoured of her by the ear; but he pretended to them that he was asleep. A flame of fire was kindled in his heart on her account, and he was drowned in a sea of which neither shore nor bottom was seen. Then Ṣáleḥ looked towards his sister Jullanár, and said to her, By Allah, O my sister, there is not among the Kings of the Sea any one more stupid than her father, nor is there any of greater power than he. Therefore acquaint not thy son with the case of this damsel until we demand her in marriage for him of her father; and if he favour us by assenting to our proposal, we praise God (whose name be exalted!); and if he reject us, and marry her not to thy son, we will remain at ease, and demand in marriage another.—And when Jullanár heard what her brother Ṣáleḥ said, she replied, Excellent is the opinion that thou hast formed. Then they were silent; and they passed that night. In the heart of the King Bedr Básim was a flame of fire, kindled by his passion for the Queen Jóharah; but he concealed his case, and said not to his mother nor to his uncle aught respecting her, though he was tortured by love of her as though he were on burning coals. And when they arose in the morning, the King and his uncle entered the bath, and washed: then they came

forth, and drank some wine, and the attendants placed before them the food: so the King Bedr Básim and his mother and his uncle ate until they were satisfied, and washed their hands. And after that, Ṣáleḥ rose upon his feet, and said to the King Bedr Básim and his mother Jullanár, With your permission, I would go to my mother; for I have been with you a period of days, and the hearts of my family are troubled respecting me, and they are expecting me. But the King Bedr Básim said to his uncle Ṣáleh. Remain with us this day. And he complied with his request.

Bedr Básim then said Arise with us, O my uncle, and go forth with us to the garden. So they went to the garden, and proceeded to divert and recreate themselves; and the King Bedr Básim seated himself beneath a shady tree, desiring to rest and sleep; but he remembered what his uncle Ṣáleḥ had said, describing the damsel and her beauty and loveliness, and he shed many tears, and recited these two verses:—

Were it said to me, while the flame is burning within me, and the fire blazing in my heart and bowels,
Wouldst thou rather that thou shouldst behold them, or a draught of pure water?—I would answer, Them.

Then he lamented and groaned and wept, and recited these two other verses:—

Who will save me from the love of a charming gazelle, with a face like the sun: nay, more lovely?
My heart was at ease, free from love of her; but now burneth with passion for the daughter of Es-Semendel.

So when his uncle Ṣáleḥ heard what he said, he struck hand upon hand, and said, There is no deity but God: Moḥammad is the Apostle of God: and there is no strength nor power but in God, the High, the Great! Then he said to him, Didst thou hear, O my son, what I and thy mother said respecting the Queen Jóharah, and our mention of her qualities? Bedr Básim answered, Yes, O my uncle, and I became enamoured of her from hearsay, when I heard what ye said. My heart is devoted to her, and I have not patience to remain absent from her.—Ṣáleḥ therefore said to him, O King, let us return to thy mother and acquaint her with the case, and I will ask her to permit me to take thee with me and to demand in marriage for thee the Queen Jóharah. Then we will bid her farewell, and I will return with thee; for I fear that, if I took thee and went without her permission, she would be incensed against me; and she would be right, as I should be the cause of your separation, like as I was the cause of her separation from us. The city, too, would be without a King, its people having none to govern them, and to see to their cases: so the state of the empire would become adverse unto thee, and the kingdom would depart from thy hand.—But when Bedr Básim heard the words of his uncle Ṣáleḥ, he replied, Know, O my uncle, that if I return to my mother and consult her on this subject, she will not allow me to do it; therefore I will not return to her, nor consult her ever. And he wept before his uncle, and said to him, I will go with thee, and I will not inform her, and then I will return. So when Ṣáleḥ heard the words of his sister's son, he was perplexed at his case, and said, I beg aid of God (whose name be exalted!) in every circumstance.

Then Ṣáleḥ, seeing his sister's son in this state, and knowing that he desired not to return to his mother, but would go with him, took from his finger a seal-ring on which were engraved some of the names of God (whose name be exalted!), and handed it to the King Bedr Básim, saying to him, Put this upon thy finger, and thou wilt be secure from drowning and from other accidents, and from the noxiousness of the beasts of the sea and its great fishes. So the King

Bedr Básim took the seal-ring from his uncle Ṣáleḥ, and put it upon his finger; after which, they plunged into the sea, and ceased not in their course until they arrived at the palace of Ṣáleḥ, when they entered it, and Bedr Básim's grandmother, the mother of his mother, saw him, as she sat, attended by her relations. When they went in to them, they kissed their hands; and as soon as Bedr Básim's grandmother saw him, she rose to him and embraced him, kissed him between the eyes, and said to him, Thine arrival is blessed, O my son! How didst thou leave thy mother Jullanár?—He answered her, Well; in prosperity and health; and she saluteth thee and the daughters of her uncle. Then Ṣáleḥ acquainted his mother with that which had occurred between him and his sister Jullanár, and that the King Bedr Básim had become enamoured of the Queen Jóharah, the daughter of the King Es-Semendel, from hearsay. He related to her the story from beginning to end, and said, He hath not come but for the purpose of demanding her in marriage of her father, and marrying her.

But when the grandmother of the King Bedr Básim heard the words of Ṣáleḥ, she was violently incensed against him, and was agitated and grieved, and she said to him, O my son, thou hast erred in mentioning the Queen Jóharah, the daughter of the King Es-Semendel, before the son of thy sister; for thou knowest that the King Es-Semendel is stupid, overbearing, of little sense, of great power, niggardly of his daughter Jóharah towards those who demand her in marriage; for all the Kings of the Sea have demanded her of him, and he refused, and approved not one of them, but rejected them all, and said to them, Ye are not equal to her in beauty nor in loveliness, nor in other qualities than those. And we fear to demand her in marriage of her father; for he would reject us as he hath rejected others; and we are people of kindness; so we should return broken-hearted.—And when Ṣáleḥ heard what his mother said, he replied, O my mother, what is to be done? For the King Bedr Básim became enamoured of this damsel when I mentioned her to my sister Jullanár, and he said, We must demand her in marriage of her father though I should give away all my kingdom. And he hath asserted that if he marry her not he will die of love and desire for her.—Then Ṣáleḥ said to his mother, Know that the son of my sister is more beautiful and more lovely than she, and that his father was King of all the Persians, and he is now their King, and Jóharah is not suitable to any but him. I have resolved that I will take [to her father] some jewels, consisting of jacinths and other gems, and convey

a present befitting him, and demand her of him in marriage. If he allege as a pretext to us that he is a King, so also is he a King, the son of a King. And if he allege as a pretext to us her loveliness, he is more lovely than she. Again, if he allege as a pretext to us the extent of dominions, he hath more extensive dominions than she and than her father, and hath more numerous troops and guards; for his kingdom is greater than the kingdom of her father. I must endeavour to accomplish this affair of the son of my sister, though my life be lost thereby, since I was the cause of this event; and as I cast him into the seas of her love, I will strive to effect his marriage to her; and may God (whose name be exalted!) aid me to do that!—So his mother said to him, Do as thou wilt, and beware of speaking rudely to him when thou addressest him; for thou knowest his stupidity and his power, and I fear lest he make a violent attack upon thee, since he knoweth not the dignity of any one. And he replied, I hear and obey.

He then arose, and took with him two leathern bags full of jewels and jacinths, and oblong emeralds, and precious minerals of all kinds of stones, and, having made his young men carry them, he proceeded with them, he and the son of his sister, to the palace of the King Es-Semendel. He asked permission to go in to him, and permission was given him; and when he entered, he kissed the ground before him, and saluted with the best salutation. And when the King Es-Semendel saw him, he rose to him, treated him with the utmost honour, and ordered him to sit. So he sat, and after he had been seated a while, the King said to him, Thine arrival is blessed. Thou hast made us desolate by thine absence, O Ṣáleḥ. What is thy want, that thou hast come unto us? Acquaint me with thy want, that I may perform it for thee.—And upon this he rose, and kissed the ground a second time, and said, O King of the age, my want respecteth God, and the magnanimous King, and the bold lion, the report of whose good qualities the caravans have borne abroad, and whose fame hath been published in the provinces and cities, for liberality and beneficence, and pardon and clemency and obliging conduct. Then he opened the two leathern bags, and took forth from them the jewels and other things, and scattered them before the King Es-Semendel, saying to him, O King of the age, perhaps thou wilt accept my present, and shew favour to me, and comfort my heart by accepting it from me. Upon this, the King Es-Semendel said to him, For what reason hast thou presented to me this present? Tell

me thine affair, and acquaint me with thy want; and if I be able to perform it, I will perform it for thee this instant, and not oblige thee to weary thyself; but if I be unable to perform it, God imposeth not upon a person aught save what he is able to accomplish.[15]—Then Ṣáleḥ rose, and kissed the ground three times, and said, O King of the age, verily the thing that I require thou art able to perform, and it is in thy power, and thou art master of it. I impose not upon the King a difficulty, nor am I mad, that I should ask of the King a thing that he is unable to do; for one of the sages hath said, If thou desire that thy request should be complied with, ask that which is possible. Now as to the thing that I have come to demand, the King (may God preserve him!) is able to do it.—So the King said to him, Ask the thing that thou requirest, and explain thine affair, and demand what thou desirest. And he said to him, O King of the age, know that I have come to thee as a marriage-suitor, desiring the unique pearl, and the hidden jewel, the Queen Jóharah, the daughter of our lord; then disappoint not, O King, him who applieth to thee.

But when the King heard his words, he laughed so that he fell backwards, in derision of him, and replied, O Ṣáleḥ, I used to think thee a man of sense, and an excellent young man, who attempted not aught but what was right, and uttered not aught but what was just. What hath happened to thy reason, and urged thee to this monstrous thing, and great peril, that thou demandest in marriage the daughters of Kings, the lords of cities and provinces. Art thou of a rank to attain to this high eminence, and hath thy reason decreased to this extreme degree that thou confrontest me with these words?—So Ṣáleḥ said, May God amend the state of the King! I demanded her not in marriage for myself; yet if I demanded her for myself, I am her equal; nay more; for thou knowest that my father was one of the Kings of the Sea, if thou art now our King. But I demanded her not in marriage save for the King Bedr Básim, lord of the provinces of Persia, whose father was the King Sháh-Zemán, and thou knowest his power. If thou assert that thou art a great King, the King Bedr Básim is a greater King: and if thou boastest that thy daughter is lovely, the King Bedr Básim is more lovely than she, and more beautiful in form, and more excellent in rank and descent; and he is the horseman of his age. So if thou assent to that which I have asked of thee, thou wilt, O King of the age, have put the thing in its proper place; and if thou behave arrogantly towards us, thou treatest us not equitably, nor pursuest with us the right way. Thou

knowest, O King, that this Queen Jóharah, the daughter of our lord the King, must be married; for the sage saith, The inevitable lot of the damsel is either marriage or the grave;—and if thou design to marry her, the son of my sister is more worthy of her than all the rest of men.—But when the King Es-Semendel heard the words of the King Ṣáleḥ, he was violently enraged; his reason almost departed, and his soul almost quitted his body, and he said to him, O dog of men, doth such a one as thyself address me with these words, and dost thou mention my daughter in the assemblies, and say that the son of thy sister Jullanár is her equal? Who then art thou, and who is thy sister, and who is her son, and who was his father, that thou sayest to me these words, and addressest me with this discourse? Are ye, in comparison with her, aught but dogs?—Then he called out to his young men, and said, O young men, take the head of this young wretch!

So they took the swords and drew them, and sought to slay him; but he turned his back in flight, seeking the gate of the palace; and when he arrived at the gate of the palace, he saw the sons of his uncle, and his relations and tribe and young men, who were more than a thousand horsemen, buried in iron and in coats of mail put one over another, and having in their hands spears and bright swords. On their seeing Ṣáleḥ in this state, they said to him, What is the news? He therefore told them his story. And his mother had sent them to his assistance. So when they heard his words, they knew that the King was stupid and of great power, and they alighted from their horses, and drew their swords, and went in to the King Es-Semendel. They saw him sitting upon the throne of his kingdom, heedless of these people, and violently enraged against Ṣáleḥ; and they saw his servants and his young men and his guards unprepared; and when he beheld them, with the drawn swords in their hands, he called out to his people, saying, Oh! wo to you! Take ye the heads of these dogs!—But there had not elapsed more than a little while before the party of the King Es-Semendel were routed, and betook themselves to flight; and Ṣáleḥ and his relations had seized the King Es-Semendel, and bound his hands behind him.

Now Jóharah, awaking from sleep, was informed that her father was taken a captive, and that his guards had been slain. So she went forth from the palace, and fled to one of the islands, where she repaired to a lofty tree, and she concealed herself upon it. And when these two parties contended together, some of the young men of the

King Es-Semendel fled, and Bedr Básim, seeing them, asked them respecting their case; whereupon they acquainted him with that which had happened. Therefore, on his hearing that the King Es-Semendel had been seized, he turned his back in flight, fearing for himself, and said in his heart, Verily this disturbance originated on my account, and none is the object of search but myself. He turned back in flight, seeking safety, and knew not whither to go. But the destinies fixed from all eternity drove him to that island upon which was Jóharah, the daughter of the King Es-Semendel; and he came to the tree, and threw himself down like one slain, desiring to take rest by his prostrate position, and not knowing that every one who is an object of search resteth not; and none knoweth what is hidden from him in the secrets of destiny. And when he lay down, he turned up his eyes towards the tree, and his eye met that of Jóharah: so he looked at her, and saw her to be like the moon when it shineth; and he said, Extolled be the perfection of the Creator of this surprising form! and He is the Creator of every thing, and is Almighty! Extolled be the perfection of God, the Great, the Creator, the Maker, the Former! By Allah, if my imagination tell me truth, this must be Jóharah the daughter of the King Es-Semendel. I suppose that when she heard of the conflict happening between the two parties, she fled, and came to this island, and hid herself upon this tree; but if this be not the Queen Jóharah, this is more beautiful than she.—Then he proceeded to meditate upon her case, and said within himself, I will rise and lay hold upon her, and ask her respecting her state; and if this be she, I will demand her in marriage of herself, and this is the thing I seek. So he stood erect upon his feet, and said to Jóharah, O utmost object of desire, who art thou, and who brought thee unto this place? And Jóharah, looking at Bedr

Básim, saw him to be like the full moon when it appeareth from behind the black clouds, of elegant stature, comely in his smile. She therefore said to him, O thou endowed with comely qualities, I am the Queen Jóharah, the daughter of the King Es-Semendel, and I have fled to this place because Ṣáleḥ and his troops have fought with my father and slain his troops, and made him a captive, together with some of his troops: so I fled, in fear for myself. Then the Queen Jóharah said to the King Bedr Básim, And I came not to this place save in flight, fearing slaughter; and I know not what fortune hath done with my father. And when Bedr Básim heard her words, he wondered extremely at this strange coincidence, and said, No doubt I have attained my desire by the capture of her father. He then looked at her, and said to her, Descend, O my mistress; for I am a victim of thy love, and thine eyes have captivated me. On account of me and thee were this disturbance and these conflicts. Know that I am the King Bedr Básim, the King of Persia, and that Ṣáleḥ is my maternal uncle, and he is the person who came to thy father and demanded thee of him in marriage. I have left my kingdom on thine account, and our meeting now is a wonderful coincidence. Arise then, and descend to me, that I may go with thee to the palace of thy father, and ask my uncle Ṣáleḥ to release him, and marry thee lawfully.

But when Jóharah heard the words of Bedr Básim, she said within herself, On account of this base young wretch hath this event happened, and my father hath been made a captive, and his chamberlains and his attendants have been slain, and I have become separated from my palace, and come forth an exile from my country to this island. If now I employ not some stratagem with him, thereby to defend myself from him, he will gain possession of me, and attain his desire; for he is in love; and the lover, whatever he doth, is not to be blamed for it.—Then she beguiled him with words, and with soft discourse, and he knew not what artifices she had devised against him; and she said to him, O my master, and light of mine eye, art thou the King Bedr Básim, the son of the Queen Jullanár? So he answered her, Yes, O my mistress. And she said, May God cut off my father, and deprive him of his kingdom, and not comfort his heart, nor restore him from estrangement, if he desire a person more comely than thou, and aught more comely than these charming endowments! By Allah, he is of little sense and judgment!—She then said to him, O King of the age, blame not my father for that which he hath done. If the

measure of thy love for me be a span, that of my love for thee is a cubit. I have fallen into the snare of thy love, and become of the number of thy victims. The love that thou hadst is transferred to me, and there remaineth not of it with thee aught save as much as the tenth part of what I feel.—Then she descended from the tree, and drew near to him, and came to him and embraced him, pressing him to her bosom, and began to kiss him. So when the King Bedr Básim saw what she did to him, his love for her increased, and his desire for her became violent. He imagined that she was enamoured of him, and he confided in her, and proceeded to embrace her and kiss her. And he said to her, O Queen, by Allah, my uncle Ṣáleḥ did not describe to me the quarter of the tenth part of thy loveliness, nor the quarter of a ḳeerát of four and twenty ḳeeráṭs.[16] Then Jóharah pressed him to her bosom, and uttered some words not to be understood; after which, she spat in his face, and said to him, Be changed from this human form into the form of a bird, the most beautiful of birds, with white feathers, and red bill and feet. And her words were not ended before the King Bedr Básim became transformed into the shape of a bird, the most beautiful that could be of birds; and he shook, and stood upon his feet, looking at Jóharah. Now she had with her a damsel, one of her female slaves, named Marseeneh,[17] and she looked at her and said, By Allah, were it not that I fear on account of my father's being a captive with his uncle, I had slain him, and may God not recompense him well; for how unfortunate was his coming unto us; all this disturbance having been effected by his means! But, O slave-girl, take him, and convey him to the Thirsty Island, and leave him there that he may die of thirst.—So the slave-girl took him, and conveyed him to the island, and was about to return from him; but she said within herself, By Allah, the person endowed with this beauty and loveliness deserveth not to die of thirst. Then she took him forth from the Thirsty Island, and brought him to an island abounding with trees and fruits and rivers, and, having put him upon it, returned to her mistress, and said to her, I have put him upon the Thirsty Island.—Such was the case of Bedr Básim.

But as to Ṣáleḥ, the uncle of the King Bedr Básim, when he had got possession of the King Es-Semendel, and slain his guards and servants, and the King had become his captive, he sought Jóharah, the King's daughter; but found her not. So he returned to his palace, to the presence of his mother, and said, O my mother, where is the son of my sister, the King Bedr Básim? She answered, O my

son, by Allah, I have no knowledge of him, nor know I whither he hath gone; for when he was told that thou hadst fought with the King Es-Semendel, and that conflicts and slaughter had ensued between you, he was terrified, and fled. So when Ṣáleḥ heard the words of his mother, he grieved for the son of his sister, and said, O my mother, By Allah, we have acted negligently with respect to the King Bedr Básim, and I fear that he will perish, or that one of the soldiers of the King Es-Semendel may fall upon him, or that the King's daughter, Jóharah, may fall upon him, and shame will betide us from his mother, and good will not betide us from her; for I took him without her permission. Then he sent guards and spies after him, through the sea and in other directions, but they met with no tidings of him; wherefore they returned, and informed the King Ṣáleḥ thereof; and his anxiety and grief increased, and his bosom became contracted on account of the King Bedr Básim.—Thus was it with them.

Next, with regard to Bedr Básim's mother, Jullanár of the Sea, when her son had descended into the sea with his uncle Ṣáleḥ, she waited expecting him; but he returned not to her, and tidings of him were long kept from her. So she remained many days expecting him; after which she arose, and descended into the sea, and came to her mother; and when her mother saw her, she rose to her, and kissed her and embraced her, as did also the daughters of her uncle. She then asked her mother respecting the King Bedr Básim, and her mother answered her, O my daughter, he came with his uncle, and his uncle took jacinths and jewels, and went with them, he and Bedr Básim, to the King Es-Semendel, and demanded in marriage his daughter: but the King assented not to his proposal, and he was violent to thy brother in his words. I therefore sent to thy brother about a thousand horsemen, and a conflict ensued between them and the King Es-Semendel; but God aided thy brother against them, and he slew his guards and his troops, and made the King Es-Semendel a captive. So tidings of this event reached thy son, and apparently he feared for himself; wherefore he fled from us without our will, and he returned not to us after that, nor have we heard any tidings of him.—Then Jullanár inquired of her respecting her brother Ṣáleḥ, and she informed her, saying, He is sitting upon the throne of the kingdom in the place of the King Es-Semendel, and he hath sent in every direction to search for thy son and the Queen Jóharah. So when Jullanár heard the words of her mother, she mourned for her

son violently, and her anger was fierce against her brother Ṣáleḥ, because he had taken her son and descended with him into the sea without her permission. She then said, O my mother, verily I fear for our kingdom; for I came to you and informed not any one of the people of the empire, and I dread, if I remain long away from them, that the kingdom will be alienated from us, and that the dominion will depart from our hands. The right opinion is, that I should return, and govern the empire until God shall order for us the affair of my son; and forget not ye my son, nor neglect his case; for if mischief befall him, I perish inevitably; since I regard not the world save in connection with him, nor delight save in his life.—So her mother replied, With feelings of love and honour will I comply, O my daughter. Inquire not what we suffer by reason of his separation and absence.—Then her mother sent to search for him, and Bedr Básim's mother returned with mourning heart and weeping eye to the empire. The world had become strait to her, her heart was contracted, and her case was grievous.

Now again as to the King Bedr Básim, when the Queen Jóharah had enchanted him, and sent him with her female slave to the Thirsty Island, saying to her, Leave him upon it to die of thirst—the slave-girl put him not save upon a verdant, fruitful island, with trees and rivers. So he betook himself to eating of the fruits, and drinking of the rivers; and he ceased not to remain in this state for a period of days and nights, in the form of a bird, not knowing whither to go, nor how to fly. And while he was one day upon that island, lo, there came thither a fowler, to catch something wherewith to sustain himself; and he saw the King Bedr Básim in the form of a bird, with white feathers and with red bill and feet, captivating the beholder, and astonishing the mind. So the fowler looked at him, and he pleased him, and he said within himself, Verily this bird is beautiful: I have not seen a bird like it in its beauty, nor in its form. Then he cast the net over him, and caught him, and he went with him into the city, saying within himself, I will sell it, and receive its price. And one of the people of the city met him, and said to him, For how much is this bird to be sold, O fowler? The fowler said to him, If thou buy it, what wilt thou do with it? The man answered, I will kill it and eat it. But the fowler said to him, Whose heart would be pleased to kill this bird and eat it? Verily I desire to present it to the King, and he will give me more than the sum that thou wouldst give me as its price, and will not kill it, but will divert himself with

beholding it, and observing its beauty and loveliness; for during my whole life, while I have been a fowler, I have not seen the like of it among the prey of the sea nor among the prey of the land. If thou be desirous of it, the utmost that thou wouldst give me as its price would be a piece of silver; and I, by Allah the Great, will not sell it. —Then the fowler went with him to the palace of the King; and when the King saw him, his beauty and loveliness pleased him, and the redness of his bill and his feet; so he sent to the fowler a eunuch to purchase him of him; and the eunuch came to the fowler, and said to him, Wilt thou sell this bird? He answered, No; it is for the King, as a present from me unto him. The eunuch therefore took him, and went with him to the King, and acquainted him with that which he had said; whereupon the King took the bird, and gave to the fowler ten pieces of gold; and he received them, and kissed the ground, and departed. The eunuch then brought the bird to the King's pavilion, put him in a handsome cage, hung it up, and put with him what he might eat and drink. And when the King came down, he said to the eunuch, Where is the bird? Bring it that I may see it. By Allah, it is beautiful!—So the eunuch brought him, and put him before the King; and he saw that, of the food that was

with him, he had not eaten aught; wherefore the King said, By Allah, I know not what it will eat, that I may feed it. Then he gave orders to bring the repast. The tables therefore were brought before him, and the King ate of the repast; and when the bird looked at the flesh-meat and other viands, and the sweetmeats and fruits, he ate of all that was upon the table before the King, and the King was amazed at him, and wondered at his eating, as did also the other persons who were present. And upon this the King said to the eunuchs and memlooks who were around him, In my life I have never seen a bird eat like this bird.

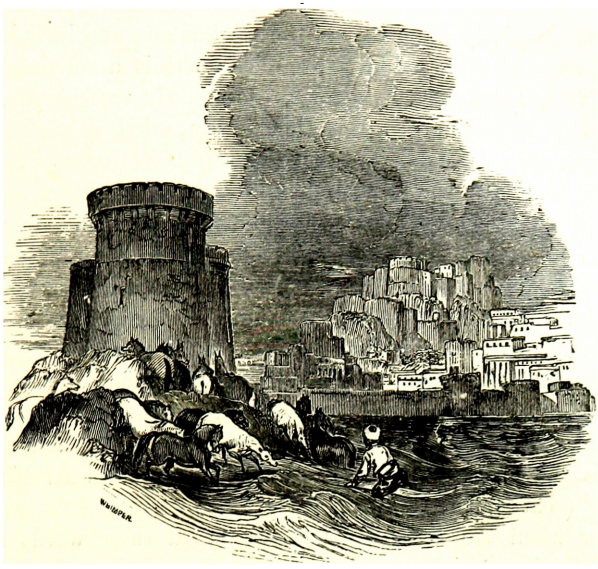
The King then commanded that his wife should come to divert herself with the sight of him. So the eunuch went to bring her; and when he saw her, he said to her, O my mistress, the King desireth thy presence, in order that thou mayest divert thyself with the sight of this bird that he hath bought; for when we brought the repast, it flew from the cage, and pitched upon the table, and ate of all that was upon it. Arise then, O my mistress; divert thyself with the sight of it; for it is beautiful in appearance, and it is a wonder among the wonders of the age.—Therefore when she heard the words of the eunuch, she came quickly; but as soon as she looked at the bird, and discovered him, she veiled her face, and turned back. So the King rose and followed her, and said to her, Wherefore didst thou cover thy face, when there are not in thy presence any but the female slaves and the eunuchs who serve thee, and thy husband? And she answered, O King, verily this is not a bird; but it is a man like thee. But when he heard the words of his wife, he said to her, Thou utterest falsehood. How much dost thou jest! How can it be aught but a bird?—She replied, By Allah, I jested not with thee, nor did I tell thee any thing but truth. Verily this bird is the King Bedr Básim, the son of the King Sháh-Zemán, lord of the countries of the Persians, and his mother is Jullanár of the Sea.—And how, said he, hath he become transformed into this shape? She answered him, The Queen Jóharah, the daughter of the King Es-Semendel, hath enchanted him. Then she related to him what had happened to him from first to last, telling him that he had demanded Jóharah in marriage of her father, and that her father consented not thereto, and that his maternal uncle Ṣáleḥ had fought with the King Es-Semendel, and that Ṣáleḥ had overcome him, and made him a captive. And when the King heard the words of his wife, he wondered extremely. Now this Queen, his wife, was the most skilful in enchantment among the people of

her age. The King therefore said to her, By my life, I conjure thee to free him from his enchantment, and not leave him tormented. May God (whose name be exalted!) cut off the hand of Jóharah! How vile is she, and how little is her religion, and how great are her deceit and her artifice!—His wife replied, Say to him, O Bedr Básim, enter this closet. So the King ordered him to enter the closet; and when he heard the King's words, he entered it. Then the wife of the King arose, and, having veiled her face, took in her hand a cup of water, and entered the closet; and she uttered over the water some words not to be understood, and [sprinkling him with it] said to him, By virtue of these great names, and excellent verses [of the Ḳur-án], and by the power of God (whose name be exalted!), the Creator of the heavens and the earth, and the Reviver of the dead, and the Distributor of the means of subsistence and the terms of life, quit this form in which thou now art, and return to the form in which God created thee! And her words were not ended when he shook violently, and returned to his original form, whereupon the King beheld him a comely young man, than whom there was not upon the face of the earth one more beautiful.

When the King Bedr Básim beheld this thing, he said, There is no deity but God: Maḥammad is the Apostle of God! Extolled be the perfection of the Creator of all creatures, and the Ordainer of their means of subsistence and their terms of life!—Then he kissed the hands of the King, and prayed for long life for him; and the King kissed the head of Bedr Básim, and said to him, O Bedr Básim, relate to me thy story from beginning to end. So he related to him his story, not concealing from him aught; and the King wondered thereat, and said to him, O Bedr Básim, God hath delivered thee from the enchantment; what then doth thy good pleasure demand,

and what dost thou desire to do? He answered him, O King of the age, I desire of thy beneficence that thou wouldst prepare for me a ship, and a company of thy servants, and all that I require; for I have been absent a long time, and I fear that the empire may depart from me. Moreover, I imagine not that my mother is alive, on account of my separation. What seems most probable to me is, that she hath died in consequence of her mourning for me; since she knoweth not what hath happened to me, nor whether I be living or dead. I therefore beg thee, O King, to complete thy beneficence to me by granting that which I have requested of thee.—And when the King considered his beauty and loveliness and his eloquence, he replied and said to him, I hear and obey. He then prepared far him a ship, transported to it what he required, and despatched with him a company of his servants. So he embarked in the ship, after he had bidden farewell to the King, and they proceeded over the sea.

The wind aided them, and they ceased not to proceed for ten days successively; but on the eleventh day, the sea became violently agitated, the ship began to rise and pitch, and the sailors were unable to manage her. They continued in this state, the waves sporting with them, until they drew near to one of the rocks of the sea, and the ship fell upon that rock, and broke in pieces, and all who were in her were drowned, except the King Bedr Básim; for he mounted upon one of the planks, after he had been at the point of destruction.[18] The plank ceased not to bear him along the sea, and he knew not whither he was going, nor had he any means of checking the motion of the plank; it carried him with the water and the wind, and continued to do so for a period of three days. But on the fourth day, the plank was cast with him upon the shore of the sea, and he found there a city, white as a very white pigeon, built upon an island by the shore of the sea, with lofty angles, beautiful in construction, with high walls, and the sea beat against its walls. So when the King Bedr Básim beheld the island upon which was this city, he rejoiced greatly; and he had been at the point of destruction by reason of hunger and thirst. He therefore landed from the plank, and desired to go up to the city; but there came to him mules and asses and horses, numerous as the grains of sand, and they began to strike him, and to prevent his going up from the sea to the city. So he swam round behind that city, and landed upon the shore, and he found not there any one; wherefore he wondered, and said, To whom doth this city belong, not having a King nor any one in it, and whence are these mules and



asses and horses that prevented me from landing? And he proceeded to meditate upon his case as he walked along, not knowing whither to go.

Then, after that, he saw a sheykh, a grocer; and when the King Bedr Básim saw him, he saluted him; and the sheykh returned the salutation, and, looking at him, saw him to be a comely person: so he said to him, O young man, whence hast thou come, and what brought thee to this city? He therefore related to him his story from beginning to end; and he wondered at it, and said to him, O my son, didst thou not see any one in thy way? He answered him, O my father, I only wonder at this city seeing that it is devoid of people. And the sheykh said to him, O my son, come up into the shop, lest thou perish. So Bedr Básim went up, and seated himself in the shop. And the sheykh arose, and brought him some food, saying to him, O my son, come into the inner part of the shop. Extolled be the perfection of Him who hath preserved thee from this she-devil!—The King Bedr Básim therefore feared violently. He then ate of the food of the sheykh until he was satisfied, and washed his hands, and, looking at the sheykh, said to him, O my master, what is the reason of these words? For thou hast made me to be frightened at this city and its people.—And the sheykh answered him, O my son,

know that this city is the City of the Enchanters, and in it is a Queen who is an enchantress, like a she-devil; she is a sorceress, a great enchantress, abounding in artifice, exceedingly treacherous, and the horses and mules and asses that thou sawest, all these are like me and thee of the sons of Adam; but they are strangers; for whoever entereth this city and is a young man like thyself, this infidel enchantress taketh him, and she remaineth with him forty days, and after the forty days she enchanteth him, and he becometh a mule or a horse or an ass, of these animals that thou hast seen upon the shore of the sea. Therefore when thou desiredst to land, they feared for thee lest she should enchant thee like them, and they said to thee by signs, Land not, lest the enchantress see thee—in pity for thee; for perhaps she might do unto thee as she did unto them.—And he said to him, She got possession of this city from her family by enchantment: and her name is the Queen Láb; the meaning of which in Arabic is Esh-Shems[19] (that is, The Sun).

Now when the King Bedr Básim heard these words from the sheykh, he feared violently, and began to tremble like the reed that is shaken by the wind; and he said to him, I believed not that I had escaped from the calamity in which I was involved by enchantment, and now destiny casteth me into a situation more abominable than that! And he proceeded to reflect upon his case, and upon the events that had happened to him; and when the sheykh looked at him, he saw that his fear was violent; so he said to him, O my son, arise and sit at the threshold of the shop, and look at those creatures and at their dress and their forms,[20] and the states in which they are through enchantment; but fear not; for the Queen, and every one in the city, loveth me and regardeth me, and agitateth not my heart, nor wearieth my mind. Therefore when the King Bedr Básim heard these words of the sheykh, he went forth and sat at the door of the shop, diverting himself; and there passed by him people, and he beheld creatures not to be numbered. And when the people saw him, they advanced to the sheykh, and said to him, O sheykh, is this thy captive, and a prey that thou hast taken during these days? But he answered them, This is the son of my brother. I heard that his father had died; so I sent for him, and caused him to come, that I might quench the fire of my desire by his company.—They replied, Verily this young man is a comely youth; but we fear for him on account of the Queen Láb, lest she turn upon thee with treachery and take him from thee; for she loveth the comely young men. The sheykh however said to them,

Verily the Queen will not thwart me; she regardeth me favourably, and loveth me; and when she knoweth that he is the son of my brother, she will not offer him any injury, nor afflict me with respect to him, nor trouble my heart on his account.—And the King Bedr Básim remained with the sheykh for a period of months, eating and drinking, and the sheykh loved him greatly.

After this, Bedr Básim was sitting at the shop of the sheykh one day as was his custom, and, lo, a thousand eunuchs, with drawn swords in their hands, clad in various kinds of apparel, having upon their waists girdles adorned with jewels, riding upon Arab horses, and equipped with Indian swords; and they came to the shop of the sheykh, and saluted him, and passed on. Then, after them, came a thousand damsels, like moons, clad in various dresses of silk and satin embroidered with gold and adorned with varieties of jewels, and all of them were armed with spears; and in the midst of them was a damsel riding upon an Arab mare, upon which was a saddle of gold set with varieties of jewels and jacinths. They ceased not to proceed until they arrived at the shop of the sheykh, when they saluted him, and passed on. And, lo, the Queen Láb approached, in a magnificent procession, and she ceased not to approach until she came to the shop of the sheykh; whereupon she saw the King Bedr Básim sitting at the shop, resembling the moon at the full. So when the Queen Láb beheld him, she was confounded at his beauty and loveliness, and amazed, and she became distracted with love of him. She came to the shop, and alighted, and, having seated herself by the King Bedr Básim, she said to the sheykh, Whence obtainedst thou this comely person? He answered, This is the son of my brother; he came to me a short time ago. And she said, Let him be with me to-night, that I may converse with him. The sheykh said to her, Wilt thou take him from me and not enchant him? She answered, Yes. He said, Swear to me. And she swore to him that she would not hurt him nor enchant him. Then she gave orders to bring forward to him a handsome horse, saddled, and bridled with a bridle of gold, and all that was upon him was of gold set with jewels; and she presented to the sheykh a thousand pieces of gold, saying to him, Seek aid for thyself therewith. The Queen Láb then took the King Bedr Básim, and departed with him; and he was like the moon in its fourteenth night. He proceeded with her; and the people, as often as they looked at him, and observed his beauty, were pained for him, and said, By Allah, this young man doth not deserve that this accursed woman

should enchant him! And the King Bedr Básim heard the words of the people; but he was silent, and had committed his case to God, whose name be exalted!

He ceased not to proceed with the Queen Láb and her retinue until they arrived at the gate of the palace; when the emeers and eunuchs and the great men of the empire alighted. She had commanded the chamberlains to order all the great men of the empire to depart: so they kissed the ground and departed. And the Queen, with the eunuchs and the female slaves, entered the palace; and when the King Bedr Básim looked at the palace, he beheld a palace of which he had never seen the like. Its walls were constructed of gold, and in the midst of it was a great pool, abounding with water, in a great garden; and the King Bedr Básim looked at the garden, and saw in it birds warbling with all varieties of tongues and voices, mirth-exciting and plaintive, and those birds were of all forms and colours. The King Bedr Básim beheld great majesty, and he said, Extolled be the perfection of God for his bounty and his clemency! He sustaineth the person who worshippeth other than Himself![21]—The Queen seated herself at a lattice-window overlooking the garden. She was on a couch of ivory, upon which was magnificent furniture; and the King Bedr Básim sat by her side; and she kissed him, and pressed him to her bosom. Then she ordered the female slaves to bring a table; whereupon there was brought a table of red gold set with large pearls and with jewels, and upon it were dishes of all kinds of viands. So they ate until they were satisfied, and washed their hands. The female slaves next brought vessels of gold and silver and crystal, and they brought also all kinds of flowers, and plates of dried fruits; after which the Queen gave orders to bring singing-women; and there came ten damsels like moons, with all kinds of musical instruments in their hands. Then the Queen filled a cup, and drank it; and she filled another, and handed it to the King Bedr Básim, who took it and drank it; and they ceased not to do thus, drinking until they were satisfied; when the Queen ordered the female slaves to sing. So they sang all kinds of melodies, and it seemed to the King Bedr Básim as though the palace danced with delight at the sounds. His reason was captivated, and his bosom was dilated, and he forgot his estrangement from his country, and said, Verily this Queen is a comely damsel! I will never henceforth quit her; for her kingdom is larger than mine, and she is preferable to the Queen Jóharah.—He ceased not to drink with her until it was evening, and the lamps and candles were lighted,

and the attendants gave vent to the fumes of the sweet-scented substances in the censers; and they gave not over drinking until they were both intoxicated, while the female singers continued singing. And when the Queen Láb was intoxicated, she arose from her place, and slept upon a couch, having commanded the female slaves to depart; and she ordered the King Bedr Básim to lie down by her side. Then, on the following morning, she entered the bath in the palace, and he did the same; and when they had come forth, she caused him to be clad in the most beautiful apparel, and gave orders to bring the drinking-vessels. Accordingly the female slaves brought them, and they drank; after which the Queen arose, and took the hand of the King Bedr Básim, and they sat upon the throne, and she gave orders to bring the food: so they ate, and washed their hands. The female slaves then brought to them the drinking-vessels, and the fresh fruits

and the flowers and the dried fruits; and they ceased not to eat and drink, while the female slaves sang various melodies, till evening.

They continued eating and drinking, and delighting themselves, for a period of forty days; after which she said to him, O Bedr Básim, is this place the more pleasant, or the shop of thine uncle the grocer? He answered her, By Allah, O Queen, this is pleasant; for my uncle is a poor man who selleth beans. And she laughed at his words. Then they slept: but in the morning, the King Bedr Básim awoke from his sleep and found not the Queen Láb by his side: so he said, Whither can she have gone? He became sad on account of her absence, and perplexed respecting his case; and she had been absent from him a long time, and had not returned; wherefore he said within himself, Whither hath she gone? He then put on his clothes, and proceeded to search for her; but he found her not; and he said within himself, Perhaps she hath gone to the garden. He therefore went to the garden, and he saw in it a running river, by the side of which was a white bird, and on the bank of that river was a tree, whereon were birds of various colours. So he looked at the birds; but they saw him not; and, lo, a black bird alighted by that white bird, and began to feed her with his bill like a pigeon; and after a while, the latter bird became changed into a human form, at which he looked attentively, and, lo, she was the Queen Láb. He therefore knew that the black bird was an enchanted man, and that she loved him, and for that reason transformed herself by enchantment into a bird; in consequence of which, jealousy seized him, and he was incensed against the Queen Láb, on account of the black bird. Then he returned to his place, and laid himself upon his bed; and after a while, she returned to him, and began to kiss him and to jest with him; but he was violently incensed against her, and uttered not to her a single word. So she knew what he felt, and was convinced that he saw her when she became a bird. She however did not manifest to him any thing; but concealed her feelings.

After this, he said to her, O Queen, I desire thee to permit me to go to the shop of my uncle; for I have conceived a desire to visit him, and for forty days I have not seen him. And she replied, Go to him; but be not long absent from me, since I cannot part with thee, nor endure to be away from thee for one hour. So he said to her, I hear and obey. He then mounted, and went to the shop of the sheykh, the grocer, who welcomed him and rose to him and embraced him, and said to him, How art thou with this infidel woman? He

therefore answered him, I was well, in prosperity and health; but she was this last night sleeping by my side, and I awoke and saw her not. So I put on my clothes, and went about searching for her, until I came to the garden.—And he informed him of that which he had seen, of the river, and the birds upon the tree. And when the sheykh heard his words, he said to him, Beware of her, and know that the birds that were upon the tree were all young men, strangers, whom she loved, and she transformed them by enchantment into birds; and that black bird that thou sawest was of the number of her memlooks. She used to love him greatly; but he cast his eye upon one of the female slaves; so she transformed him by enchantment into a black bird; and whenever she desireth to visit him, she transformeth herself by enchantment into a bird; for she still loveth him greatly. And when she knew that thou wast acquainted with her case, she meditated evil against thee; and she doth not offer thee a sincere affection. But thou shalt suffer no harm from her so long as I have a care for thee; therefore fear not; for I am a Muslim, and my name is Abd-Allah,[22] and there is not in my age any one more skilled in enchantment than I: yet I make not use of enchantment save when I am constrained to do so. Often do I annul the enchantment of this accursed woman, and deliver people from her; and I care not for her, since she hath no way of injuring me: on the contrary, she feareth me violently, as also doth every one in the city who is an enchanter like her, after this manner: they all fear me, and all of them are of her religion, worshipping fire instead of the Almighty King. But to-morrow come to me again, and acquaint me with that which she shall do to thee; for this night she will exert herself to destroy thee, and I will tell thee what thou shalt do with her that thou mayest save thyself from her artifice.

Then the King Bedr Básim bade farewell to the sheykh, and returned to her, and found her sitting expecting him. And when she saw him, she rose to him and seated him, welcoming him; and she brought him food and drink. So they ate till they were satisfied, and washed their hands; after which, she gave orders to bring the wine. It was therefore brought, and they drank until midnight, when she served him with the cups, and she continued to ply him until he was intoxicated, and lost his sense and his reason. And when she saw him in this state, she said to him, By Allah I conjure thee, and by the Object of thy worship, if I ask thee concerning a thing, tell me, wilt thou inform me thereof truly, and reply to my question? So

he answered her, being in a state of intoxication, Yes, O my mistress. And she said to him, O my master, and light of mine eye, when thou awokest from thy sleep, and foundest me not, thou searchest for me and camest to me in the garden, and sawest the blackbird. Now I will acquaint thee with the truth of the case of this bird. He was one of my memlooks, and I loved him greatly; but he cast his eye one day upon one of my female slaves; so jealousy came upon me, and I transformed him by enchantment into a blackbird. And as to the slave-girl, I killed her. But now I cannot bear to be absent from him one hour; and whenever I desire to visit him, I transform myself by enchantment into a bird, and go to him. Art thou not on this account incensed against me, although I, by the fire and the light and the shade and the heat, have increased in love for thee, and made thee my worldly portion?—So he said, being intoxicated, Verily what thou hast understood, as to my anger being on that account, is true; and there is no cause for my anger except that. And she embraced him and kissed him, and made a show of love to him; after which she slept, and he slept by her side. And when it was midnight, she rose from the bed; and the King Bedr Básim was awake; but he pretended that he was asleep, and kept stealing looks, and observing what she did; and he found that she had taken forth, from a red bag, something red, which she planted in the midst of the palace; and, lo, it became a stream running like a large river. She then took a handful of barley, scattered it upon the dust, and watered it with this water; whereupon it became eared corn: and she took it and ground it into fine flour, after which she put it in a place, and returned and slept by Bedr Básim until the morning.

So when the morning came, the King Bedr Básim arose, and, having washed his face, asked permission of the Queen to go to the skeykh; and she gave him permission. He therefore repaired to the sheykh, and acquainted him with that which she had done, and what he had beheld; and when the sheykh heard his words, he laughed, and said, By Allah, this infidel enchantress hath formed a mischievous scheme against thee; but never care thou for her. He then produced to him as much as a pound of saweek,[23] and said to him, Take this with thee, and know that when she seeth it she will say to thee, What is this, and what wilt thou do with it? Answer her, A superfluity of good things is good:—and do thou eat of it. And when she produceth her saweek, and saith to thee, Eat of this saweek—pretend to her that thou eatest of it, but eat of this, and beware of eating aught

of her saweek, even one grain; for if thou eat of it even one grain, her enchantment will have power over thee, and she will enchant thee, saying to thee, Quit this human form. So thou wilt quit thy form, and assume whatsoever form she desireth. But if thou eat not of it, her enchantment will be frustrated, and no harm will result to thee from it; wherefore she will become in a state of the utmost abashment, and will say to thee, I am only jesting with thee. And she will make profession of love and affection to thee; but all that will be hypocrisy and artifice in her. Do thou, however, make a show of love to her, and say to her, O my mistress, and light of mine eye, eat of this saweek, and see how delicious it is. And when she hath eaten of it, if only one grain, take some water in thy hand, and throw it in her face, and say to her, Quit this human form—and tell her to assume whatsoever form thou desirest. Thereupon, leave her, and come to me, that I may contrive for thee a mode of proceeding.

Bedr Básim then bade him farewell, and pursued his way until he went up into the palace and entered into her presence; and when she

saw him, she said to him, A friendly and free and an ample welcome! She rose to him and kissed him, and said to him, Thou hast wearied me by thy delay, O my master. He replied, I was with my uncle. And he saw with her some saweek, and said to her, And my uncle hath given me to eat of this saweek, and we have saweek better than it. Then she put his saweek into a dish, and hers into another, and said to him, Eat of this, for it is nicer than thy saweek. So he pretended to her that he ate of it; and when she believed that he had eaten of it, she took in her hand some water, and sprinkled him with it, and said to him, Quit this form, O young wretch, O villain, and assume the form of a one-eyed mule of hideous appearance! But he changed not. So when she saw him in his proper state, unchanged, she rose to him, and kissed him between the eyes, and said to him. O my beloved, I was only jesting with thee; therefore be not changed in mind towards me on that account. And he replied, By Allah, O my mistress, I am not at all changed towards thee; but I am convinced that thou lovest me: eat then of this my saweek. She therefore took a morsel of it, and ate it; and when it had settled in her stomach, she was agitated; and the King Bedr Básim, having taken some water in his hand, sprinkled her with it upon her face, saying to her, Quit this human form, and assume the form of a dapple mule. And she saw not herself save in that form; whereupon her tears began to run down upon her cheeks, and she rubbed her cheeks upon his feet. He then betook himself to bridle her; but she allowed not the bridle to be put. He therefore left her, and repaired to the sheykh, and acquainted him with what had happened; upon which the sheykh rose and produced to him a bridle, and said to him, Take this bridle, and bridle her with it. So he took it and went to her; and when she saw him, she advanced to him, and he put the bit in her mouth, and, having mounted her, went forth from the palace, and repaired to the sheykh 'Abd-Allah, who, on seeing her, rose to her, and said to her, May God (whose name be exalted!) abase thee by affliction, O accursed woman! Then the sheykh said to Bedr Básim, O my son, thou hast no longer an abode in this city; so mount her, and proceed with her to whatsoever place thou wilt, and beware of giving up the bridle to any one. The King Bedr Básim therefore thanked him, and bade him farewell, and departed.

He ceased not in his journey for three days; after which he came in sight of a city, and there met him a sheykh, of comely hoariness, who said to him, O my son, whence art thou come? He answered,

From the city of this enchantress. The sheykh then said to him, Thou art my guest this night. And he consented, and proceeded with him along the way. And, lo, there was an old woman, who, when she saw the mule, wept, and said, There is no deity but God! Verily this mule resembleth the mule of my son, which hath died, and my heart is troubled for her. I conjure thee by Allah, then, O my master, that thou sell her to me.—He replied, By Allah, O my mother, I cannot sell her. But she rejoined, I conjure thee by Allah, that thou reject not my petition; for my son, if I buy not for him this mule, will inevitably die. Then she urged her request in many words; whereupon he said, I will not sell her but for a thousand pieces of gold. And Bedr Básim said within himself, How can this old woman procure a thousand pieces of gold? But upon this she took forth from her girdle a thousand pieces of gold. So when the King Bedr Básim saw this, he said to her, O my mother, I am only jesting with thee, and I cannot sell her. The sheykh, however, looked at him and said to him, O my son, no one may utter a falsehood in this city; for every one who uttereth a falsehood in this city they slay. The King Bedr Básim therefore alighted from the mule, and delivered her to the old woman; and she drew forth the bit from from her mouth, and, having taken some water in her hand, sprinkled her with it, and said, O my daughter, quit this form, and return to the form in which thou wast![24] And she was transformed immediately, and returned to her first shape; and each of the two women approached the other, and they embraced each other.

So the King Bedr Básim knew that this old women was the mother of the Queen, and that the stratagem had been accomplished against him, and he desired to flee. But, lo, the old woman uttered a loud whistle; whereupon there presented himself before her an 'Efreet like a great mountain; and the King Bedr Básim feared, and stood still. The old woman mounted upon his back, took her daughter behind her, and the King Bedr Básim before her, and the 'Efreet flew away with them, and there elapsed but a short time before they arrived at the palace of the Queen Láb; after which, when she had seated herself upon the throne of her kingdom, she looked at the King Bedr Básim, and said to him, O young wretch, I have arrived at this place, and attained what I desired, and I will shew thee what I will do with thee and with this sheykh, the grocer. How many benefits have I conferred upon him, and he doth evil unto me! And thou hadst not attained thy desire but by his means.—Then she took some water, and

sprinkled him with it, saying to him, Quit this form in which thou now art, and assume the form of a bird of hideous appearance, the most hideous of birds! And he was transformed immediately, and became a bird of hideous appearance; upon which she put him into a cage, and withheld from him food and drink.

But a slave-girl looked at him, and had compassion on him, and she fed him, and gave him to drink, without the knowledge of the Queen. Then the slave-girl found her mistress inadvertent one day, and she went forth and repaired to the sheykh, the grocer, and acquainted him with the case, saying to him, The Queen Láb is resolved upon the destruction of the son of thy brother. So the sheykh thanked her, and said to her, I must surely take the city from her, and make thee Queen in her stead. He then uttered a loud whistle, and there came forth to him an 'Efreet who had four wings, and he said to him, Take this slave-girl, and convey her to the city of Jullanár of the Sea, and to her mother Farásheh;[25] for they two are the most skilful in enchantment of all existing upon the face of the earth. And he said to the slave-girl, When thou hast arrived there, inform them that the King Bedr Básim is a captive in the hands of the Queen Láb. The 'Efreet therefore took her up, and flew away with her, and but a short time had elapsed when he alighted with her upon the palace of the Queen Jullanár of the Sea. So the slave-girl descended from the roof of the palace, and, going in to the Queen Jullanár, kissed the ground, and acquainted her with the events that had happened to her son from first to last; upon which, Jullanár rose to her, and treated her with honour, and thanked her. The drums were beaten in the city to announce the good tidings, and she informed her people, and the great men of her empire, that the King Bedr Básim had been found.

After this Jullanár of the Sea, and her mother Farásheh, and her brother Ṣáleḥ, summoned all the tribes of the Jánn, and the troops of the sea; for the Kings of the Jánn had obeyed them after the captivity of the King Es-Semendel. Then they flew through the air, and alighted upon the city of the enchantress, and they plundered the palace, and slew all who were in it. They also plundered the city, and slew all the infidels who were in it in the twinkling of an eye. And Jullanár said to the slave-girl, Where is my son? The slave-girl therefore took the cage, and brought it before her, and, pointing to the bird that was within it, said, This is thy son. So the Queen Jullanár took him forth from the cage, and she took in her hand some

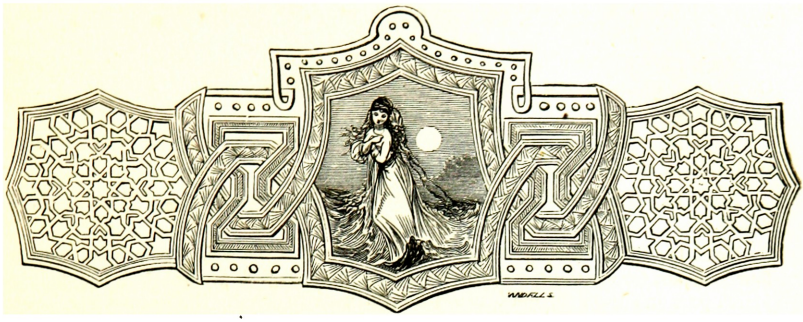
water, with which she sprinkled him, saying to him, Quit this form, and assume the form in which thou wast! And her words were not ended when he shook, and became a man as he was before; and when his mother beheld him in his original form, she rose to him and embraced him, and he wept violently, as did also his maternal uncle Ṣáleḥ, and his grandmother Farásheh, and the daughters of his uncle; and they began to kiss his hands and his feet. Then Jullanár sent for the sheykh 'Abd-Allah, and thanked him for his kind conduct to her son; and she married him (the sheykh) to the slave-girl whom he had sent to her with the news of her son. So he took her as his wife; and Jullanár made him King of that city. And she summoned those Muslims who remained of the inhabitants of the city, and made them vow allegiance to the sheykh 'Abd-Allah, covenanting with them, and making them swear, that they would obey and serve him; and they said, We hear and obey.[26]

They then bade farewell to the sheykh 'Abd-Allah, and departed to their city; and when they entered their palace, the people of their city met them with the drums to celebrate the good news, and with rejoicing. They decorated the city for three days, on account of their exceeding joy at the arrival of their King Bedr Básim, rejoicing greatly at his return. And after that, the King Bedr Básim said to his mother, O my mother, it remaineth only that I marry, and that we all be united. So she replied, O my son, excellent is the idea that thou hast formed; but wait until we inquire for a person suitable to thee among the daughters of the Kings. And his grandmother Farásheh, and the daughters of his uncle, and his maternal uncle, said, We, O Bedr Básim, will all immediately assist thee to attain what thou desirest. Then each of those females arose, and went to search through the countries, and Jullanár of the Sea also sent her female slaves upon the necks of the 'Efreets, saying to them, Leave not a city, nor one of the palaces of the Kings, without attentively viewing all who are in it of the beautiful damsels. But when the King Bedr Básim saw the pains that they were taking in this affair, he said to his mother Jullanár, O my mother, leave this affair, for none will content me save Jóharah the daughter of the King Es-Semendel, since she is a jewel as her name importeth. So his mother replied, I know thy desire. She then sent immediately persons to bring to her the King Es-Semendel, and forthwith they brought him before her; whereupon she sent to Bedr Básim, and when he came, she acquainted him with the arrival of the King Es-Semendel. He therefore went in

to him; and as soon as the King Es-Semendel saw him approaching he rose to him and saluted him and welcomed him. Then the King Bedr Básim demanded of him in marriage his daughter Jóharah; and he replied, She is at thy service, and she is thy slave-girl, and at thy disposal. And the King Es-Semendel sent some of his companions to his country, commanding them to bring his daughter Jóharah, and to inform her that her father was with the King Bedr Básim, the son of Jullanár of the Sea. So they flew through the air, and were absent a while; after which they came back accompanied by the Queen Jóharah; who, when she beheld her father, advanced to him and embraced him. And he looked at her and said, O my daughter, Know that I have married thee to this magnanimous King, and bold lion, the King Bedr Básim, the son of the Queen Jullanár, and that he is the handsomest of the people of his age, and the most lovely of them, and the most exalted of them in dignity, and the most noble of them in rank: he is not suitable to any but thee, nor art thou suitable to any but him. And she replied, O my father, I cannot oppose thy wish: therefore do what thou wilt; for anxiety and distress have ceased, and I am unto him of the number of servants.

So thereupon they summoned the Ḳáḍees and the witnesses, and they performed the ceremony of the contract of the marriage of the King Bedr Básim, the son of the Queen Jullanár of the Sea, to the Queen Jóharah. The people of the city decorated it, sent forth the announcers of the glad tidings, and released all who were in the prisons; and the King clothed the widows and the orphans, and conferred robes of honour upon the lords of the empire and the emeers and other great men. Then they celebrated a grand festivity, made banquets, and continued the festivities evening and morning for a period of ten days; and they displayed her to the King Bedr Básim in nine different dresses. After this, the King Bedr Básim conferred a dress of honour upon the King Es-Semendel, and restored him to his country and his family and his relations; and they ceased not to pass the most delightful life, and the most agreeable days, eating and drinking, and enjoying themselves, until they were visited by the terminator of delights and the separator of companions.

This is the end of their story.—The mercy of God be on them all!



NOTES TO CHAPTER TWENTY-THIRD.

NOTE 1. HERE, as in other instances, I have substituted "Sháh-Zemán" for "Shahramán."

NOTE 2. "Rudeynee" is a relative adjective from "Rudeyneh," the name of a woman of Khaṭṭ Hejer,[1] who, as well as her husband Semher, practised, and excelled in, the art of straightening spear-shafts. Hence the terms "Rudeynee" and "Semheree" are often applied to a straight spear.

NOTE 3. I suppose the city here mentioned to be imaginary; and perhaps the sea may be imaginary also. The latter, however, may be the Caspian. [The "White *Country*" is mentioned in the Story of Táj-el-Mulook and the Lady Dunyà. See Note 1 to that chapter.—ED.]

NOTE 4. "Jullanár" (vulgarly pronounced "Julnár") is from the Persian "gulnár," and signifies "Pomegranate-flower." In my original, by the erroneous addition of a point, the last letter is converted into z.

NOTE 5. "Ṣáleḥ" signifies "good," "just," "virtuous," &c.

NOTE 6. These people of the sea appear to me to be an inferior class of the Jinn termed "El-Ghowwáṣah," that is, the Divers, or Plungers, in the seas. They fly through the air; and fire, the element of which the Jinn were created, is said to have issued from the mouth of Jullanár's relations.[2] Her people are often spoken of as men; but it does not appear that the author meant them to be considered as human beings in the literal sense of the term. Jullanár's son, however, evidently partook more of his father's than of his mother's nature. [Jullanár is anxious that her family should know that she was "bought with money;" that fact constituting her a legal concubine.—ED.]

NOTE 7. See Note 12 to Chapter xx.

NOTE 8. These cressets are described in Note 2 to Chapter xiii.

NOTE 9. "Bedr Básim" signifies "Smiling Full Moon."

NOTE 10. See Note 4 to Chapter xiii.

NOTE 11. "Jóharah" signifies "a Jewel."

NOTE 12. "Semendel" is a name of the salamander, and also of a bird of India and China, of which it is said, as of the salamander, that it is not burned by fire.

[1] See Note 2 to Chapter vi. [2] See Note 21 to the Introduction, and Note 28 to Chapter x.—ED.

NOTE 13. This comparison has been made before, with respect to the hair of Ṣáleḥ. On this second occurrence of the expression, my sheykh has stated, in the margin, his disapprobation of it.

NOTE 14. Four different kinds of antelopes are thus called. The distinctive name, in Arabic, of the kind here mentioned is "mahâh."

NOTE 15. These words, "God imposeth not," &c., are from the Ḳur-án, ch. ii. v. 286.

NOTE 16. The "ḳeeráṭ," or carat (Gr. κεράτιον), is the weight of a bean, equal to four ḳamḥahs (or wheat-grains), or very nearly three English grains. It is the twenty-fourth part of a mithḳál, and hence is a term used to signify the twenty-fourth part of any thing. Thus the Arabs say of a person in whom they see no fault, "He is a perfect man, of four and twenty ḳeeráṭs;" as we say of gold, that it is so many carats fine.

NOTE 17. "Marseeneh" signifies "a myrtle."

NOTE 18. It appears that the ring which before preserved him from drowning he lost when he was transformed into a bird.

NOTE 19. In the original, the name "Láb" is interpreted as meaning in Arabic "Taḳweem esh-Shems;" but "Láb," which is a Persian word, signifies in Arabic simply "esh-Shems;" in English, "the Sun;" "Taḳweem esh-Shems," as a proper name, appears to me to be nonsense. The meaning of "taḳweem" is "rectification," "correction," &c.; "evaluation;" "an almanac;" "an astrological calculation," &c.

NOTE 20. The word here rendered "forms" also signifies "colours," and "species," or "kinds."

NOTE 21. The Queen Láb was an infidel, a worshipper of fire, as the tale afterwards shews.

NOTE 22. "'Abd-Allah" signifies "the Servant of God."

NOTE 23. "Saweeḳ" is the meal of parched barley. It is made into a kind of gruel, or thick ptisan, but not too thick to be *drunk*.

NOTE 24. Mr. Keightley mentions[3] a tale in the Pleasant Nights of Straparola, and also a popular story in Germany, having some resemblance to this incident, and likewise points of resemblance to the story of the Second Royal Mendicant. With respect to the incident in the story of Bedr Básim, he observes, "There is nothing said about the bridle in the account of the sale; but I am sure that, in the original tale, Beder's misfortune must have been owing to his having parted with it. In Chaucer's Squier's Tale, the bridle would also appear to have been of some importance." He likewise observes, that "Queen Labe, with her lovers turned into various animals, reminds one strongly of the Homeric Circe;" and adds, that he thinks it "not at all impossible that the Grecian fable may have penetrated into Persia." He had before remarked[4] upon the great differences between this tale and that of the Magic Horse; shewing the superior claims of the latter to be regarded as a Persian composition; but stating his opinion that the former "is possibly an ancient Persian tale also, though the Arabian narrator may have taken greater liberties with it."

NOTE 25. "Farásheh" signifies "a moth," and "a butterfly," and, according to my sheykh, "a locust."

NOTE 26. In the old version, it is said that "all the lovers of the magic queen resumed their pristine forms as soon as she ceased to live;" and that "they were all sons of kings, princes, or persons of high rank."

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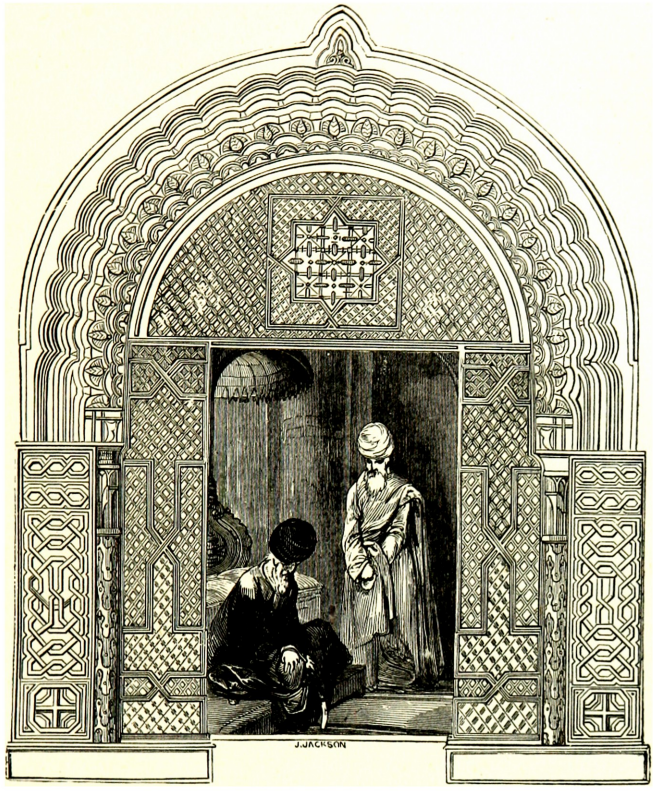
[3] "Tales and Popular Fictions," pp. 122—124.

[4] In page 72.



CHAPTER XXIV.

COMMENCING WITH PART OF THE SEVEN HUNDRED AND FIFTY-SIXTH NIGHT, AND ENDING WITH PART OF THE SEVEN HUNDRED AND SEVENTY-EIGHTH.

THE STORY OF SEYF-EL-MULOOK AND BEDEEA-EL-JEMÁL.[1]

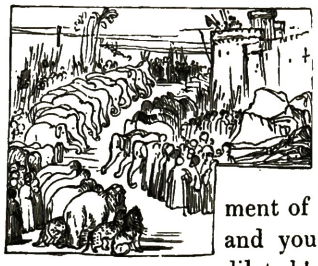
THERE was, in olden times, and in an ancient age and period, in Egypt, a King named 'Aṣim the son of Ṣafwán.[2] He was a liberal, munificent King, reverend and dignified: he possessed many countries, and castles and fortresses, and troops and soldiers, and he had a Wezeer named Fáris the son of Ṣáleḥ;[3] and they all worshipped the sun and fire instead of the Almighty King, the Glorious, the Mighty in dominion. Now this King became a very old man: old

age, and sickness and decrepitude, had rendered him infirm; for he had lived a hundred and eighty years; and he had not a male child nor a female; on account of which he was in a state of anxiety and grief night and day. And it happened that he was sitting one day upon the throne of his kingdom, with the emeers and wezeers and the chief officers and the lords of the empire serving him according to their custom and according to their ranks; and whosoever of the emeers came in to him having with him a son, or two sons, the King envied him, and he said within himself, Every one is happy and rejoicing in his children; but I have not a son, and to-morrow I shall die, and leave my kingdom and my throne and my lands and my treasures and my riches, and the strangers will take them, and no one will ever remember me: there will not remain any memory of me in the world. Then the King 'Áṣim became drowned in the sea of solicitude; and in consequence of the rapid succession of griefs and solicitudes in his heart, he wept, and descended from his throne, and sat upon the floor, weeping and humbling himself. So when the Wezeer and the assembly of the great men of the empire who were present saw him do thus with himself, they called out to the people and said to them, Go ye to your abodes and rest until the King recover from the state in which he is.

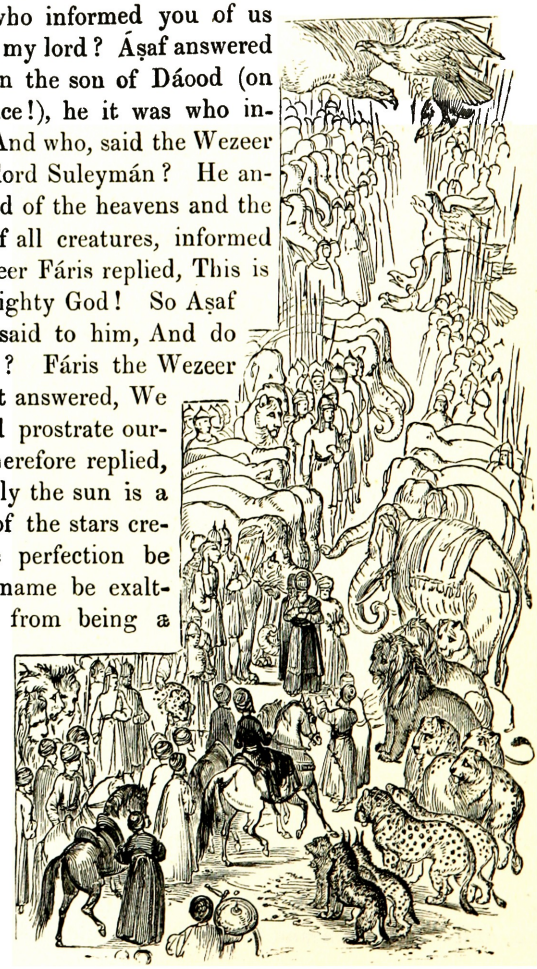
They therefore departed, and there remained not any except the King and the Wezeer; and when the King recovered, the Wezeer kissed the ground before him and said to him, O King of the age, what is the cause of this weeping? Inform me who of the Kings, and the lords of the castles, or of the emeers and the lords of the empire, hath become thine enemy, and inform me who opposeth thee, O King, that we may all attack him, and take his soul from between his sides.—But the King spoke not, nor raised his head. Then the Wezeer kissed the ground before him a second time, and said to him, O King of the age, I am like thy son and thy slave; nay, I have reared thee; and I know not the cause of thy grief and thine anxiety and thy distress and the state in which thou art. Who then beside me can know, and stand in my stead before thee? Acquaint me therefore with the cause of this weeping and mourning.—Yet he spoke not, nor opened his mouth, nor raised his head; but ceased not to weep, and he cried out with a loud voice, and wailed exceedingly, and cried, Ah!—while the Wezeer regarded him patiently. And after that, the Wezeer said to him, If thou tell me not the cause of this, I will kill myself before thee immediately while thou

lookest on, rather than see thee in anxiety. So the King 'Áṣim thereupon raised his head, and wiped away his tears, and said, O faithful Wezeer, leave me in my anxiety and my grief; for the sorrows in my heart are sufficient for me. But the Wezeer replied, Tell me, O King, what is the cause of this weeping: perhaps God may give thee relief by my means. And the King said to him, O Wezeer, my weeping is not on account of wealth nor on account of horses nor on account of any thing but this, that I have become an old man, and my age is about a hundred and eighty years, and I have not been blest with a male child nor a female; so when I die, they will bury me; then will every trace of me be obliterated, and my name will become extinct, and strangers will take my throne and my kingdom, and no one will ever remember me. To this the Wezeer replied, O King of the age, I am older than thou by a hundred years, and have never been blest with a child, and I cease not to suffer anxiety and grief night and day; and what shall we do, I and thou? But I have heard of the fame of Suleymán the son of Dáood (on both of whom be peace!), and that he hath a mighty Lord, able to accomplish every thing. It is meet therefore that I repair unto him with a present, and have recourse to him, that he may petition his Lord: perhaps He may bless each of us with a child.—The Wezeer then prepared for the journey, took a magnificent present, and repaired with it to Suleymán the son of Dáood, on both of whom be peace!—Such was the case of the Wezeer.

Now as to Suleymán the son of Dáood (on both of whom be peace!), God (whose perfection be extolled, and whose name be exalted!) spoke in revelation unto him, and said, O Suleymán, verily the King of Egypt hath sent to thee his chief Wezeer, with presents and rarities, which are such and such things. Send thou therefore unto him thy Wezeer Aṣaf the son of Barkhiyà to meet him with honour and with provisions at the halting-places; and when he presenteth himself before thee, say to him, Verily the King hath sent thee to demand such and such things, and thine affair is so and so. Then propose to him the faith.—So upon this Suleymán ordered his Wezeer Áṣaf to take with him a company of his dependants, to meet them with honour and with sumptuous provisions at the halting places. Accordingly, Áṣaf went forth, after he had prepared all things necessary, to meet them, and he proceeded until he came to Fáris, the Wezeer of the King of Egypt. He met him and saluted him, and treated him and those who accompanied him with exceeding



honour, and proceeded to present to them the provisions and the provender at the halting-places; and he said to him, A friendly and free and an ample welcome to the coming guests! Rejoice ye at the information of the accomplishment of your affair, and let your hearts be glad and your eyes be cheerful and your bosoms be dilated!—So the Wezeer said within himself, Who acquainted them with this? Then he said to Aṣaf the son of Barkhiyà, And who informed you of us and of our desires, O my lord? Áṣaf answered him, Verily Suleymán the son of Dáood (on both of whom be peace!), he it was who informed us of this.—And who, said the Wezeer Fáris, informed our lord Suleymán? He answered him, The Lord of the heavens and the earth, and the God of all creatures, informed him. And the Wezeer Fáris replied, This is none other than a mighty God! So Aṣaf the son of Barkhiyà said to him, And do ye not worship Him? Fáris the Wezeer of the King of Egypt answered, We worship the sun, and prostrate ourselves to it. Aṣaf therefore replied, O Wezeer Fáris, verily the sun is a star, of the number of the stars created by God (whose perfection be extolled, and whose name be exalted!), and far be it from being a Lord! for the sun appeareth at times, and is absent at times, and our Lord is always present, never absent, and He is able to effect every thing.



They then journeyed on a little

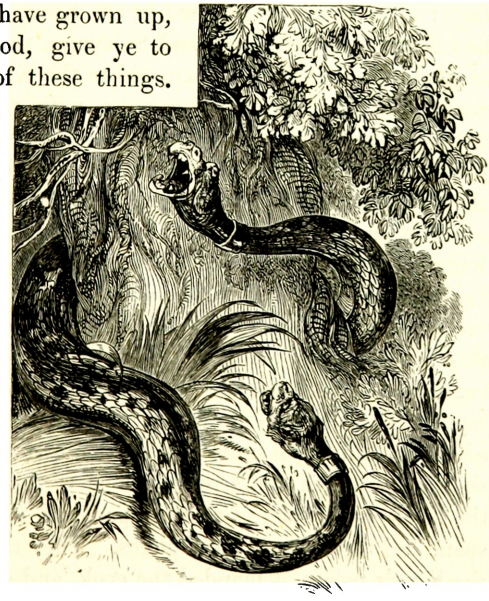
until they came near to the seat of government[4] of Suleymán the son of Dáood (on both of whom be peace!), when Suleymán ordered his troops of mankind and of the Jinn and other creatures to range themselves in their way in ranks. So the wild creatures of the sea, and the elephants and the leopards and the lynxes, all stationed themselves, and ranged themselves in the way in two ranks. The species of each kind collected themselves into separate bodies, and in like manner did the Jánn; each of which appeared to the eyes unhidden, in a terrible form; and they were of various descriptions. They all stood in two ranks; and the birds spread their wings over the other creatures to shade them, warbling one to another with all tongues and with all notes. Therefore when the people of Egypt came to them, they dreaded them, and dared not to proceed: but Ásaf said to them, Enter amid them and pass on, and fear them not; for they are the subjects of Suleymán the son of Dáood, and none of them will hurt you. Then Ásaf entered among them, and all the people entered behind him, the party of the Wezeer of the King of Egypt being among them; but they were in fear. They ceased not to proceed until they arrived at the city, when they lodged them in the mansion of entertainment, treated them with the utmost honour, and brought to them sumptuous banquets during a period of three days.

After this, they brought them before Suleymán, the Prophet of God (peace be on him!); and when they went in to him, they desired to kiss the ground before him; but he prevented their doing so, and said, It is not meet that a man prostrate himself upon the ground[5] save unto God (to whom be ascribed might and glory!), the Creator of the earth and the heavens and all other things; and whoever among you desireth to stand let him stand; but none of you shall stand in attendanee upon me. They therefore complied, and the Wezeer Fáris sat, and some of his servants; but some of the inferiors stood waiting upon him; and when they had sat a while, the servants spread for them the tables, and the people all ate of the repast until they were satisfied.[6] Then Suleymán commanded the Wezeer of Egypt to mention his affair, that it might be accomplished, and said to him, Speak, and conceal not aught of that on account of which thou hast come; for thou hast not come save for the accomplishment of an affair, and I will inform thee thereof. It is thus and thus: the King of Egypt who sent thee is named 'Áṣim, and he hath become a very old man, decrepit, infirm; and God (whose name be exalted!) hath not blessed him with a male child nor a female. He hath therefore been in a

state of grief and anxiety and solicitude night and day, until it happened to him that he was sitting upon the throne of his kingdom one day, and the emeers and wezeers, and the great men of his empire, came in to him, and he saw some of them having two sons each, and some having one son, and some of them having three sons, and they came in accompanied by their sons, and stood in attendance upon him. So he meditated in himself, and said, by reason of the excess of his sorrow, Who will take my kingdom after my death? And will any but a stranger take it? Thus I shall be as though I had never been.—He became drowned in the sea of solicitude on account of this, and ceased not to remain in solicitude and sorrow until his eyes overflowed with tears, and he covered his face with the handkerchief, and wept violently. Then he rose from his throne and sat upon the floor, weeping and lamenting, and none knew what was in his heart except God (whose name be exalted!), while he thus sat upon the floor.—And when the Prophet of God, Suleymán the son of Dáood (on both of whom be peace!), had informed the Wezeer Fáris of the sorrow and weeping of the King, and what had happened between him and his Wezeer from first to last, he said after that to the Wezeer Fáris, Is this which I have told thee, O Wezeer, true? So the Wezeer Fáris answered, O Prophet of God, verily that which thou hast said is true and correct; but, O Prophet of God, when I was conversing with the King respecting this matter, there was not with us any one, and not one of the people knew our case. Who then informed thee of all these things?—He replied, My Lord, who knoweth the furtive glance and what the bosoms conceal, informed me. So thereupon the Wezeer Fáris said, O Prophet of God, this is none other than an excellent, mighty Lord, able to accomplish every thing. And the Wezeer Fáris embraced El-Islám, he and they who were with him.[7]

The Prophet of God, Suleymán, then said to the Wezeer, Verily thou hast with thee such and such rarities and presents. The Wezeer replied, Yes. And Suleymán said to him, I accept from thee all of them; but I give them unto thee: and rest thou, and those who are with thee, in the place where ye took up your quarters, that the fatigue of the journey may quit you, and to-morrow, if it be the will of God (whose name be exalted!), thine affair shall be accomplished in the most complete manner, by the will of God, the Lord of the earth and the heaven, and the Creator of all creatures. Then the Wezeer Fáris went to his place; and he repaired to the Lord Suleymán on the following day; whereupon the Prophet of God, Suleymán, said

to him, When thou hast come unto the King 'Áṣim the son of Ṣafwán, and hast an interview with him, do ye both ascend such a tree, and sit silent; and when it is the period between the two prayers,[8] and the mid-day heat hath become assuaged, descend ye to the foot of the tree, and look ye there: ye will find two large serpents coming forth; the head of one being like the head of the ape, and the head of the other like the head of an 'Efreet. When ye see them, smite ye them with arrows, and kill them; then [cut off and] throw away, from the head-part of each of them, as much as one span's length, and of the tail-part of each of them likewise: so their flesh will remain, and do ye cook it, and cook it well, and feed your two wives with it, and ye will obtain by them, by the permission of God (whose name be exalted!), male children.—Then Suleymán (on whom be peace!) caused to be brought a seal-ring and a sword, and a wrapper containing a tunic[9] ornamented with jewels, and he said, O Wezeer Fáris, when the two sons of you twain shall have grown up, and attained to manhood, give ye to each one of them one of these things. And after this, he said to the Wezeer, In the name of God! May God (whose name be exalted!) accomplish thine affair! And now there remaineth not aught for thee to do but that thou set forth on thy journey, relying upon the blessing of God (whose name be exalted!); for the King is night and day expecting thine arrival, and his eye is constantly gazing upon the way.—So upon



this the Wezeer Fáris advanced to the Prophet of God, Suleymán the son of Dáood (on both of whom be peace!), and bade him farewell, and went forth from him, after he had kissed his hands.

He journeyed on during the rest of that day, full of joy on account of the accomplishment of his affair, and he prosecuted his journey with diligence night and day, and ceased not to travel on until he came near to Egypt, when he sent one of his servants to acquaint the King 'Áṣim therewith. So when the King 'Áṣim heard of his arrival and of the accomplishment of his affair, he rejoiced exceedingly, he and his chief officers, and the lords of his kingdom and all his troops, and especially at the safety of the Wezeer Fáris. And when the King and the Wezeer met each other, the Wezeer alighted, and kissed the ground before him, and gave the King the glad tidings of the accomplishment of his affair in the most complete manner; after which he proposed to him the true faith and El-Islám; whereupon the King 'Áṣim embraced El-Islám, with all his subjects,[10] and said to the Wezeer Fáris, Go to thy house and rest thyself this night, and rest thyself also for a week, and enter the bath: after that come to me, that I may inform thee of a thing respecting which we must deliberate. So the Wezeer kissed the ground and departed, he and his dependants and his young men and his servants, to his house, and he rested eight days: after which he repaired to the King, and related to him all that had occurred between him and Suleymán the son of Dáood, on both of whom be peace! He then said to the King, Arise thou alone, and come with me. He therefore arose with the Wezeer, and they took two bows and two arrows, ascended the tree, and sat silent until the period of mid-day had passed, and ceased not to remain so until near the time of afternoon-prayers, when they descended, and looked, and saw two large serpents come forth from the foot of the tree. The King looked at them, and liked them; for they excited his admiration when he saw them with collars of gold; and he said, O Wezeer, verily these two serpents are adorned with collars of gold! By Allah, this is a wonderful thing! Let us take them and put them into a cage, and divert ourselves with the sight of them.—But the Wezeer replied, These hath God created for their use: so smite thou one with an arrow, and I will smite one with an arrow. Accordingly they both shot at them with the arrows, and slew them; and they cut off from the head-part of each of them a span, and from the tail-part of each a span, and threw away these pieces. They then went with the rest to the King's palace, demanded the cook, and gave him that meat, saying

to him, Cook this meat nicely, with onion-sauce[11] and spices, and ladle it out into two saucers, and bring them hither at such a time and at such an hour, and delay not. So the cook took the meat, and went with it to the kitchen, and he cooked it well, with excellent onion-sauce; after which he ladled it out into two saucers, and brought them before the King and the Wezeer. The King therefore took a saucer, and the Wezeer a saucer, and they fed with them their two wives; and by the good pleasure of God (whose perfection be extolled, and whose name be exalted!), and his power and will, it happened, that night, as the Prophet of God, Suleymán, had said.

The King remained, after that, three months disturbed in heart, saying within himself, I wonder whether this thing be true or not true. Then his wife was sitting one day, and she felt symptoms of becoming a mother, and she was pained, and her complexion changed. So she summoned one of the eunuchs who were with her, and he was one of the chief of them, and she said, Go to the King, wherever he is, and say to him, O King of the age, I give thee the glad tidings that our mistress hath felt symptoms of her becoming a mother. The eunuch therefore went forth quickly, full of joy, and he saw the King alone, with his hand upon his cheek, meditating on this subject; so the eunuch approached him, and kissed the ground before him, and informed him of this fact. And when he heard the words of the eunuch, he rose upon his feet, and, in the excess of his joy, he kissed the hand of the eunuch, and his head, and, having pulled off the apparel that was on himself, gave it to him; and he said to those who were present in his hall of assembly, Whosoever loveth me, let him bestow favours upon him. They therefore gave him, of riches and jewels and jacinths and horses and mules and gardens, what could not be numbered nor calculated. Then the Wezeer came in at that time to the King, and said, O King of the age, I was just now sitting alone in the house, troubled in heart, meditating upon the state of my wife, and saying within myself, I wonder whether it be true, and whether Khátoon[12] will bear me a child or not—when, lo, the eunuch came in to me, and gave me the glad tidings that my wife Khátoon had felt symptoms of becoming a mother, and that her complexion was changed; whereupon, in my joy, I pulled off all the apparel that was upon me, and gave it to the eunuch; and I gave him a thousand pieces of gold, and made him the chief of the eunuchs. Then the King 'Ásim said, O Wezeer, verily God (blessed be He, and exalted be his name!) hath favoured us, in his bounty and goodness and liberality and beneficence, with

the right religion, and honoured us in his graciousness and bounty, and brought us out from darkness into light; and I desire to relieve the people, and to rejoice them. So the Wezeer replied, Do what thou desirest. And he said, O Wezeer, go down immediately, and take forth every one who is in the prison, of the criminals and debtors; and whosoever shall be guilty of an offence after that, we will requite him with that which he shall deserve. We will also take off from the people the taxes for three years, and do thou set up, around this city, kitchens, around the walls, and order the cooks to suspend there all kinds of cooking-pots, to cook all kinds of viands, and to continue the cooking night and day; and all who are in this city, and in the surrounding tracts, near and distant, shall eat and drink and carry to their houses. Order them also to make merry, and to decorate the city seven days, and not to shut their shops night nor day.[13]

So the Wezeer went forth immediately, and did as the King 'Áṣim had commanded him. They decorated the city and the castle and the towers in the most beautiful manner, and clad themselves in the best of apparel; and the people passed their time in eating and drinking and play and merriment until the period of the delivery of the King's wife, after the fulfilment of her days, when she gave birth to a male child like the moon in the night of its fulness, and the King named him Seyf-el-Mulook.[14] Likewise the wife of the Wezeer gave birth to a boy like a lamp, and he named him Sá'ed.[15] When they had attained to years of discretion,[16] the King 'Áṣim, whenever he beheld them, rejoiced in them exceedingly; and when their age had become twenty years, the King summoned his Wezeer Fáris to a private interview,

and said to him, O Wezeer, a thing hath occurred to my mind, and I desire to do it; but I will consult thee respecting it. The Wezeer replied, Whatever hath occurred to thy mind, do it; for thy judgment is blessed. And the King 'Áṣim said, O Wezeer, I have become a very old, decrepit man; for I am far advanced in years; and I desire to reside in a Záwiyeh,[17] to worship God (whose name be exalted!), and give my kingdom and my empire to my son Seyf-el-Mulook; since he is now a comely young man, perfect in horsemanship and intellect, and polite literature, and gravity, and the art of government. What then sayest thou, O Wezeer, of this idea?—The Wezeer answered, Excellent is the idea that thou hast formed. It is a blessed and fortunate idea; and if thou do this, I also will do like thee, and my son Sá'ed shall be Wezeer unto him; for he is a comely young man, a person of knowledge and judgment. Thus the two shall be together, and we will arrange their affair, and will not be negligent respecting their case, but guide them to the right way.—Then the King 'Áṣim said to his Wezeer, Write the letters, and send them by the couriers to all the provinces and districts and fortresses and castles that are under our authority, and order their chiefs to be present in such a month in the Horse-course of the Elephant.[18] The Wezeer Fáris therefore went forth immediately, and wrote to all the governors and the commanders of the castles, and others who were under the authority of the King 'Áṣim, commanding them all to be present in that month; and he ordered that every one who was in the city should be present, the distant and the near.

Then the King 'Áṣim, after the expiration of the greater part of the interval, commanded the farráshes to pitch the tents in the midst of the horse-course, and to decorate them in the most sumptuous manner, and to set the great throne upon which the King sat not save on the occasions of festivals. So they did immediately all that he commanded them: they set the throne, and the lieutenants and chamberlains and emeers went forth. The King also went forth, and commanded to proclaim among the people, In the name of God! Come forth to the horse-course!—Accordingly the emeers and wezeers, and the governors of the provinces and the cultivated tracts, came forth to that horse-course, and betook themselves to the service of the King as was their custom, and they all remained in their several places: some of them sat, and some stood, until all the people had collected, when the King gave orders to spread the table.[19] They therefore spread it, and they ate and drank, and prayed for the King.

Then the King commanded the chamberlains to proclaim among the people that they should not depart. So they proclaimed, and said in their proclamation, Not one of you shall go until he heareth the words of the King! They then raised the curtains,[20] and the King said, Whoso loveth me, let him remain until he heareth my words. Wherefore all the people sat with tranquil souls, after they had been fearful. And the King rose upon his feet, and made them swear that none of them would rise from his place; and he said to them, O emeers and wezeers and lords of the empire, great and small, and whosoever is present of all the people, do ye know that this kingdom was an heritage unto me from my fathers and forefathers? They answered him, Yes, O King: all of us know that. And he said to them, I and ye all worshipped the sun and the moon, and God (whose name be exalted!) blessed us with the true faith, and delivered us from darkness into light, and God (whose perfection be extolled, and whose name be exalted!) guided us unto the religion of El-Islám. Know also that I have now become a very old man, decrepit, feeble; and I desire to sit in a Záwiyeh, there to worship God (whose name be exalted!), and to beg his forgiveness of past offences; and this my son, Seyf-el-Mulook, shall be ruler. Ye know that he is a comely young man, eloquent, acquainted with the affairs of the world, intelligent, excelling in science, just. I therefore desire at this present time to give him my kingdom, and to make him King over you in my stead, and seat him as Sulṭán in my place. So I will retire to worship God (whose name be exalted!) in a Záwiyeh, and my son Seyf-el-Mulook will be invested with the sovereignty, and judge between you. What then do ye all say?—And upon this, they all rose, and, having kissed the ground before him, answered, We hear and obey. And they said, O our King and our defender, shouldst thou set over us one of thy slaves, we would obey him, and attend to thy words, and comply with thy command: how then in the case of thy son Seyf-el-Mulook? We accept him and approve of him, on the eye and the head.

So thereupon the King 'Áṣim the son of Ṣafwán arose, and descended from his throne, and, having seated his son on the great throne, took the crown from his own head, and put it on the head of his son, and he girded his waist with the royal girdle.[21] The King 'Áṣim seated himself upon the throne of his kingdom, by the side of his son; and the emeers and wezeers, and the great men of the empire, and all the people, arose and kissed the ground before him, and stood saying one to another, He is worthy of the sovereignty, and he is more worthy of

it than any other. They made proclamation of safety, and offered up prayers in his favour for victory and good fortune; and Seyf-el-Mulook scattered gold and silver over the heads of all the people, conferred robes of honour, and gave and bestowed. Then, after a moment, the Wezeer Fáris arose, and kissed the ground, and said, O emeers, O lords of the empire, do ye know that I am Wezeer, and that my office of Wezeer commenced of old, before the King 'Áṣim the son of Ṣafwán was invested with the sovereignty, who hath now divested himself of the sovereignty and invested his son in his stead? They answered, Yes: we know that thou hast inherited thine office of Wezeer from father after grandfather. And he said, And now I divest myself, and invest this my son Sá'ed; for he is intelligent, sagacious, knowing. What then say ye all?—And they answered, None is fit to be Wezeer to the King Seyf-el-Mulook except thy son Sá'ed; for they are suited, each to the other. So thereupon the Wezeer Fáris arose, and took off his Wezeer's turban, and put it on the head of his son Sá'ed, and he put the Wezeer's inkhorn before him also. And the chamberlains and emeers said, Verily he deserveth the office of Wezeer. Then the King 'Aṣim and the Wezeer Fáris arose, and opened

the treasuries, and conferred sumptuous robes of honour upon the kings and emeers and wezeers, and the great men of the empire, and all the people; gave salaries and benefactions, and wrote for them new diplomas and mandates, with the signature of Seyf-el-Mulook and the signature of the Wezeer Sá'ed the son of the Wezeer Fáris; and the people [of the provinces] remained in the city for a week, after which each of them journeyed to his district and his place.

The King 'Áṣim then took his son Seyf-el-Mulook, and Sá'ed the son of the old Wezeer, and they entered the city, went up to the palace, and, having summoned the Treasurer, ordered him to bring the seal-ring and the sword and the wrapper; and the King 'Áṣim said, O my sons, come: each of you shall choose something from this present and take it. And the first who put forth his hand was Seyf-el-Mulook, who took the wrapper and the seal-ring; and Sá'ed put forth his hand, and took the sword;[22] after which they kissed the hands of the old King, and departed to their dwelling-places. Now when Seyf-el-Mulook took the wrapper, he did not open it, nor look at what was in it, but he threw it upon the couch on which he slept at night together with his Wezeer Sá'ed; for it was their custom to sleep together. They spread their bed, and the two lay down together upon it, the candles shedding their light upon them; and they remained until midnight. Then Seyf-el-Mulook awoke from his sleep, and, seeing the wrapper at his head, he said within himself, I wonder what is in this wrapper which the King hath given us among the rarities. So he took it, and took a candle, and descended from the couch, leaving Sá'ed asleep; and he entered a closet, and opened the wrapper; whereupon he saw in it a tunic of the fabric of the Jánn. He then opened the tunic, and spread it out, and found upon the lining of the back part of it the portrait of a damsel, delineated in gold; but her loveliness was wonderful. When he saw this portrait, his reason fled from his head: he became mad with love of it, and fell upon the floor in a fit, and began to weep and wail, and to slap his face and his bosom, and to kiss the portrait. Then he recited these two verses:—

Love, at its commencement, is like running saliva. Destiny bringeth it and exciteth it.
But when the youth plungeth into the abysses of love, events occur too great for him to bear.

He ceased not to wail and weep, and to slap his face and his bosom, until the Wezeer Sá'ed awoke, and looked at the bed, and

saw not Seyf-el-Mulook; but he saw a candle; and he said within himself, Whither is Seyf-el-Mulook gone? He then took the candle, and proceeded to search through all the palace until he came to the closet in which Seyf-el-Mulook was, when he saw him weeping violently and wailing. So he said to him, O my brother, for what reason is this weeping? What hath happened to thee? Tell me, and acquaint me with the cause of this.—But Seyf-el-Mulook spoke not to him, nor raised his head: he still wept and wailed, and struck his hand upon his bosom. Therefore when Sá'ed saw him in this state, he said, I am thy Wezeer and thy brother, and I was reared with thee; and if thou do not discover to me thine affairs, and make me acquainted with thy secret, to whom wilt thou reveal thy secret, and whom wilt thou make acquainted with it? And Sá'ed ceased not to humble himself and to kiss the ground for some time, while Seyf-el-Mulook looked not towards him, nor spoke to him a single word; but continued weeping. And when his state alarmed Sá'ed, and his case wearied him, he went forth from him, and, taking a sword, entered the closet in which was Seyf-el-Mulook, and put the point of the sword to his own bosom, and said to Seyf-el-Mulook, Rouse thyself, O my brother! If thou tell me not what hath happened to thee, I will slay myself, rather than see thee in this state.—So upon this, Seyf-el-Mulook raised his head towards his Wezeer Sá'ed, and said to him, O my brother, I was ashamed to tell thee, and to acquaint thee with that which hath happened to me. But Sá'ed replied, I conjure thee by Allah, the Lord of lords, and the Liberator of necks, and the Cause of causes, the One, the Gracious, the Bountiful, the Liberal, that thou tell me what it is that hath happened to thee, and be not abashed at me; for I am thy slave and thy Wezeer and thy counsellor in all affairs. And Seyf-el-Mulook said, Come, look at this portrait. And when Sá'ed saw that portrait, he contemplated it for some time, and saw inscribed upon the head of it, in pearls arranged, This is the portrait of Bedeeá-el-Jemál the daughter of Shahyál[23] the son of Shárookh, one of the Kings of the believing Jánn, who sojourn in the city of Bábil, and dwell in the Garden of Irem of the son of 'Ad the Greater.[24]—Upon this, the Wezeer Sá'ed said to the King Seyf-el-Mulook, O my brother, knowest thou who among women is the original of this portrait, that we may search for her? Seyf-el-Mulook answered, No, by Allah, O my brother: I know not the original of this portrait. And Sá'ed replied, Come, read this inscription. So Seyf-el-Mulook advanced, and read the inscription that was

upon the crown, and knew its purport; and thereupon he uttered a loud cry from the bottom of his bosom, and said, Ah! Ah! Ah!—But Sá'ed said to him, O my brother, if the original of this portrait be in existence, and her name be Bedeeạ-el-Jemál, and she be in the world, I will hasten to seek her, without delay, that thou mayest attain thy desire. I conjure thee then by Allah, O my brother, that thou relinquish weeping, in order that thou mayest introduce the people of the empire to wait upon thee; and when the morning cometh, summon the merchants and the poor devotees and the travellers and the needy, and inquire of them respecting the particulars of this city. Perhaps some one, by the blessing of God (whose perfection be extolled, and whose name be exalted!), and by his aid, may direct us to it, and to the Garden of Irem.

Accordingly, when the morning came, Seyf-el-Mulook rose, and ascended the throne, hugging the tunic; for from this time he neither rose nor sat down, nor would sleep come to him, unless it were with him. So the emeers and wezeers, and the troops, and the lords of the empire, came in to him; but when the court was fully attended, and the assembly was ranged in order, the King Seyf-el-Mulook said to his Wezeer Sá'ed, Go forth to them and say to them, that the King hath experienced an indisposition, and that he passed not last night save in a state of illness. The Wezeer Sá'ed therefore went forth, and acquainted the people with that which the King had said. And when the King 'Áṣim heard that, the case of his son was not a light matter to him; wherefore, upon this, he summoned the sages and the astrologers, and went in with them to his son Seyf-el-Mulook; and they looked at him, and prescribed for him a beverage, and he remained in his place during a period of three months. So the King 'Áṣim said to the sages who were present, being enraged against them, Wo to you, O dogs! Are ye all unable to cure my son? Now if ye cure him not immediately, I will slay you all!—Their chief replied, O King of the age, we know that this is thy son, and thou knowest that we are not neglectful in the cure of the stranger: how then should we be so with respect to the cure of thy son? But thy son hath a difficult disease: if thou desire to know it, we will mention it to thee, and inform thee of it. The King 'Áṣim said, What hath appeared to you in the disease of my son? So the chief sage answered him, O King of the age, verily thy son is now enamoured, and loveth a person with whom there is no way of effecting a union. And upon this, the King 'Áṣim was enraged, and said,

How learned ye that my son is enamoured, and how came love unto my son? They therefore answered him, Ask his brother and his Wezeer Sá'ed: for he is the person who knoweth his state. And the King 'Áṣim arose, and, having entered a closet alone, summoned Sá'ed, and said to him, Tell me the true nature of the disease of my son. But he replied, I know not its true nature. And the King said to the executioner, Take Sá'ed, bind his eyes, and smite off his head. So Sá'ed feared for himself, and said, O King of the age, give me promise of indemnity. And he replied, Tell me, and thou shalt be safe. Then Sá'ed said to him, Verily thy son is enamoured. —And who, asked the King, is the object of his passion? Sá'ed answered, The daughter of one of the Kings of the Jánn: for he saw her portrait upon a tunic in the wrapper which Suleymán the Prophet of God gave you.

And thereupon the King 'Áṣim arose and went in to his son Seyf-el-Mulook, and said to him, O my son, what hath afflicted thee, and what is this portrait of which thou hast become enamoured, and why didst thou not inform me? Seyf-el-Mulook answered, O my father, I was abashed at thee, and I was not able to mention to thee that matter, nor could I acquaint any one with aught of it: but now thou knowest my state; see then how thou wilt act to effect my cure. His father said to him, What expedient shall be employed? Were this of the daughters of mankind, we would contrive an expedient to obtain access to her; but she is of the daughters of the Kings of the Jánn; and who is able to gain possession of her, unless it be Suleymán the son of Dáood? for he is the person who can effect that. But, O my son, arise immediately, and strengthen thyself, and mount, and go to the chase, and to the games in the horse-course; employ thyself also in eating and drinking, and dismiss anxiety and grief from thy heart. I will bring thee a hundred damsels of the daughters of Kings, and thou hast no need of the daughters of the Jánn, over whom we have no power, and who are not of our species.—But he replied, I will not relinquish her, nor will I seek any other than her. So his father said to him, How shall this be done, O my son? And he answered him, Bring to us all the merchants and the travellers and wanderers throughout the countries, that we may inquire of them respecting this. Perhaps God will direct us to the Garden of Irem and to the city of Bábil.—The King 'Áṣim therefore commanded that every merchant in the city should present himself, and every stranger in it, and every sea-captain; and when they came, he asked them re-

specting the city of Bábil and its country, and respecting the Garden of Irem. Not one of them, however, knew these places, or gave any information of them. But on the breaking up of the assembly, one of them said, O King of the age, if thou desire to know that, inquire in the country of China; for it hath a great city, and perhaps some one of that place may direct thee to the object of thy desire. And upon this, Seyf-el-Mulook said, O my father, fit out for me a ship for the voyage to the land of China. His father replied, O my son, sit thou upon the throne of thy kingdom, and rule the people, and I will make the voyage to the land of China, and go myself on this business. But Seyf-el-Mulook said, O my father, this affair concerneth me, and no one can seek to accomplish it like myself; and whatever may happen, if thou give me permission to make the voyage, I will do so, and be absent for a period of time. If I find any tidings of her, my desire is attained; and if I find no tidings of her, by the voyage I shall experience dilatation of my bosom, and enlivenment of my heart: thus my case will become easy; and if I live, I shall return to thee safe.—And the King looked at his son, and saw for himself no resource but doing for him that which would content him. So he gave him permission to make the voyage, and fitted out for him forty ships, and a thousand [25] memlooks, besides servants, and gave him wealth and treasures, with every thing that he required of implements of war; and he said to them, Set forth on thy voyage, O my son, in

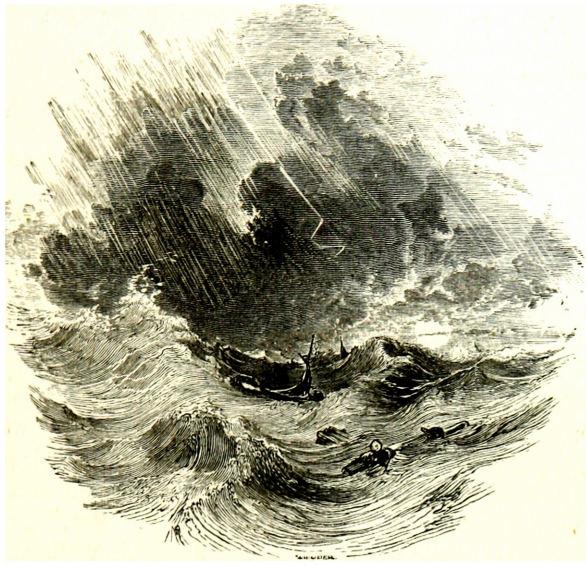
prosperity and health and safety. I commit thee unto Him with whom deposites are not lost

Then his father and his mother bade him farewell, the ships were laden with water and provisions and arms and soldiers, and they commenced the voyage. They ceased not to pursue their course until they arrived at the capital of China; and when the people of China heard that there had come to them forty ships filled with men and equipages and arms and stores, they made sure that they were enemies who had come to attack them and besiege them; wherefore they closed the gates of the city, and prepared the catapults. So when the King Seyf-el-Mulook heard of this, he sent to them two of his favourite memlooks, and said to them, Go ye to the King of China, and say to him, This is Seyf-el-Mulook, the son of the King 'Áṣim: he hath come unto thy city as a guest, to divert himself in thy country for a period of time, and not to fight, nor to contend: so if thou wilt receive him, he will land to visit thee; and if thou wilt not receive him, he will return, and not trouble thee nor the people of thy city. —Accordingly the memlooks, on their arriving at the city, said to its inhabitants, We are envoys of the King Seyf-el-Mulook. They therefore opened to them the gate, and went with them, and presented them before their King. His name was Faghfoor[26] Sháh; and there had existed between him and the King 'Áṣim, before that period, an acquaintance. So when he heard that the King who had come to him was Seyf-el-Mulook, the son of the King 'Áṣim, he bestowed robes of honour upon the envoys, and gave orders to open the gates. He also prepared the gifts of hospitality, and went forth himself, with the favourite officers of his empire, and came to Seyf-el-Mulook; and they embraced each other. He said to him, A friendly and free and an ample welcome to him who hath come unto us! I am thy memlook, and the memlook of thy father; my city is at thy disposal, and every thing that thou demandest shall be brought unto thee.—And he presented to him the gifts of hospitality, and provisions [for him and his people], at their stations. Then the King Seyf-el-Mulook mounted, and Sá'ed his Weezeer, and with them their favourite officers and the rest of the soldiers, and they proceeded along the sea-shore until they entered the city; when the cymbals were beaten, and the drums to announce the happy event; and they remained there for a period of forty days, well entertained.

After this, the King of China said to Seyf-el-Mulook, O son of my brother, how art thou? Hath my country pleased thee?—

Seyf-el-Mulook answered him, May God (whose name be exalted!) make it ever to be honoured by thy rule, O King! And the King Faghfoor Sháh said, Nought hath brought thee hither save some affair that hath occurred to thee; and whatever thing thou desirest to obtain from my country, I will accomplish it for thee. So Seyf-el-Mulook replied, O King, verily my case is wonderful; and it is this: I have become enamoured of a portrait of Bedeeạ-el-Jemál. And upon this the King of China wept in pity and compassion for him, and said to him, And what desirest thou now, O Seyf-el-Mulook? He answered him, I desire of thee that thou bring unto me all the wanderers and travellers, and those who are accustomed to journeys, that I may inquire of them respecting the original of this portrait. Perhaps some one of them may give me information respecting her. —The King Faghfoor Sháh therefore sent the lieutenants and chamberlains and guards, and commanded them to bring all the wanderers and travellers who were in the country. So they brought them; and they were a numerous company; and they assembled before the King Faghfoor Sháh. Then the King Seyf-el-Mulook inquired respecting the city of Bábil and the Garden of Irem: but none of them returned him an answer; wherefore the King Seyf-el-Mulook was perplexed at his case. After that, however, one of the sea-captains said, O King, if thou desire to know this city and that garden, inquire in the islands that appertain to India.

So thereupon, Seyf-el-Mulook commanded that they should bring the ships; and they did so, and stored them with water and provisions and all that they required; after which, Seyf-el-Mulook embarked, with Sá'ed his Wezeer, having bidden farewell to the King Faghfoor Sháh, and they continued their course over the sea for a period of four months, with a fair wind, safe and secure. But it happened that there rose against them a wind one day, the billows came upon them from every quarter, the rain descended upon them, and the sea became changed by the violence of the wind. The ships dashed one against another by reason of the force of the wind, and all fell to pieces, as also did the small boats, [except one,] and they were all submerged but Seyf-el-Mulook with a party of his memlooks who remained in a small boat. Then the wind became stilled and calmed by the power of God (whose name be exalted!), and the sun rose, and Seyf-el-Mulook, opening his eyes, saw not any of the ships, nor saw he aught save the sky and the water and himself and those who were with him in the little boat. So he said to the memlooks who were with him,



Where are the ships and the small boats, and where is my brother Sá'ed? They answered him, O King of the age, there remain not ships nor boats nor those who were in them; for they are all submerged, and have become food for the fishes. And thereupon, Seyf-el-Mulook called out, and repeated a sentence the utterer of which is secure from confusion; that is, There is no strength nor power but in God, the High, the Great! Then he began to slap his face, and desired to cast himself into the sea; but the memlooks prevented him, and said to him, O King, what advantage would arise to thee from this? Thou hast done with thyself thus, and hadst thou attended to the words of thy father, nought of this had happened to thee. But all this was written from eternity by the will of the Creator of souls, and the servant must experience the accomplishment of that which God hath decreed to befall him. The astrologers said to thy father, at thy birth, Verily all these difficulties will befall this thy son. And in this case we have no resource but to be patient until God shall dispel from us the affliction in which we are involved.—And Seyf-el-Mulook said, There is no strength nor power but in God, the High, the Great! There is no place of refuge from that which God (whose name be exalted!) decreeth, nor any flight therefrom!—Then he sighed, and recited these verses:—

I am perplexed, by the Compassionate! without doubt, in my case; and trouble hath befallen me from sources unknown to me.
I will be patient, that mankind may know me to have borne with patience that which is more bitter than aloes.[27]
The taste of bitter aloes is not like my patience; for I have borne with patience what is hotter than live coals.
I have no resource in my present case; but I commit my affairs to the Disposer of events.

He was drowned in the sea of solicitudes, and his tears ran down his cheek like a copious rain; and he slept for a period of the day, after which he awoke, and demanded some food. So he ate until he was satisfied, and they removed the provision from before him. The boat proceeded with them, and they knew not whither it was conveying them; and it ceased not to bear them along with the waves and the winds night and day for a long period of time, until their provision was exhausted, and they were confounded, and became in a state of the most violent hunger and thirst and agitation. But, lo, an island appeared to them in the distance, and the winds drove them on until they arrived at it; whereupon they made fast their boat to it, and landed, leaving one in the boat. They went on upon that island, and saw upon it many fruits of all kinds, and ate of them until they were satisfied. And, lo, there was a person sitting among the trees, long-faced, of strange appearance, with white beard and skin; and he called to one of the memlooks by his name, and said to him, Eat not of these fruits, for they are not ripe: but come to me, that I may give thee to eat of these ripe fruits. And the memlook looked at him, and imagined that he was of the number of those who were submerged, and that he had landed upon this island. So he rejoiced extremely at the sight of him, and walked on until he came near to him; this memlook not knowing what was secretly ordained to befall him, and what was written upon his forehead.[28] And when he came near to him, that person leaped upon him; for he was a Márid;[29] and mounting upon his shoulders, he wound one of his legs round his neck, and hung the other down his back, and said to him, Walk on: there remaineth for thee no escape from me, and thou hast become my ass. The memlook thereupon called out to his companions, and began to weep, and to say, Alas, my master! Go ye forth and save yourselves from this wood, and flee ye; for one of its inhabitants hath mounted upon my shoulders, and the rest seek you, and desire to mount you like me.—So when they heard these words which the memlook uttered,

they all fled, and embarked in the boat; and the inhabitants of the island followed them into the sea, saying to them, Whither go ye? Come and remain with us, that we may ride upon your backs, and we will give you food and drink, and ye shall be our asses.—Therefore on their hearing from them these words, they hastened in their course upon the sea until they were far from them; and they proceeded relying upon God, whose name be exalted!

They ceased not to proceed in this manner for the space of a month, till another island appeared to them; and they landed upon that island, and saw there fruits of various kinds. So they busied themselves with eating the fruits; and, lo, they saw something in the way, appearing in the distance; and when they drew near to it, they looked at it, and saw it to be a creature of hideous appearance, lying down, like a column of silver. And a memlook struck it with his foot; and, behold, it was a person with long eyes and cloven head, and he was hidden beneath one of his ears; for it was his habit, when he slept, to put one of his ears beneath his head, and to cover himself with the other ear.[30] He then seized the memlook who struck him, and went with him into the midst of the island; and, lo, it was all occupied by Ghools, who ate the sons of Adam. And thereupon that memlook called out to his companions and said to them, Save yourselves; for this island is the island of the Ghools who eat the sons of Adam, and they desire to cut me up and eat me. So when they heard these words, they turned back in flight, and descended from the shore into the boat, without having collected aught of the fruits.

They proceeded for some days, and it happened that there appeared to them, one day, another island; and when they arrived at it, they found upon it a high mountain, which they ascended, and they found upon the mountain a wood of many trees; and they were hungry; wherefore they busied themselves with eating of the fruits. But they were not aware when there came forth to them, from among the trees, persons of horrible aspect, and tall: the height of each of them was fifty cubits and his dog-teeth protruded from his mouth like the tusks of the elephant. And, lo, they found a person sitting upon a piece of black felt on a rock, and around him were the Ethiopians, a numerous company, standing in attendance upon him. Then these Ethiopians came and took Seyf-el-Mulook and his memlooks, and, having stationed them before their King, said, We found these birds among the trees. And the King was hungry: so he took two of the memlooks, and slaughtered them and ate them. Therefore when Seyf-el-Mulook

beheld this thing, he feared for himself, and wept; and he recited these two verses:—

Calamities have become familiar with my heart, and I with them, after shunning them; for the generous is habitually familiar.
The anxieties that I suffer are not of one description: I have (praise be to God!) thousands of them.[31]

Then he sighed, and recited also this couplet:—

Fortune hath smitten me so with disasters, that my heart is covered with its arrows;
And now, when other arrows strike me, their points break against the points in my heart.

And when the King heard his weeping and lamentation, he said, Verily these birds have an agreeable voice and modulation, and their voices have pleased me: so put ye each one of them into a cage. Accordingly they put each of them into a cage, and they hung them over the head of the King, that he might hear their voices. Thus Seyf-el-Mulook and his memlooks became imprisoned in the cages, and the Ethiopians gave them food and drink; and at times they wept and at times laughed, and at times they talked and at times were silent; the King of the Ethiopians all the while delighting in their voices; and they ceased not to remain in this state for a length of time.

Now the King had a married daughter in another island; and she heard that her father had birds of agreeable voices; so she sent a party of her people to her father to request of him some of these birds. Her father therefore sent to her Seyf-el-Mulook, and three memlooks, in four cages, with the envoy who came to request them; and when they were brought to her, and she beheld them, they pleased her, and she ordered her attendants to put them up in a place over her head. So Seyf-el-Mulook wondered at the events that had befallen him, and he reflected upon the glorious state in which he had been living, and began to weep for himself, while the three memlooks also wept for themselves; and all the time the King's daughter believed that they were singing. It was the custom of the King's daughter, when any one of the land of Egypt or any other country fell into her possession, and pleased her, to hold him in high estimation; and it happened, by the decree of God (whose name be exalted!) and his predestination, that when she saw Seyf-el-Mulook, his beauty and loveliness pleased her, and his stature, and justness of form. She therefore gave orders to treat him and his companions with honour, and caressed him; but he shewed a dislike to her; and

upon this she was incensed against him and his memlooks, and commanded them to serve her, and to convey to her the water and the firewood. They continued to do thus for four years, and this state wearied Seyf-el-Mulook: so he sent to intercede with the Queen, hoping that she would liberate them, and that they might go their way and be relieved from their present state; but she refused; and Seyf-el-Mulook and the memlooks remained with her upon the island in the same condition. The inhabitants of the island knew that they were the birds of the King's daughter; wherefore none of the people of the city dared to hurt them in any way; and the heart of the King's daughter was at ease respecting them, and she felt certain that there was no escape for them from this island. So they used to absent themselves from her for two days, and three, and to go about the desert to collect firewood from the different tracts of the

island and to bring it to the kitchen of the King's daughter; and they continued in this state five years.

After this, it happened that Seyf-el-Mulook sat with his memlooks, one day, upon the shore of the sea, conversing upon the events that had occurred, and Seyf-el-Mulook, looking aside, and seeing himself in this place with his memlooks, thought upon his mother and his father and his brother Sá'ed, and upon the state of glory in which he had lived, and he wept and lamented and wailed exceedingly, as did also the memlooks. Then the memlooks said to him, O King of the age, how long shall we weep? Weeping will not profit. This is an event written upon our foreheads by the predetermination of God (to whom be ascribed might and glory!), and the pen hath written what He hath appointed, and nought will profit us but patience. Perhaps God (whose perfection be extolled, and whose name be exalted!), who hath afflicted us by this calamity, will dispel it from us.—And Seyf-el-Mulook said to them, O my brothers, how shall we contrive our escape from this accursed woman? I see no way of escape for us unless God deliver us from her by his favour. But it hath occurred to my mind that we may flee and be at ease from this fatigue.—They said to him, O King of the age, whither can we go from this island, which is all occupied by Ghools who eat the sons of Adam? In every place to which we might go they would find us, and they would either eat us or take us prisoners and bring us back to our place, and the King's daughter would be incensed against us.—But Seyf-el-Mulook replied, I will do for you something, and perhaps God (whose name be exalted!) will aid us thereby to effect our deliverance, and we shall escape from this island. So they said to him, How wilt thou act? And he answered, We will cut some of these long pieces of wood, and twist ropes of their bark, and bind one to another, and make them a raft,[32] which we will launch into the sea, and lade with these fruits; and we will make for it oars, and embark upon it. Perhaps God (whose name be exalted!) will give us relief by means of it; for He is able to accomplish every thing; and perhaps God will bless us with a fair wind, that will convey us to the land of India, and we shall escape from this accursed woman.—And they replied, This is a good idea. And they rejoiced at it exceedingly.

They began immediately to cut the pieces of wood for making the raft. Then they twisted the ropes to bind the pieces of wood together, and they persevered in this work for the space of a month. Every day, in the evening, they took some firewood, and carried it to the

kitchen of the King's daughter, and they devoted the rest of the day to their work in making the raft, until they completed it. So when they had finished making it, they launched it upon the sea, and laded it with fruits gathered from the trees of the island, and prepared themselves at the close of the day, not having acquainted any one with that which they had done. Then they embarked upon the raft, and proceeded over the sea for a period of four months, not knowing whither they were borne. Their provisions were exhausted, and they had become in a state of the most violent hunger and thirst, when, lo, the sea frothed and foamed, and rose in high waves, and there came to them a horrible crocodile, which put forth its fore paw, and seized one of the memlooks, and swallowed him. Therefore when Seyf-el-Mulook saw that crocodile do thus with the memlook, he wept violently. He remained upon the raft with the two other memlooks[35] alone, and they passed on to a distance from the place of the crocodile, in a state of fear. They ceased not to remain in this state until there appeared to them, one day, a great mountain, terrible, lofty, rising high into the air; and they were glad at the sight of it; and after that, there appeared to them an island: so they pursued their course to it with diligence, rejoicing at their arriving there. But while they were in this condition, lo, the sea became agitated, and its waves rose high, and its state became changed. Then again a crocodile raised its head, stretched forth its paw, and took the two remaining memlooks of Seyf-el-Mulook, and swallowed them.

So Seyf-el-Mulook remained alone until he arrived at the island; whereupon he laboured till he had ascended the mountain, and he looked, and saw a wood, which he entered, and he walked among the trees, and began to eat of the fruits; but he saw that more than twenty great apes had ascended some of the trees; each of them larger than a mule. Therefore when Seyf-el-Mulook beheld these apes, violent fear came upon him. Then the apes descended, and surrounded him on every side; and after that, they walked before him, making a sign to him that he should follow them, and went on. So Seyf-el-Mulook walked after them; and they ceased not to proceed, with him following them, until they came to a castle of high structure, with lofty angles. They entered this castle, and Seyf-el-Mulook entered behind them, and he beheld in it, of all kinds of rarities and jewels and minerals, what the tongue cannot describe. He saw also in this castle a young man, upon the sides of whose face hairs had not begun to grow; but he was tall, exceedingly tall; and when

Seyf-el-Mulook saw this young man, he was cheered by his company; and there was not in that castle any one of mankind besides this young man. The young man, on seeing Seyf-el-Mulook, was pleased with him extremely; and he said to him, What is thy name, and from what country art thou, and how camest thou hither? Acquaint me with thy story, and conceal not of it aught.—Therefore Seyf-el-Mulook replied, I, by Allah, came not hither by my own choice, nor was this place the object of my desire, nor can I remain in a place [34] until I attain what I seek.—And what is it, said the young man, that thou seekest? Seyf-el-Mulook answered him, I am of the land of Egypt, and my name is Seyf-el-Mulook, and my father is named the King 'Áṣim the son of Ṣafwán. He then related to him the events that had happened to him from the first of the case to the last; and thereupon that young man arose and betook himself to the service of Seyf-el-Mulook, and said, O King of the age, I was in Egypt, and heard that thou hadst gone to the land of China; and how far is this land from the land of China! Verily this is a wonderful thing, and an extraordinary case!—Seyf-el-Mulook replied, Thy words are true; but after that, I proceeded from the land of China to the land of India, and a wind rose against us, and the sea became agitated, and all the

ships that were with me went to pieces. And he told him all that had happened to him, until he said, And I have come unto thee in this place. The young man then said to him, O son of the King, what thou hast experienced in this absence from thy country, and in the difficulties that have attended it, is sufficient for thee, and praise be to God who hath brought thee to this place! Reside then with me, that I may be cheered by thy society until I die, and thou shalt be King over this region; for it compriseth this island, of which no limit is known. Moreover these apes are skilled in arts, and every thing that thou shalt demand thou wilt find here.—But Seyf-el-Mulook replied, O my brother, I cannot remain in any place until my affair be accomplished, though I should go round about the whole world inquiring respecting the object of my desire. Perhaps God will cause me to attain my wish, or my course may lead me to a place wherein my appointed term shall end, and I shall die.

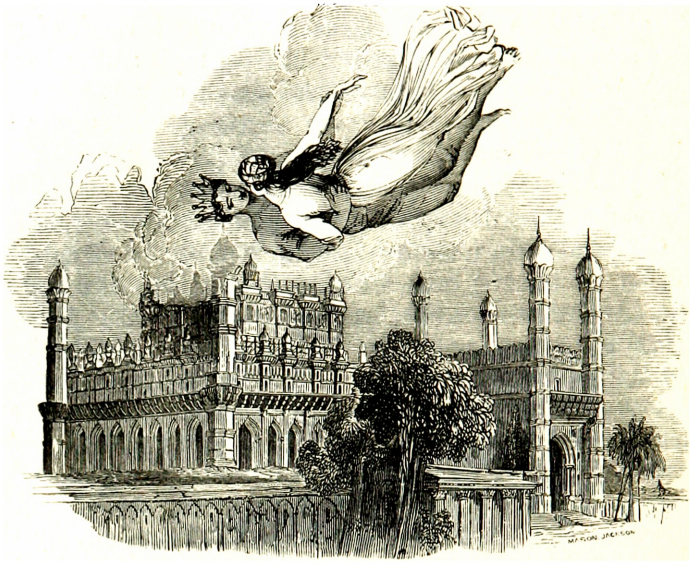
The young man then looked towards an ape, and made a sign to him; whereupon the ape absented himself for a while; after which he came back, accompanied by apes with silken napkins tied to their waists; and they brought forward a table, and put upon it about a hundred dishes of gold and silver, containing all kinds of viands, and the apes stood in the manner of servants before Kings. Next he made a sign to the chamberlains to seat themselves: so they sat; and he whose custom it was to serve stood. Then they ate until they were satisfied, when they removed the table, and brought basins and ewers of gold, and they washed their hands. And after that, they brought wine-vessels, about forty vessels, each containing a particular kind of wine; and they drank, and enjoyed themselves, and were merry, and their time was pleasant; all the apes dancing and playing, while the eaters were occupied in eating. So when Seyf-el-Mulook beheld this, he wondered at them, and forgot the difficulties that had happened to him. And when night came, they lighted the candles, and put them in candlesticks of gold and silver. Then they brought vessels of dried and fresh fruits, and they ate; and when the time for sleep came, they spread for them the beds, and they slept. And in the morning, the young man arose as he was wont, and he woke Seyf-el-Mulook, and said to him, Put forth thy head from this window, and see what is standing beneath the window. He therefore looked, and he saw apes that filled the wide waste and all the desert tract, and none knew the number of those apes but God, whose name be exalted! So Seyf-el-Mulook said, These are numerous apes, that have filled the open

country, and wherefore have they assembled at this time? And the young man answered him, This is their custom: all who are in the island have come, and some of them have come from a distance of two days' journey, or three days'; for they come every Saturday,[35] and stand here until I awake from my sleep and put my head forth from this window; and when they see me, they kiss the ground before me; after which they depart to their occupations. And he put forth his head from the window so that they saw him; and when they beheld him, they kissed the ground before him, and departed.

Seyf-el-Mulook remained with the young man during the space of a whole month; and after that, he bade him farewell, and departed. The young man ordered a party of the apes, about a hundred, to journey with him; and they journeyed in attendance upon Seyf-el-Mulook for a period of seven days, until they had conducted him to the extremity of their country,[36] when they bade him farewell, and returned to their places. Seyf-el-Mulook then journeyed alone over the mountains and hills and the deserts and wastes for the space of four months, one day hungry and another day satiated, one day eating of the herbage and another day eating of the fruits of the trees. He began to repent of that which he had done with himself, and of his going forth from that young man, and he desired to retrace his steps to him. But he saw an indistinct black object appearing in the distance; so he said within himself, Is this a black city, or how is the case? But I will not return until I see what this indistinct object is. —And when he came near to it, he saw it to be a palace of lofty structure. He who built it was Yáfith the son of Nooḥ (on whom be peace!), and it was the palace which God (whose name be exalted!) hath mentioned in his Excellent Book, in his words, And an abandoned well, and a lofty palace.[37] Seyf-el-Mulook seated himself at the door of the palace, and said within himself, I wonder what is the state of the interior of this palace, and who of the Kings is within it. Who now will acquaint me with the truth of the case, and are its inhabitants of mankind or of the Jinn?—He sat meditating for some time, and found not any one entering it, nor any coming forth from it. So he arose and walked forward, relying upon God, until he entered the palace; and he counted in his way seven entrance-passages; but saw no one. He beheld, however, on his right hand, three doors, and before him a door over which hung a curtain. He therefore advanced to that door, and lifted the curtain with his hand, and walked on within the door; and, lo, he found a great leewán[38] spread with silken

carpets, and at the upper end of the leewán was a couch of gold, whereon sat a damsel whose face was like the moon: upon her was the apparel of Kings, and she resembled a bride on the night of her display. And at the feet of the couch were forty tables, upon which were dishes of gold and silver, all of them filled with rich viands. When Seyf-el-Mulook beheld her, he approached her and saluted; and she returned his salutation, and said to him, Art thou of mankind or of the Jinn? He answered, I am of the best of mankind; for I am a King, the son of a King. And she said to him, What dost thou desire? Avail thyself of this food, and after that relate to me thy story from first to last, and tell me how thou camest to this place.—Seyf-el-Mulook therefore seated himself at a table, and removed the cover from it, and, being hungry, he ate of those dishes until he was satiated, and washed his hands; after which he ascended the couch, and seated himself by the damsel, who thereupon said to him, Who art thou, and what is thy name, and whence hast thou come, and who brought thee hither? Seyf-el-Mulook replied, As to me, my story is long. And she said to him, Tell me whence thou art, and what is the cause of thy coming hither, and what is thy desire. But he replied, Inform thou me what is thy state, and what is thy name, and who brought thee hither, and wherefore thou art residing in this place alone. And the damsel said to him,—

My name is Dólet-Khátoon:[39] I am daughter of the King of India, and my father dwelleth in the city of Sarandeeb.[40] He hath a beautiful, large garden: there is not in the land of India and its districts any superior to it; and in it is a large tank; and I entered that garden one day with my female slaves, and I and my female slaves approached and descended into the tank, and we proceeded to play and to amuse ourselves. But I was not aware when a thing like a cloud came down upon me, and having snatched me away from among my female slaves, flew with me between heaven and earth, saying, O Dólet-Khátoon, fear not, but be of tranquil heart. Then he flew on with me for a short time; after which he put me down in this palace, and immediately became transformed, and, lo, he was a comely young man, of youthful beauty, and clean in apparel; and he said to me, Dost thou know me? I answered, No, O my master. And he said, I am son of the Blue King, King of the Jánn, and my father dwelleth in the Castle of El-Ḳulzum,[41] and hath under his authority six hundred thousand of the flying and the diving Jinn.[42] It happened to me that I was on a journey, going on my way, and I saw thee and became



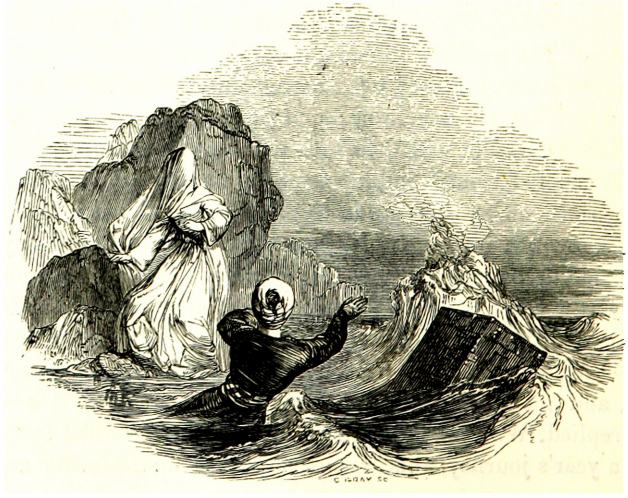
enamoured of thee, and, descending upon thee ; seized thee from among the female slaves, and brought thee to this lofty palace, which is my place and my abode. No one ever cometh to it; neither any of the Jinn nor any of mankind ; and from India to this place is a journey of a hundred and twenty years :[48] so be sure that thou wilt never see again the country of thy father and thy mother. Reside then with me in this place with tranquil heart and mind, and I will bring before thee whatever thou shalt desire.—And after that, he embraced me and kissed me, and said to me, Reside here, and fear not aught. Then he left me, and was absent from me a while; after which he came bringing these tables and the furniture and carpets. But he cometh to me every Tuesday and remaineth with me three days; and on Friday he remaineth till the middle of the afternoon, when he departeth, and he is absent until the Tuesday: then again he remaineth with me[44] in the same manner. When he cometh, he eateth and drinketh with me, and embraceth me and kisseth me; but he hath not induced me to become his wife. My father is named Táj-el-Mulook ; and he knoweth no tidings of me, nor hath he discovered any trace of me.—This is my story: now tell me thy story.

Upon this, Seyf-el-Mulook said to her, Verily my story is long, and I fear that, if I tell it thee, the time which it will require will be too long for us, and the 'Efreet will come. But she replied, He did

not depart from me more than a little while before thine entrance, and he cometh not save on Tuesday: therefore remain and be at ease, and gladden thy heart, and relate to me what hath happened to thee from first to last. So Seyf-el-Mulook said, I hear and obey. And he commenced his story, and proceeded with it until he had related the whole of it from beginning to end; and when he came to the mention of Bedeeạ-el-Jemál, her eyes filled with copious tears, and she said, It is not as I imagined of thee, O Bedeeạ-el-Jemál! Alas, for the conduct of fortune! O Bedeeạ-el-Jemál, dost thou not remember me, nor say, My sister Dólet-Khátoon, whither hath she gone?—Then she wept exceedingly, and lamented that Bedeeạ-el-Jemál had not remembered her.[45] Seyf-el-Mulook therefore said to her, O Dólet-Khátoon, thou art a human being, and she is a Jinneeyeh: how then can this be thy sister? She replied, She is my foster-sister; and the cause was this: my mother went down to divert herself in the garden, and, her time coming, she gave birth to me in the garden: and the mother of Bedeeạ-el-Jemál was in the garden, she and her 'Óns, and her time came; so she sojourned in a tract of the garden, and she gave birth to Bedeeạ-el-Jemál. Then she sent one of her female slaves to my mother to demand of her some food and necessary clothing, and my mother sent to her what she demanded, and invited her. She therefore arose, and, taking Bedeeạ-el-Jemál with her, came to my mother, and my mother suckled Bedeeạ-el-Jemál; and her mother and she remained with us in the garden for the space of two months, after which she journeyed to her country; and she gave to my mother a thing, saying to her, When thou wantest me, I will come to thee in the midst of the garden. Bedeeạ-el-Jemál used to come with her mother every year, and they used to remain with us some time, and then to return to their country; and if I were with my mother, O Seyf-el-Mulook, and beheld thee with us in our country, and we were united as usual, I would employ some stratagem against Bedeeạ-el-Jemál so as to make thee attain thy desire; but I am in this place, and they know not my case. If they were acquainted with my case, and knew me to be here, they could effect my deliverance from this place; but the affair is God's (whose perfection be extolled, and whose name be exalted!), and what can I do?

Seyf-el-Mulook then said to her, Arise, and come with me: we will flee, and go whither God (whose name be exalted!) pleaseth. But she replied, We cannot do that. By Allah, if we fled to the distance of a year's journey, this accursed wretch would bring us back

immediately, and he would destroy us. So Seyf-el-Mulook said, I will hide myself in a place; and when he passeth by me, I will smite him with the sword, and slay him. But she replied, Thou canst not slay him unless thou kill his soul.—And in what place, said he, is his soul? She answered, I asked him respecting it many times; but he would not confess to me its place. It happened, however, that I urged him, one day, and he was enraged against me, and said to me, How often wilt thou ask me respecting my soul? What is the reason of thy question respecting my soul?—So I answered him, O Ḥátim,[46] there remaineth to me no one but thee, except God; and I, as long as I live, would not cease to hold thy soul in my embrace; and if I do not take care of thy soul and put it in the midst of my eye, how can I live after thee? If I knew thy soul, I would take care of it as of my right eye.—And thereupon he said to me, When I was born, the astrologers declared that the destruction of my soul would be effected by the hand of one of the sons of the human Kings. I therefore took my soul, and put it into the crop of a sparrow, and I imprisoned the sparrow in a little box, and put this into another small box, and this I put within seven other small boxes, and I put these within seven chests, and the chests I put into a coffer[47] of marble within the verge of this circumambient ocean; for this part is remote from the countries of mankind, and none of mankind can gain access to it. Now I have told thee; and tell not thou any one of this; for it is a secret between



me and thee.—So I said to him, To whom should I relate it? None but thou cometh unto me, that I should tell him.—Then I said to him, By Allah, thou hast put thy soul in a most strongly secured place, to which no being can gain access. How then should any one of mankind gain access to it, unless what is [seemingly] impossible be ordained, and God have predetermined like as the astrologers have said? How can one of mankind gain access to this [place] ?—But he replied, Perhaps one of them may have upon his finger the seal-ring of Suleymán the son of Dáood (on both of whom be peace!), and he may come hither, and put his hand with this seal-ring upon the face of the water, and say, By virtue of these names, let the soul of such-a-one come up! Thereupon the coffer will come up, and he will break it, and the chests in like manner, and the small boxes; and the sparrow will come forth from the little box, and he will strangle it, and I shall die.

So thereupon Seyf-el-Mulook said, That King's son is myself, and this is the ring of Suleymán the son of Dáood (on both of whom be peace!) upon my finger. Arise then and come with us to the shore of this sea, that we may see whether these his words be false or true. —The two, therefore, arose, and walked on until they came to the sea, when Dólet-Khátoon stood upon the sea-shore, and Seyf-el-Mulook entered the water to his waist, and said, By virtue of the names and talismans that are upon this seal-ring, and by the influence of Suleymán (on whom be peace!), let the soul of such-a-one, the son of the Blue King, the Jinnee, come forth! And immediately the sea became agitated, and the coffer came up. So Seyf-el-Mulook took it, and struck it against the rock, and broke it, and he broke the chests and the small boxes, and took forth the sparrow from the little box. They then returned to the palace, and ascended the couch; and, lo, a horrible dust arose, and a huge thing came flying, and saying, Spare me, O son of the King, and slay me not, but make me thy emancipated slave, and I will cause thee to attain thy desire. But Dólet-Khátoon said to him, The Jinnee hath come: therefore kill the sparrow, lest this accursed wretch enter the palace, and take the sparrow from thee, and slay thee, and slay me after thee. So upon this he strangled the sparrow, and it died, and the Jinnee fell upon the ground, a heap of black ashes.

Then Dólet-Khátoon said, We have escaped from the hand of this accursed wretch, and how shall we now act? Seyf-el-Mulook answered, We must seek aid of God (whose name be exalted!), who

hath afflicted us; for He will order our affair, and will aid us to effect our deliverance from our present state. And he arose and pulled off, of the doors of the palace, about ten doors. These were of sandal-wood and aloes-wood, and their nails were of gold and silver. And he took some ropes which were there, of common silk and floss-silk, and bound the doors together; after which, he and Dólet-Khátoon helped each other so that they conveyed them to the sea and cast them into it; they having become a raft;[48] and they tied it to the shore. They then returned to the palace, and carried off the dishes of gold and silver, and likewise the jewels and jacinths and precious minerals. They transported all that was in the palace of such things as were light to carry and of high price, and put them upon that raft, and they embarked upon it, placing their reliance upon God (whose name be exalted!), who satisfieth, and doth not disappoint, him who relieth upon Him. They also made for themselves two pieces of wood as oars; and they loosed the ropes, and let the raft take its course with them over the sea. They ceased not to proceed in this manner for a period of four months, until their provisions were exhausted, and their affliction became violent, and their spirits were oppressed: so they begged of God to grant them deliverance from the state in which they were. Seyf-el-Mulook, during the course of their voyage, used, when he slept, to put Dólet-Khátoon behind his back; and when he turned over, the sword was between them.[49] And while they were in this state, one night, it happened that Seyf-el-Mulook was asleep, and Dólet-Khátoon awake, and, lo, the raft inclined to the shore, and came to a harbour in which were ships. So Dólet-Khátoon saw the ships, and she heard a man talking with the sailors, and the man who was talking was the chief captain. Therefore, when she heard the voice of the captain, she knew that this was the harbour of some city, and that they had arrived at the habitations of men; and she rejoiced greatly, and, having roused Seyf-el-Mulook from his sleep, she said to him, Arise, and ask this captain respecting the name of this city, and respecting this harbour. And thereupon, Seyf-el-Mulook arose, joyful, and said to him, O my brother, what is the name of this city, and what is this harbour called, and what is the name of its King? But the captain replied, O lying-faced![50] O silly-bearded! if thou know not this harbour nor this city, how camest thou hither? Seyf-el-Mulook said, I am a stranger, and I was in a vessel, one of the merchant-vessels, and it was wrecked, and sank with all that was in it; but I got upon a plank, and have arrived here, and I asked thee

a question, which is not disgraceful. So the captain said, This is the city called 'Emáreeyeh, and this harbour is called the harbour Kemeen el-Baḥreyn.[51]

Now when Dólet-Khátoon heard these words, she rejoiced exceedingly, and said, Praise be to God! So Seyf-el-Mulook said, What is the news? And she answered, O Seyf-el-Mulook, rejoice at the announcement of speedy relief; for the King of this city is my uncle, the brother of my father, and his name is 'Áli-l-Mulook.[52] Then she said to him, Ask him, and say to him, Is the Sulṭán of this city, 'Áli-l-Mulook, well? He therefore asked him that question; and the captain, enraged at him, replied, Thou sayest, In my life I never came hither; but am a stranger:—who then acquainted thee with the name of the lord of this city?—And Dólet-Khátoon was glad, and she knew the captain; his name was Mo'een-ed-Deen,[5] and he was one of her father's captains: he had come forth to search for her, when she was lost, and found her not, and he ceased not to search about until he came to the city of her uncle. Then she said to Seyf-el-Mulook, Say to him, O captain Mo'een-ed-Deen, come and answer the summons of thy mistress. So he called to him in the words which she had said; and when the captain heard his words, he

was violently enraged, and said to him, O dog, who art thou, and how knewest thou me? And he said to some of the sailors, Hand me a staff of shoom,[54] that I may go to this unlucky fellow and break his head. He then took the staff, and went towards Seyf-el-Mulook; and he saw the raft, and saw upon it an object wonderful and beautiful, whereat his mind was amazed; and looking, and taking a sure view, he beheld Dólet-Khátoon sitting, like a piece of the moon. He therefore said, What is with thee? And Seyf-el-Mulook answered him, With me is a damsel named Dólet-Khátoon. And when the captain heard these words he fell down in a fit, on his hearing her name, and knowing that she was his mistress, and the daughter of his King. Then, as soon as he recovered, he left the raft with what was upon it, and repaired to the city, went up to the palace of the King, and asked permission to go in to him. So the chamberlain went in to the King, and said, The captain Mo'een hath come to thee to give thee good news. Wherefore he gave him permission to enter, and he went in to the King, and kissed the ground before him, and said to him, O King, thou hast to give a present for good news; for the daughter of thy brother, Dólet-Khátoon, hath arrived at the city, in good health and prosperity, and she is upon a raft, accompanied by a young man like the moon in the night of its fulness. And when the King heard the tidings of the daughter of his brother, he rejoiced, and conferred a sumptuous robe of honour upon the captain. He also ordered immediately that they should decorate the city for the safety of the daughter of his brother, and sent to her, and caused her to be brought to him, together with Seyf-el-Mulook, and saluted them, and congratulated them on their safety. He then sent to his brother to inform him that his daughter had been found and that she was with him; and when the messenger came to him, he prepared himself, and the troops assembled, and Táj-el-Mulook, the father of Dólet-Khátoon, set forth, and proceeded until he came to his brother 'Áli-l-Mulook, when he met his daughter, and they rejoiced exceedingly.

Táj-el-Mulook remained with his brother a week; after which he took his daughter, and likewise Seyf-el-Mulook, and they proceeded until they came to Sarandeeb, her father's country, when Dólet-Khátoon met her mother, and they rejoiced at her safety, and celebrated festivities; and it was a great day, the like of which is not seen. As to the King, he treated Seyf-el-Mulook with honour, and said to him, O Seyf-el-Mulook, thou hast done unto me and my daughter all this benefit, and I am not able to requite thee for it, nor

can any one requite thee save the Lord of all creatures: but I desire of thee that thou sit upon the throne in my place, and govern in the land of India; for I have given to thee my kingdom and my throne and my treasures and my servants, and all this is a present from me unto thee. So thereupon Seyf-el-Mulook arose, and kissed the ground before the King, and thanked him, and said unto him, O King of the age, I have accepted all that thou hast given to me, and it is returned from me unto thee as a present also; for I, O King of the age, desire not kingdom nor empire, nor desire I aught but that God (whose name be exalted!) may cause me to attain my desire. The King then said to him, These my treasures are at thy disposal, O Seyf-el-Mulook: whatsoever thou desire of them, take it, and consult me not respecting it, and may God recompense thee for me with every thing good! But Seyf-el-Mulook replied, May God strengthen the King! There is no delight for me in sovereignty nor in wealth until I attain my wish; but I desire now to divert myself in this city, and to see its great thoroughfare-streets and its markets.—So Táj-el-Mulook ordered that they should bring him a horse of excellent breed; and accordingly they brought him a horse saddled and bridled, of excellent breed, and he mounted it, and went forth into the market, and rode through the great thoroughfare-streets of the city. And while he was looking to the right and left, he saw a young man, with a tunic, crying it at the price of fifteen pieces of gold; and, looking attentively at him, he found him to resemble his brother Sá'ed; and, in truth, he was Sá'ed himself; but his complexion and condition were changed by protracted estrangement and the difficulties of travel; so he did not know him. He then said to those who were around him, Bring this young man, that I may interrogate him. And they brought him to him, and he said, Take him and convey him to the palace in which I am staying, and let him remain with you until I return from diverting myself. But they imagined that he said to them, Take him and convey him to the prison. And they said, Perhaps this is one of his memlooks, who hath fled from him.

Accordingly they took him and conveyed him to the prison, and shackled him, and left him sitting there. Then Seyf-el-Mulook returned from diverting himself, and went up into the palace; but he forgot his brother Sá'ed, and no one mentioned him to him. So Sá'ed remained in the prison; and when they went forth with the prisoners to employ them in constructions and repairs and similar works, they took Sá'ed with them, and he worked with the prisoners,

and dirt increased upon him. He remained in this state for the space of a month, reflecting upon his circumstances, and saying within himself, What is the cause of my imprisonment? And Seyf-el-Mulook was occupied by his joys and other things. But it happened that he was sitting one day, and remembered his brother Sá'ed: so he said to the memlooks who were with him, Where is the memlook who was with you on such a day? They replied, Didst thou not say to us, Convey him to the prison? He said, I did not say to you these words; but I said to you, Convey him to the palace in which I am staying. Then he sent the chamberlains to Sá'ed: so they brought him to him, shackled; and they loosed him from his shackles, and stationed him before Seyf-el-Mulook, who said to him, O young man, from what country art thou? And he answered him, I am from Egypt, and my name is Sá'ed, the son of the Wezeer Fáris. When Seyf-el-Mulook, therefore, heard his words, he rose from the throne, threw himself upon him, and clung to his neck; and by reason of his joy, he wept violently, and he said, O my brother, O Sá'ed, praise be to God that thou art living, and that I have seen thee; for I am thy brother Seyf-el-Mulook, the son of the King 'Áṣim. So when Sá'ed heard the words of his brother, and knew him, they embraced each other, and wept together; and the persons who were present wondered at them. Then Seyf-el-Mulook ordered that they should take Sá'ed and conduct him to the bath. Accordingly they conducted him thither; and on his coming forth from the bath, they clad him in sumptuous apparel, and brought him back to the chamber of Seyf-el-Mulook, who seated him with him on the throne. And when Táj-el-Mulook knew of this, he rejoiced greatly at the meeting of Seyf-el-Mulook with his brother Sá'ed; and he came, and the three sat conversing upon the events that had happened to them from first to last.

Then Sá'ed said, O my orother, O Seyf-el-Mulook, when the ship was submerged and the memlooks also were submerged, I and a party of memlooks got upon a plank, and it proceeded with us over the sea for a period of a whole month; after which, the wind cast us, by the decree of God (whose name be exalted!), upon an island. So we landed upon it; and we were hungry; wherefore we went in among the trees and ate of the fruits, and were busied with eating; and we were not aware when there came forth upon us people like 'Efreets, who sprang upon us, and mounted upon our shoulders, saying to us, Go on with us; for ye have become our asses. I therefore said to

him who had mounted me, What art thou, and why hast thou mounted me? And when he heard from me these words, he wound his leg round my neck in such a manner that I nearly died, and he beat me upon my back with his other leg so that I thought he had broken my back. I then fell upon the ground, on my face, and no strength remained in me by reason of my hunger and thirst. So when I fell, he knew that I was hungry, and, taking me by my hand, he brought me to a tree abounding with fruit, and it was a pear-tree; and he said to me, Eat from this tree until thou art satiated. I therefore ate from that tree until I was satiated, and I arose to walk, without desiring to do so; but I had not gone more than a little way before that person turned back and mounted again upon my shoulders. A while I walked, a while I ran, and a while I trotted; and he, riding upon me, laughed, and said, In my life I have never seen an ass like thee.

Now it happened that we gathered some bunches of grapes one day, and put them into a trench, and trod them with our feet, and that trench became a great pool. Then we waited some time, and, coming again to the trench, we found that the sun had heated that juice, and that it had become wine. So after that, we used to drink of it, and intoxicate ourselves, and our faces became red, and we used to sing and dance, by reason of the exhilaration produced by intoxication; whereupon they said, What is it that reddeneth your faces, and maketh you dance and sing? We replied, Ask ye not respecting this. And what desire ye by asking respecting it?—They said, Inform us, that we may know the truth of the case. And we replied, [It is]

the expressed juice of grapes. And upon this they took us to a valley, of which we knew not the length nor the breadth, and in that valley were grape-vines of which neither the beginning nor the end was known: every one of the bunches that were upon them was as much as twenty pounds in weight, and every one was within easy reach; and they said to us, Gather of these. We therefore gathered of them a great quantity; and I saw there a large trench, larger than a great tank, which we filled with grapes, and we trod them with our feet, and did as we had done the first time: so it became wine, and we said to them, It hath come to perfection. With what then will ye drink?—Whereupon they answered us, There were in our possession some asses like you, and we ate them, and their heads remain: therefore give us to drink in their skulls. And we gave them to drink, and they became intoxicated; after which they lay down: and they were about two hundred. Upon this we said, one to another, Is it not enough for these to ride us, but will they eat us also? There is no strength nor power but in God, the High, the Great! But we will make intoxication to overcome them, and then we will kill them, and be secure from them, and escape from their hands.—Accordingly we roused them, and proceeded to fill for them those skulls, and to give them to drink; but they said, This is bitter. So we said to them, Wherefore do ye say that this is bitter? Every one who saith that, if he drink not of it ten times he will die the same day.—They therefore feared death, and said to us, Give us to drink all the ten times. And when they had drunk what remained of the ten draughts, they were intoxicated, and their intoxication was excessive, and their strength entirely failed: so we dragged them by their hands, and collected a great quantity of the sticks of those vines and put them around them and upon them; after which we set fire to the sticks, and stood at a distance, to see what would become of them. We then approached them, after the fire had become low, and we saw that they were reduced to a heap of ashes.

We therefore praised God (whose name be exalted!) who had saved us from them, and, going forth from the midst of that island, we sought the shore of the sea. Then we parted. But as to me and two of the memlooks, we walked until we came to a great wood, abounding with trees, where we busied ourselves with eating. And, lo, a person of tall stature, with a long beard, with long ears, and with two eyes like two cressets, before whom were many sheep which he was tending, and with him was a party of persons like himself.

And when he saw us, he rejoiced at our coming, and was glad; and he welcomed us, saying, A friendly and free welcome! Come to my abode, that I may slaughter for you one of these sheep, and roast it, and feed you.—So we said to him, And where is thy place? And he answered, Near to this mountain: go ye then in this direction until ye see a cave, which enter ye; for in it are many guests like you. Go and sit with them until we prepare for you the entertainment.—And we felt sure that his words were true, and went in that direction, and entered that cave; but we saw the guests that were in it all of them blind; and when we went into them, one of them said, I am sick:—and another said, I am infirm. So we said to them, What are these words that ye utter? What is the cause of your infirmity and your disease?—And they asked us, saying, Who are ye? We answered them, We are guests. And they said to us, What hath thrown you into the hand of this accursed wretch? There is no strength nor power but in God, the High, the Great! This is a Ghool, that eateth the sons of Adam, and he hath blinded us, and desireth to eat us.—We therefore said to them, How hath this Ghool blinded you? They replied, Verily forthwith he will blind you like us.—But how, said we, will he blind us? They answered us, He will bring you cups of milk, and will say to you, Ye are wearied by your journey: therefore take this milk, and drink of it. And when ye drink of it, ye will become like us.—So I said within myself, There remaineth for us no escape save by stratagem. And I dug a hole in the ground, and sat over it. Then, after a while, the accursed Ghool came in to us, bringing cups of milk, and he handed to me a cup, and handed a cup to each of those who were with me, saying to us, Ye have come from the desert thirsty; therefore take this milk, and drink of it, while I roast for you the meat. Now as to myself, I took the cup, and put it near to my mouth, and emptied it into the hole; after which I cried out, Ah! my sight is gone, and I have become blind! And I held my eyes with my hand, and began to weep and cry out, while he laughed, and said, Fear not. But as to the two who were my companions, they drank the milk, and became blind. And thereupon the accursed arose immediately, and, having closed the entrance of the cave, drew near to me, and felt my ribs, and he found me lean, having no meat upon me; wherefore he felt another, and he saw that he was fat, and rejoiced thereat. He then slaughtered three sheep, and skinned them, and he brought some spits of iron, upon which he put the flesh of the sheep, and he put them over a fire, and roasted the meat; after which

he brought it to my two companions, who ate, and he ate with them. He next brought a leathern bottle full of wine, and drank it, and laid himself down upon his face and snored.

So upon this I said within myself, Verily he is immersed in sleep, and how shall I slay him? Then I remembered the spits; and I took two of them, and put them into the fire, and waited until they had become like red-hot coals; whereupon I girded myself, and, having risen upon my feet, took the two iron spits in my hand, and drew near to the accursed, and thrust them into his eyes, pressing upon them with all my strength. So by reason of the sweetness of life he rose erect upon his feet and desired to lay hold upon me, after he had become blind. But I fled from him into the inner part of the cave, while he pursued me; and I said to the blind men who were with him, What is to be done with this accursed? Upon which one of them said, O Sá'ed, arise and ascend to this aperture: thou wilt find in it a polished sword; and do thou take it, and come to me, that I may tell thee what thou shalt do. Accordingly I ascended to the aperture, and took the sword, and came to that man; and he said to me, Take it, and smite him upon his waist, and he will die instantly. I therefore arose and ran after him, and he was tired with running, and he came to the blind men to kill them: so I came to him, and smote him with the sword upon his waist, and he became divided in twain; upon which he cried out to me, saying, O man, since thou desirest my slaughter, smite me a second time. Wherefore I resolved to smite him a second time; but he who directed me to the sword said, Smite him not a second time; for in that case he will not die, but will live, and will destroy us. So I complied with the direction of that man, and smote him not; and the accursed died. The man then said to me, Arise; open the cave, and let us go forth from it. Perhaps God will aid us, and we shall be safe from this place.—But I replied, No harm remaineth for us. We will rather rest, and slaughter some of these sheep, and drink of this wine; for the land is far-extending.—And we remained in this place for a period of two months, eating of these sheep and of the fruits.

After this, it happened that we were sitting upon the shore of the sea, one day, and I saw a large ship appearing upon the sea in the distance: so we made a sign to the persons on board of it, and called out to them. But they feared that Ghool; for they knew that upon this island was a Ghool that ate human beings: wherefore they desired to escape.[55] We however made signs to them with the ends

of our turbans, and drew nearer to them, and proceeded to call out to them; and thereupon one of the passengers, who was sharp-sighted, said, O company of passengers, verily I see these indistinct objects to be human beings like us, and they have not the form of Ghools. Then they came towards us by little and little until they drew near to us; and when they were convinced that we were human beings, they saluted us, and we returned their salutation, and gave them the good news of the slaughter of the accursed Ghool; whereupon they thanked us. We then provided ourselves from the island with some of the fruits that were upon it, and embarked on board the ship, and it bore us along with a fair wind for the space of three days. But after that, a wind rose against us, and the darkness of the sky became excessive, and not more than one hour had elapsed when the wind bore the ship to a mountain, and it was wrecked, and its planks were rent asunder.[56] However, God, the Great, decreed that I should lay hold of one of its planks, and I got upon it, and it bore me along for two days. A fair wind had then come, and I, sitting upon the plank, proceeded to row with my feet for some time, until God (whose name be exalted!) caused me to reach the shore in safety, and I landed at this city. But I had become a stranger, alone, solitary, not

knowing what to do, and hunger had tormented me, and extreme trouble had befallen me. I therefore came to the market of the city, after I had hidden myself and pulled off this tunic, saying within myself, I will sell it, and sustain myself with its price until God shall accomplish what He will accomplish. Then, O my brother, I took the tunic in my hand, and the people were looking at it, and bidding up for its price, until thou camest and sawest me, and gavest orders to convey me to the palace; whereupon the young men took me and imprisoned me; and after this period thou rememberedst me, and causedst me to be brought to thee. Thus I have acquainted thee with the events that have happened to me; and praise be to God for the meeting!

And when Seyf-el-Mulook, and Táj-el-Mulook the father of Dólet-Khátoon, heard the story of the Wezeer Sá'ed, they wondered at it greatly. Táj-el-Mulook had prepared a pleasant place for Seyf-el-Mulook and his brother Sá'ed; and Dólet-Khátoon used to come to Seyf-el-Mulook, and to thank him, and converse with him respecting his kind conduct. Then the Wezeer Sá'ed said, O Queen, I desire thine aid to accomplish his wish. And she replied, Yes; I will exert myself in his favour so that he shall attain his wish, if it be the will of God, whose name be exalted! And looking towards Seyf-el-Mulook, she said to him, Be of good heart, and cheerful eye.—Thus was the case of Seyf-el-Mulook and his Wezeer Sá'ed. And now, as to the Queen Bedeeạ-el-Jemál, information was brought to her of the return of her sister Dólet-Khátoon to her father and her country; and she said, I must visit her and salute her in beautiful trim and ornaments and apparel. So she repaired to her; and when she drew near to her abode, the Queen Dólet-Khátoon met her, and saluted her and embraced her, and kissed her between her eyes; and the Queen Bedeeạ-el-Jemál congratulated her on her safety. Then they sat conversing, and Bedeeạ-el-Jemál said to Dólet-Khátoon, What happened to thee during thine absence from thy country?—O my sister, replied Dólet-Khátoon, ask me not respecting the things that befell me. Oh, what difficulties do human creatures endure!—And how so? asked Bedeeạ-el-Jemál. She answered, O my sister, I was in the Lofty Palace, and in it the son of the Blue King had possession of me. And she related to her the rest of the story from first to last, and the story of Seyf-el-Mulook, and what happened to him in the palace, and the difficulties and horrors that he had endured until he came to the Lofty Palace: also how he had killed the son of the Blue

King, and how he had pulled off the doors, and made them into a raft, and made for it oars; and how he came hither; whereat Bedeeạ-el-Jemál wondered. Then she said, By Allah, O my sister, verily this was one of the most extraordinary of wonderful cases, and I desire to acquaint thee with the origin of his tale; but bashfulness preventeth my doing so. Bedeeạ-el-Jemál therefore said to her, What is the cause of thy bashfulness, when thou art my sister and my companion, and we have much between us, and I know that thou desirest not for me aught save what is good? Wherefore then shouldst thou be abashed at me? Acquaint me with that which thou hast to say, and be not abashed at me, nor conceal from me aught of the matter.

So Dólet-Khátoon replied, Verily he saw thy portrait on the tunic which thy father sent to Suleymán the son of Dáood, on both of whom be peace! Suleymán opened it not, nor saw what was on it, but sent it to the King 'Áṣim the son of Ṣafwán, the King of Egypt, among other presents and rarities which he sent to him; and the King 'Áṣim gave it to his son Seyf-el-Mulook before he opened it. And when Seyf-el-Mulook took it, he opened it, desiring to put it on himself, and he saw on it thy portrait, and became enamoured of it; wherefore he came forth to seek thee, and he endured all these difficulties on thine account.—But Bedeeạ-el-Jemál said (and her face had become red, and she was abashed at Dólet-Khátoon), Verily this is a thing that can never be; for mankind agree not with the Jánn. So Dólet-Khátoon proceeded to describe to her Seyf-el-Mulook, and the excellence of his form and his conduct and his horsemanship; and she ceased not to praise him and to mention to her his qualities until she said, O my sister, for the sake of God (whose name be exalted!) and for my sake, come and converse with him, though thou speak but a single word. But Bedeeạ-el-Jemál replied, Verily these words that thou utterest I will not hear, nor will I yield to thy wish expressed in them. And she seemed as though she heard not of them aught, and as though no love for Seyf-el-Mulook and the excellence of his form and his conduct and his horsemanship entered her heart. Then Dólet-Khátoon humbled herself to her, and kissed her feet, and said, O Bedeeạ-el-Jemál, by the milk that we have sucked, I and thou, and by the characters engraved upon the seal of Suleymán (on whom be peace!), hear these my words; for I pledged myself to him in the Lofty Palace that I would shew him thy face. I conjure thee then by Allah to shew him thy form once, for my sake, and that thou also see him.—And she proceeded to weep to her, and to humble herself

to her, and to kiss her hands and her feet, until she consented, and said, For thy sake I will shew him my face once.

Upon this, therefore, the heart of Dólet-Khátoon was comforted. She kissed her hands and her feet, and went forth, and came to the largest palace, which was in the garden; and she ordered the female slaves to spread the furniture in it, to set in it a couch of gold, and to place the wine-vessels in order. She then arose, and went in to Seyf-el-Mulook and Sá'ed his Wezeer, who were sitting in their place, and gave to Seyf-el-Mulook the good news of the attainment of his desire, and the accomplishment of his wish; and she said to him, Repair to the garden, thou and thy brother, and enter the palace, and conceal yourselves from the eyes of the people, so that no one of those who are in the palace may see you, until I and Bedeeạ-el-Jemál come. So Seyf-el-Mulook and Sá'ed arose, and repaired to the place to which Dólet-Khátoon had directed them; and when they entered it, they saw a couch of gold set, with the cushions upon it, and there were viands and wine. And they sat a while. Then Seyf-el-Mulook thought upon his beloved, and his bosom thereupon became contracted, and love and desire assailed him: he therefore arose and walked on until he went forth from the entrance-passage of the palace. His brother Sá'ed followed him; but he said to him, O my brother. sit thou in thy place, and follow me not, until I return to thee. So Sá'ed sat, and Seyf-el-Mulook descended, and entered the garden, intoxicated by the wine of desire, perplexed by excess of passion and distraction; love had agitated him, and ecstasy had overcome him, and he recited these verses:—

O Bedeeạ-el-Jemál, I have none beside thee; have mercy on me then, for I am the captive of thy love:
Thou art the object of my search, and my desire and my joy. My heart hath refused to love any beside thee.
Would I were informed if thou knewest of my weeping all the night long with sleepless eye.
Command sleep to sojourn in my eyelid, and then perhaps I shall behold thee in a dream.
Be favourable to one who is distracted by love. Save him from the destructive effects of thy cruelty.
May God increase thy beauty and thy happiness, and may all thine enemies be a ransom for thee.
The lovers shall be ranged, on the day of resurrection, beneath my banner, and all the beauties beneath thine.

Then he wept again, and recited other verses; and thus he continued to do, now weeping, and now reciting, till Sá'ed, thinking him slow

to return, went forth from the palace to search for him in the garden, and saw him walking there, perplexed, and reciting verses. Thereupon Seyf-el-Mulook and Sá'ed his brother met, and they proceeded to divert themselves in the garden, and to eat of the fruits.

But as to Dólet-Khátoon, when she and Bedeeạ-el-Jemál came to the palace, they entered it, after the eunuchs had decorated it with varieties of ornaments, and done in it all that Dólet-Khátoon had ordered them, having prepared for Bedeeạ-el-Jemál a couch of gold that she might sit upon it. So when Bedeeạ-el-Jemál saw that couch, she seated herself upon it; and there was by her side a window overlooking the garden. The eunuchs had brought varieties of exquisite viands, and Bedeeạ-el-Jemál and Dólet-Khátoon ate, the latter putting morsels into the mouth of the former until she was satisfied; when she called for various sweetmeats, and the eunuchs brought them, and the two ladies ate of them as much as sufficed them, and washed their hands. Next, Dólet-Khátoon prepared the wine and the wine-vessels, arranged the ewers and the cups, and proceeded to fill and to hand to Bedeeạ-el-Jemál; after which she filled the cup and drank. Then Bedeeạ-el-Jemál looked from the window that was by her side into that garden, and saw its fruits and branches; and happening to turn her eyes in the direction of Seyf-el-

Mulook, she beheld him wandering about in the garden, with the Wezeer Sá'ed behind him, and heard Seyf-el-Mulook reciting verses, while he poured forth copious tears; and when she beheld him, the sight occasioned her a thousand sighs. She therefore looked towards Dólet-Khátoon (and the wine had made sport with her affections), and she said to her, O my sister, who is this young man that I see in the garden, perplexed, distracted, melancholy, sighing? So Dólet-Khátoon said to her, Wilt thou permit his presence with us that we may see him? She answered, if thou canst bring him, do so. And upon this Dólet-Khátoon called him, saying to him, O son of the King, come up to us, and approach us with thy beauty and loveliness. Wherefore Seyf-el-Mulook, knowing the voice of Dólet-Khátoon, went up into the palace; and when his eye fell upon Bedeeá-el-Jemál, he fell down in a fit: so Dólet-Khátoon sprinkled upon him a little rose-water, and he recovered from his fit. He then arose, and kissed the ground before Bedeeá-el-Jemál, who was confounded by his beauty and loveliness; and Dólet-Khátoon said, Know, O Queen, that this is Seyf-el-Mulook, through whose means my deliverance was effected, by the decree of God (whose name be exalted!), and he is the person whom all kinds of difficulties have befallen on thine account; wherefore I desire that thou regard him favourably. Upon this, Bedeeá-el-Jemál, after laughing, said, And who fulfilleth vows, that this young man should fulfil them? For mankind are destitute of affection.—So Seyf-el-Mulook replied, O Queen, verily faithlessness will never be in me: and all people are not alike. And he wept before her and recited these verses:—

O Bedeeá-el-Jemál, be propitious to one sorrowful, worn and afflicted by an enchanting, cruel eye![57]
By the beauteous colours combined in thy cheeks, the white and deep red like that of the anemone,
Punish not with abandonment one in constant suffering; for my body is wasting through protracted estrangement!
This is my wish, and the utmost that I hope for; and union is my desire, if this be possible.

Then he wept violently, and recited other verses; and when he had ended them, he wept again violently; whereupon Bedeeá-el-Jemál said to him, O son of the King, verily I fear to give myself up to thee entirely, lest I should not experience from thee affection nor love; for often the good qualities of mankind are found to be few, and their perfidy is great. And know that the lord Suleymán the

son of Dáood (on both of whom be peace!) took Bilkees[58] lovingly; and when he saw another more beautiful than she, he turned from her to that other person.—But Seyf-el-Mulook replied, O my eye and my soul, God hath not created all mankind alike, and I, if it be the will of God, will fulfil my vow, and will die beneath thy feet. Thou shalt see what I will do agreeably with that which I say, and on God I depend for my doing as I say.—So upon this, Bedeeá-el-Jemál said to him, Sit, and be at ease, and swear to me by thy religion, and let us covenant with each other, that neither of us will be treacherous to the other; and may God (whose name be exalted!) execute vengeance on the one who is treacherous to the other! And when Seyf-el-Mulook heard from her these words, he sat; and, with the hand of each in the hand of the other, they swore that neither of them would prefer to the other any person, whether of mankind or of the Jinn. Then they remained a while embracing one another, and weeping by reason of the violence of their joy. And after Bedeeá-el-Jemál and Seyf-el-Mulook had sworn, each to the other, Seyf-el-Mulook arose to walk, and Bedeeá-el-Jemál arose also to walk, attended by a slave-girl carrying some food, and carrying likewise a bottle full of wine. And Bedeeá-el-Jemál sat, and the slave-girl put before her the food and the wine; but they had not remained more than a short time when Seyf-el-Mulook approached; whereupon she met him with salutation, and they embraced each other.

After this, they sat a while eating and drinking; and Bedeeá-el-Jemál said, O son of the King, when thou enterest the Garden of Irem, thou wilt see a large tent pitched, of red satin, and its lining of green silk. Enter the tent, and fortify thy heart. Thou wilt there see an old woman sitting upon a couch of red gold set with large pearls and with jewels; and when thou enterest, salute her with politeness and reverence; and look towards the couch; thou wilt find beneath it a pair of slippers interwoven with gold and adorned with minerals. Take those slippers and kiss them, and put them upon thy head:[59] then put them beneath thy right arm-pit, and stand before the old woman, silent, and hanging down thy head. And when she asketh thee and saith to thee, Whence hast thou come, and how arrivedst thou here, and who made known to thee this place, and for what reason tookest thou these slippers?—be thou silent until this my slave-girl entereth and converseth with her, and endeavoureth to render her favourable to thee, and striveth to content her mind by words. Perhaps God (whose name be exalted!) may incline her heart

to thee, and she may consent to that which thou desirest.—She then called that slave-girl; and her name was Marjáneh; and she said to her, By thy love of me, accomplish this affair this day, and be not slothful in doing it. If thou accomplish it this day, thou shalt be free for the sake of God (whose name be exalted!), and thou shalt receive generous treatment, and there shall not be any dearer in my estimation than thou, nor will I reveal my secret to any but thee.—So she replied, O my mistress, and light of mine eye, tell me what is thine affair, that I may accomplish it for thee on my head and mine eye. And she said to her, It is, that thou carry this human being upon thy shoulders, and convey him to the Garden of Irem, to the presence of my grandmother, the mother of my father; that thou convey him to her tent, and take care of him. And when thou enterest the tent, thou with him, and seest him take the slippers, and pay homage to them, and she saith to him, Whence art thou, and by what way camest thou, and who brought thee to this place, and for what reason tookest thou these slippers, and what is thine affair that

I may accomplish it for thee?—thereupon enter thou quickly, and salute her and say to her, O my mistress, I am the person who brought him hither, and he is the son of the King of Egypt, and he is the person who went to the Lofty Palace, and killed the son of the Blue King, and delivered the Queen Dólet-Khátoon, and conveyed her to her father safe; and I have brought him to thee that he may inform thee and give thee the glad tidings of her safety: therefore be gracious unto him.—Then, after that, say to her, By Allah I conjure thee tell me, is not this young man comely, O my mistress? And she will answer thee, Yes. And thereupon say to her, O my mistress, verily he is perfect in honour and generosity and courage, and he is the lord of Egypt, and its King, and he compriseth all praiseworthy qualities. And when she saith to thee, What is his affair?—reply, My mistress saluteth thee, and asketh thee, how long shall she remain in the house a maiden, unmarried? For the time hath become tedious to her. What then is thy desire in not marrying her, and wherefore dost thou not marry her during thy life and the life of her mother, like other damsels?—And if she say to thee, How shall we act to marry her? If she know any one, or if any one have occurred to her mind, let her inform us respecting him, and we will do for her as she wisheth as far as may be possible:—then do thou reply, O my mistress, thy daughter saith to thee, Ye were desirous of marrying me to Suleymán (on whom be peace!), and ye designed for him my portrait on the tunic. But he had no lot in me; and he sent the tunic to the King of Egypt, who gave it to his son, and he saw my portrait delineated upon it, and became enamoured of me; wherefore he abandoned the kingdom of his father and his mother, turning from the world and what it containeth, and came forth wandering over the earth without regard to any thing, and endured the greatest of troubles and horrors on my account.

The slave-girl then took up Seyf-el-Mulook, and said to him, Close thine eyes. He therefore did so; and she flew up with him to the sky; and after a while, she said to him, O son of the King, open thine eyes. So he opened his eyes, and beheld the garden, the Garden of Irem; and the slave-girl Marjáneh said to him, Enter, O Seyf-el-Mulook, this tent. Upon this, Seyf-el-Mulook uttered the name of God, and entered, and, casting a look in the garden, he saw the old woman sitting upon the couch, with the female slaves in attendance upon her; wherefore he approached her with politeness and reverence, took the slippers and kissed them, and did as Bedeeạ-

el-Jemál had directed him. The old woman then said to him, Who art thou, and whence hast thou come, and from what country art thou, and who brought thee to this place, and for what reason tookest thou these slippers and kissedst them, and when didst thou tell me of a want, and I did not perform it for thee? So upon this the slave-girl Marjáneh entered, and saluted her with politeness and reverence; after which she repeated what Bedeeạ-el-Jemál had told her. But when the old woman heard these words, she cried out at her, and was incensed against her, and said, How can there be agreement between mankind and the Jinn? Seyf-el-Mulook therefore replied, I will agree with thee, and be thy page, and die loving thee, and keep thy covenant, and see none but thee, and thou shalt see my veracity and my freedom from falsehood, and the excellence of my generosity towards thee, if it be the will of God, whose name be exalted! Then the old woman reflected for some time, with her head hung down; and after that, she raised her head, and said, O comely young man, wilt thou keep the covenant and the compact? He answered her, Yes, by Him who raised the heaven and spread out the earth upon the water, verily I will keep the covenant. And upon this the old woman said, I will accomplish for thee thine affair, if it be the will of God (whose name be exalted!); but go now into the garden, and divert thyself in it, and eat of the fruits of which the equals exist not, and of which there are not in the world the like, while I send to my son Shahyál, who will come, and I will talk with him on that affair, and nought but good will happen, if it be the will of God (whose name be exalted!); for he will not oppose me, nor disobey my command. I will marry to thee his daughter Bedeeạ-el-Jemál: so be of good heart; for she shall be thy wife, O Seyf-el-Mulook.—And when Seyf-el-Mulook heard from her these words, he thanked her, and kissed her hands and her feet, and went forth from her into the garden. The old woman then looked towards that slave-girl, and said to her, Go forth and search for my son Shahyál, see for him in whatsoever quarter and place he is, and bring him unto me. So the slave-girl went and searched for the King Shahyál, and she met with him, and brought him to his mother.

Meanwhile, Seyf-el-Mulook was diverting himself in the garden, when five of the Jánn, who were of the subjects of the Blue King, saw him; and they said, Whence is this man, and who brought him to this place? Perhaps he is the person who killed the son of the Blue King.—Then they said, one to another, We will employ a

stratagem against him, and interrogate him, and ask information of him. So they walked on by little and little until they came to Seyf-el-Mulook in a side of the garden, when they seated themselves by him, and said to him, O comely young man, thou failedst not in killing the son of the Blue King, and delivering Dólet-Khátoon from him. He was a perfidious dog, and had circumvented her; and had not God sent thee to her for that purpose, she had never escaped. But how didst thou kill him?—And Seyf-el Mulook looked at them and answered them, I killed him by means of this seal-ring that is upon my finger. So it was evident to them that he was the person who killed him: therefore two of them seized his hands, and two his feet, and the other held his mouth, lest he should call out, and the people of the King Shahyál should hear him and deliver him from their hands. Then they took him up and flew away with him, and they ceased not in their flight, until they alighted in the presence of their

King, when they stationed him before him, and said, O King of the age, we have brought thee him who killed thy son.—And where is he? said the King. They answered, This is he. And the Blue King said to him, Didst thou kill my son, and the vital spark of my heart, and the light of mine eye, without right, and without any offence that he had committed against thee? Seyf-el-Mulook answered him, Yes, I killed him; but on account of his tyranny and his iniquity; for he took the children of the Kings, and conveyed them to the Abandoned Well and the Lofty Palace, and separated them from their families, and acted impudently towards them. I killed him by means of this ring that is upon my finger, and God hurried his soul to the fire, and miserable is the abode to which he hath gone.—So it was evident to the Blue King that this was the person who killed his son, without doubt; and thereupon he called for his Wezeer, and said to him, This is the person who killed my son, without any uncertainty or doubt. What then dost thou counsel me to do in his case? Shall I slay him in the most abominable manner, or torture him with the most grievous torture, or how shall I act?—The chief Wezeer answered, Cut off one of his limbs. Another said, Inflict upon him every day a severe beating. Another said, Cut him through the middle. Another said, Cut off all his fingers, and burn them with fire. Another said, Crucify him. And every one of them proceeded to speak according to his judgment.

But there was with the Blue King a great Emeer, acquainted with affairs and with the circumstances of the times, and he said to the King, O King of the age, I will say to thee some words, and it is thine to judge whether thou wilt attend to that which I counsel thee to do. He was the counsellor of his kingdom, and the chief officer of his empire, and the King used to attend to his words, and act according to his judgment, and not oppose him in aught. Now he rose upon his feet, kissed the ground before him, and said to him, O King of the age, if I give thee advice in this affair, wilt thou follow it, and wilt thou grant me indemnity? And the King answered him, Shew thine opinion, and thou shalt be safe. Then said he, O King, if thou kill this man, and receive not my advice, nor consider my words, the slaughter of him at this time will not be right; for he is in thy hand and in thine asylum, and he is thy captive, and when thou desirest him thou findest him, and mayest do with him as thou wilt. Be patient then, O King, of the age; for this man hath entered the

Garden of Irem, and married Bedeeą-el-Jemál, the daughter of the King Shahyál, and become one of them, and thy people seized him and brought him unto thee, and he hath not concealed his case from them nor from thee. So if thou slay him, the King Shahyál will demand of thee his blood-revenge, and will act hostilely to thee, and come to thee with forces on account of his daughter, and thou art not able to prevail against his forces, nor hast thou power to contend with him.—The King therefore attended to this his advice, and gave orders to imprison Seyf-el-Mulook.—Thus did it happen unto him.

Now the lady Bedeeą-el-Jemál, having met with her father Shahyál, sent the slave-girl to search for Seyf-el-Mulook; and she found him not; wherefore she returned to her mistress, and said, I have not found him in the garden. And she sent to the gardeners, and asked them respecting Seyf-el-Mulook; and they answered, We saw him sitting beneath a tree, and lo, five persons, of the people of the Blue King, alighted by him, and conversed with him: then they took him up, and stopped his mouth, and flew with him, and departed. So when the lady Bedeeą-el-Jemál heard these words, the affair was not a light matter to her. She was violently enraged, and, rising upon her feet, she said to her father the King Shahyál, How is it that thou art King, and the people of the Blue King come to our garden and take our guest and depart with him in safety while thou art living? In like manner his mother also began to provoke him, and to say, It is not fit that any one should transgress against us while thou art living. But he replied, O my mother, this human being killed the son of the Blue King, a Jinnee; so God cast him into his hand: how then should I go to him and act hostilely towards him on account of the human being? His mother however said to him, Go to him, and demand of him our guest; and if he be living, and he deliver him to thee, take him, and come back; but if he have slain him, seize the Blue King alive, him and his children and his hareem, and every one who hath his protection among his dependants, and bring them alive unto me, that I may slaughter them with mine own hand, and devastate his dwellings. If thou do not that which I have commanded thee, I will not hold thee lawfully acquitted of the obligation that thou owest me for my milk, and my rearing of thee shall be as though it were to thee unlawful.—So upon this the King Shahyál arose, and commanded his troops to go forth, and repaired unto him, in honour of his mother, and from a regard to the feelings

of herself and of those who were beloved of her, and in order to the accomplishment of a thing that had been decreed from eternity.

Shahyál set forth with his troops, and they ceased not to pursue their way until they came to the Blue King, and the two armies met; whereupon the Blue King was defeated with his army, and the victors seized his children, great and small, and the lords of his empire and its great men, and bound them, and brought them before the King Shahyál, who said to the Blue King, O Blue, where is Seyf-el-Mulook, the human being, who was my guest? The Blue King said to him, O Shahyál, thou art a Jinnee and I am a Jinnee, and on account of a human being who hath killed my son dost thou do these deeds? He is the destroyer of my son, the vital spark of my heart and the ease of my soul, and how hast thou done all these deeds, and spilt the blood of so many thousand Jinnees?—But Shahyál replied,[60] Desist from these words; and if he be living, bring him, and I will liberate thee, and will liberate every one of thy children whom I have seized: but if thou have slain him, I will slaughter thee and thy children. The Blue King said to him, O King, is this more dear unto thee than my son? The King Shahyál answered him, Verily thy son was a tyrant; for he carried off the children of men, and the daughters of Kings, and put them in the Lofty Palace and the Abandoned Well, and acted impudently towards them. And the Blue King said to him, He is with me; but make thou reconciliation between us and him. So he reconciled them, and conferred upon them robes of honour, and he wrote a voucher agreed upon between the Blue King and Seyf-el-Mulook respecting the slaughter of the son of the former; after which, the King Shahyál received Seyf-el-Mulook, and entertained them handsomely; and the Blue King remained with him, he and his army, three days. Then Shahyál took Seyf-el-Mulook, and brought him to his mother, who rejoiced exceedingly at seeing him, and Shahyál wondered at the beauty of Seyf-el-Mulook, and his perfection and loveliness; and Seyf-el-Mulook related to him his story from beginning to end, telling him what had befallen him with Bedeeạ-el-Jemál.

The King Shahyál then said, O my mother, since thou hast consented to this, I hear and obey all that thou desirest: so take him and go with him to Sarandeeb, and celebrate there a magnificent festivity; for he is a comely young man, and hath endured horrors on her account. Accordingly she proceeded with her female slaves until

they arrived at Sarandeeb, and entered the garden belonging to the mother of Dólet-Khátoon. Bedeeạ-el-Jemál saw Seyf-el-Mulook, after they had gone to the tent and met one another, and the old woman related to them what he had experienced from the Blue King, and how he had been at the point of death in the prison of the Blue King. Then[61] the King Táj-el-Mulook, the father of Dólet-Khátoon, summoned the great men of his empire, and they performed the ceremony of the contract of the marriage of Bedeeạ-el-Jemál to Seyf-el-Mulook, and married her to him; and when the ceremony of the contract was performed, the ushers of the court cried out, May it be blessed! He deserveth!—and they scattered the gold and the silver upon the head of Seyf-el-Mulook, conferred costly robes of honour, and made banquets. Seyf-el-Mulook then said to Táj-el-Mulook, O King, pardon! I would ask of thee a thing, and I fear that thou mayest refuse it me and disappoint me. But Táj-el-Mulook replied, By Allah, wert thou to demand my soul, I would not withhold it from thee, on account of the kind actions that thou hast done. So Seyf-el-Mulook said, I desire that thou marry Dólet-Khátoon to my brother Sá'ed, that we may both be thy pages. And Táj-el-Mulook replied, I hear and obey. He forthwith assembled the great men of his enpire a second time, and performed the ceremony of the contract of the marriage of his daughter Dólet-Khátoon to Sá'ed; and when they had finished the ceremony of the contract, they scattered the gold and the silver, and the King commanded that they should decorate the city. They then celebrated the festivity, and Seyf-el-Mulook took Bedeeạ-el-Jemál as his wife, and Sá'ed took Dólet-Khátoon as his wife the same night. Seyf-el-Mulook ceased not to remain in retirement with Bedeeạ-el-Jemál for forty days; and she said to him one day, O son of the King, doth there remain in thy heart a regret for any thing? Seyf-el-Mulook answered, God forbid! I have accomplished my want. and no regret remaineth in my heart; but I desire to meet my father and mother in the land of Egypt, and to see if they have continued well or not.—So she ordered a party of her servants to convey him and Sá'ed to the land of Egypt; and they conveyed them to their families in Egypt; and Seyf-el-Mulook met his father and his mother, as also did Sá'ed, and they remained with them a week. Then each of them bade farewell to his father and his mother, and they departed to the city of Sarandeeb; and whenever they desired to see their families, they used to go and return. Thus Seyf-el-Mulook lived with Bedeeạ-el-

Jemál a most pleasant and most agreeable life, and in like manner did Sá'ed with Dólet-Khátoon, until they were visited by the terminator of delights and the separator of companions.—Extolled be the perfection of the Living who dieth not, who created the creatures, and sentenced them to death, and who is the First, without beginning, and the Last, without end!

NOTES TO CHAPTER TWENTY-FOURTH.

NOTE 1. IN the original, this story has the following introduction, which I have transferred to this place because it seems to me to be of little interest, and calculated to induce expectations that will not be fully realized. The Breslau edition does not contain it.

"There was, in ancient times, a King, of the Kings of the Persians, whose name was Moḥammad the son of Sebáik, and who ruled over the countries of Khurásán, and every year he used to invade the countries of the infidels, in El-Hind[1] and Es-Sind[2] and China, and the regions that are beyond the River [Oxus], and other countries besides these, of the Persians and other nations. He was a just, brave, generous, liberal King. And this King was fond of conversations over the cup, and traditions and verses, and histories and tales, and night-discourses, and the lives of the ancients. Whoever preserved in his memory an extraordinary tale, and related it to him, he used to confer favours upon him. It is said that if a stranger came to him with an extraordinary night-discourse, and recited before him, and he approved of his tale, and his words pleased him, he used to bestow upon him a sumptuous robe of honour, give him a thousand pieces of gold, mount him upon a horse saddled and bridled, clothe him from head to foot, and give him magnificent gifts; and the man would take the things and go his way.

"Now it happened that an old man came to him with an extraordinary night-tale, which he related before him, and he approved of it, and his words pleased him; so he gave orders to present to him a sumptuous gift, comprising a thousand pieces of gold of Khurásán, and a horse completely equipped. Then, after this, the news of these actions of the King spread abroad throughout all the cities, and a man named the merchant Ḥasan, who was generous, liberal, learned, a poet, excelling in science, heard of him. And there was, with that King, an envious Wezeer, of inauspicious aspect, who loved not any one among all the people, neither the rich nor the poor; and whenever any one came to that King and he gave him aught, he envied him, and said, Verily this practice consumeth the wealth and ruineth the country; and this is the custom of the King:—these words proceeding not save from envy and hatred in that Wezeer. Then the King heard of the merchant Ḥasan; so he sent to him, and caused him to be brought; and when he came before him, he said to him, O merchant Ḥasan, the Wezeer hath acted with opposition and enmity towards me on account of the wealth

[1] Or Hindoostán. [2] Western India.

that I give to the poets and the boon-companions, and the reciters of tales and verses. Now I desire of thee that thou relate to me a pleasant tale and an extraordinary story, such that I have never heard the like of it. And if thy story please me, I will give thee many tracts of land with their castles, and I will make them additional to thy fief:[3] I will also place all my kingdom at thy disposal, and make thee the chief of my wezeers: thou shall sit on my right hand, and govern my subjects. But if thou bring me not that of which I have told thee, I will take all that is in thy hand, and banish thee from my country.—To this the merchant Ḥasan replied, I hear and obey our lord the King. But the memlook desireth of thee that thou have patience with him for a year; then I will relate to thee a story the like of which thou hast not heard in thy life, neither hath any one beside thee heard the like of it, nor any story better than it. —And the King said, I grant thee a delay of a whole year. Then he called for a sumptuous robe of honour, and clad him with it, and said to him, Confine thyself to thy house, and mount not, nor go nor come, during the period of a whole year, until thou presentest thyself with that which I have demanded of thee. If thou bring that, thou shalt receive special favour; and rejoice thou in the prospect of that which I have promised thee. But if thou bring it not, thou shalt not be of us, nor will we be of thee.— And the merchant Ḥasan kissed the ground before him, and went forth.

"He then chose, of his memlooks, five persons, all of whom wrote and read; and they were excellent in science, intelligent, versed in polite literature, of the choicest of his memlooks. He gave to each of them five thousand pieces of gold, and said to them, I reared you not but for such a day as this: aid me then to accomplish the desire of the King, and save me from his hand. They said to him, And what desirest thou to do? For our souls shall be thy ransom.—He answered them, I desire that each of you journey unto some region, and that ye use your utmost endeavours to gain access to the learned, and the accomplished in polite literature, and the excellent in science, and the relaters of extraordinary talks and wonderful histories; and search ye for me to procure the story of Seyf-el-Mulook, and bring it to me. If ye find it with any one, excite his desire for its price, and whatsoever he demandeth of gold and silver give him it; even if he demand of you a thousand pieces of gold, give him what ye have ready and promise him the remainder, and bring it to me. Whichever of you findeth this story and bringeth it to me, I will bestow upon him sumptuous robes of honour and abundant favours, and there shall be unto me none dearer than he.—Then the merchant Ḥasan said to one of them, Go thou to the countries of El-Hind and Es-Sind, and their provinces and districts. And he said to another, Go thou to the countries of Persia and China, and their districts. And to another he said, Go thou to the countries of Khurásán, and its provinces and districts. To another he said, Go thou to the countries of the West,[4] and its regions and its districts and its provinces and all its quarters. And he said to the other, the fifth, Go thou to the countries of Syria and Egypt, and their provinces and districts. The merchant then chose for them an auspicious day, and said to them, Set forth on your journeys this day, and strive diligently to accomplish my affair, and be not slothful though the case should require the sacrifice of your lives. So they bade him farewell, and set forth, and each of them went to the quarter to which he had commanded him to go. Four of them, however, were absent four months, and searched, and found not aught. Therefore the bosom of the merchant Ḥasan was contracted when the four memlooks returned to him, and informed him that they had searched the cities and the countries and the districts for the objects of their master's desire, and found not of it aught.

"But as to the fifth memlook, he journeyed until he entered Syria and arrived at the city of Damascus, and he found it to be a pleasant, secure city, with trees and rivers and fruits, and birds that proclaimed the perfection of God, the One, the Omnipotent, who created the night and the day. He remained in it some days, inquiring

[3] Untaxed land.

[4] Northern Africa, west of Egypt.

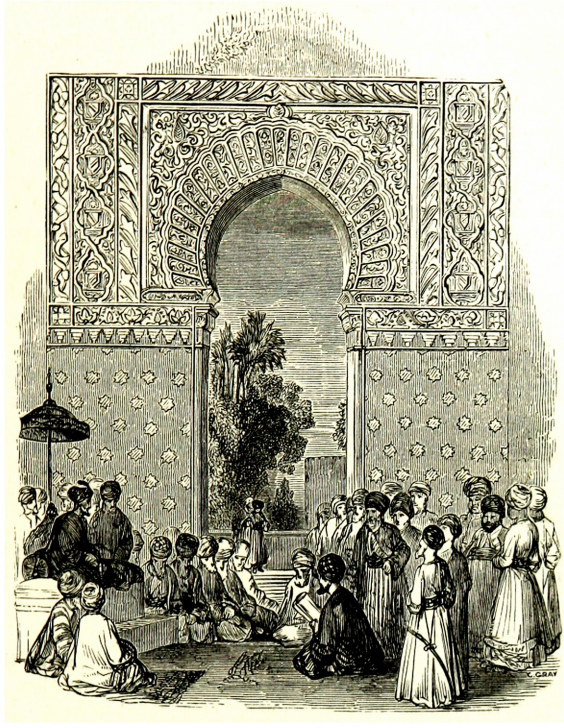
for that which his master wanted; but no one gave him information of it. He then desired to depart thence, and to journey to another place; and, lo, he saw a young man running, and stumbling upon his skirts: so the memlook said to him, Wherefore dost thou run, and art thou distressed, and whither repairest thou? And he answered him, Here is an excellent sheykh who every day seateth himself upon a stool[5] at this time, and relateth pleasant tales and histories and night-stories, the like of which no one hath heard; and I am running that I may find for myself a place near unto him, and fear that I shall not obtain a place on account of the crowd. The memlook therefore said to him, Take me with thee. And the young man replied, Hasten in thy pace. So he closed his door, and hastened with him until he arrived at the place in which the sheykh recited amid the people, when he saw that sheykh to be a person of comely face, and sitting upon a stool reciting to the people. He seated himself near to him, and listened to hear his story; and when the time of sunset came, the sheykh ended the story, and the people, having heard what he had recited, dispersed from around him. And thereupon the memlook advanced to him and saluted him, and he returned his salutation with exceeding greeting and honour. The memlook then said to him, Verily, O my master the sheykh, thou art a comely, reverend man, and thy recitation is

[5] The word rendered "stool" also signifies "chair," &c.; but the seat of the public reciter of tales is generally a square stool, made of palm-sticks, and resembling a small crate.

pleasant, and I desire to inquire of thee respecting a thing, and the sheykh replied, Inquire respecting what thou wilt. So the memlook said to him, Hast thou the night-story of Seyf-el-Mulook and Bedeeạ-el-Jemál? The sheykh said to him, And from whom heardest thou these words, and who is he who informed thee of this? The memlook answered, I heard not this from any one; but I am from a distant country, and have come seeking for this story, and whatsoever thou demandest as its price, I will give it thee, if thou have it and wilt bestow it as a favour and charity upon me, and in the generosity of thy nature wilt give it as an alms from thee. If my soul were at my disposal and I sacrificed it to thee for it, my heart would be pleased by doing so.—And the sheykh replied, Be of good heart and cheerful eye; for it shall be produced to thee; but this is a story which none relateth in the beaten way, nor would I give this story to every one. The memlook therefore said to him, By Allah, O my master, do not covetously withhold it from me; but demand of me whatever thou wilt. And the sheykh replied, If thou desire this story, give me a hundred pieces of gold, and I will give it thee; but on five conditions.

"So when he knew that it was in the possession of the sheykh, and that he consented to give it him, he rejoiced exceedingly, and said to him, I will give thee a hundred pieces of gold as its price, and ten as a gratuity, and receive it on the conditions that thou hast mentioned. And the sheykh replied, Go, bring the gold and receive what thou wantest. Wherefore the memlook arose, and kissed the hands of the sheykh, and went to his lodging joyful and happy. He took in his hand a hundred pieces of gold and ten, and put them into a purse that he had with him; and when the morning came, he arose and put on his clothes, and, taking the pieces of gold, went with them to the sheykh. He saw him sitting at the door of his house, and saluted him; and he returned his salutation. He then gave him the hundred pieces of gold and ten, and the sheykh, having received them from him, arose, and entered his house, taking the memlook in; and he seated him in a place, and brought to him an inkhorn and a pen and some paper; and he brought to him also a book, and said to him, Transcribe what thou seekest from this book of the night-story of Seyf-el-Mulook. The memlook therefore sat writing this story until he had finished the transcription of it, when he read it to the sheykh, and he corrected it; and after that, the sheykh said to him, Know, O my son, that the first condition is, that thou relate not this story in the beaten way; nor shalt thou relate it among women and slave-girls, nor among male black slaves and stupid persons, nor among boys; but thou shalt only recite it among emeers and kings and wezeers, and persons of knowledge, such as expositors and others And the memlook assented to the conditions, kissed the hands of the sheykh, bade him farewell, and departed from him. He set forth on his journey that day joyful and happy, and ceased not to prosecute his journey with diligence, by reason of the great joy that he experienced on account of his acquisition of the story of Seyf-el-Mulook, until he came to his country; and he sent his servant to convey the good news to the merchant, and to say to him, Thy memlook hath arrived safely, and attained his wish and desire. And when the memlook arrived at the city of his master, and sent to him the messenger of good news, there remained not of the period agreed upon between the King and the merchant Ḥasan more than ten days. He then went in to his master the merchant, and acquainted him with that which had happened to him; whereat he rejoiced greatly. The memlook rested in his private apartment, and gave to his master the book containing the story of Seyf-el-Mulook and Bedeeạ-el-Jemál; and when his master saw that, he bestowed on the memlook all the clothes that were upon him, and gave him ten excellent horses, and ten camels, and ten mules, and three black slaves, and two memlooks.

"The merchant then took the story, wrote it plainly in his own hand, and went up to the King, and said to him, O fortunate King, I have brought a night-story, and a pleasant, rare tale, the like of which no one hath ever heard. And when the King



heard the words of the merchant Ḥasan, he ordered immediately that every intelligent emeer should come, and every learned man who excelled in science, and every one versed in polite literature, and each poet and sagacious person. Then the merchant Ḥasan sat and read this story before the King; and when the King and every one who was present heard it, they all wondered and approved of it. All who were present approved of it, and they showered upon him gold and silver and jewels; and the King gave orders to present to the merchant Ḥasan a sumptuous robe of honour of the most magnificent of his apparel, gave him a great city with its castles and its fields, made him one of the greatest of his wezeers, and seated him on his right hand. He then ordered the scribes to write this story in letters of gold, and to place it in his private repositories; and the King used, whenever his bosom was contracted, to summon the merchant Ḥasan, and he read it."

NOTE 2. These names are Arabic ("'Âṣim" signifying "defending," &c.; and "Ṣafwán," "clear and cold," applied to a day); and (notwithstanding the pretended scenes and age of the story) the manners and customs which it describes, and the dresses, when any kind is specified, are Arabian. The author evidently seems to have intended Cairo as the capital of the King. (See Note 18 below.)

NOTE 3. "Fáris" signifies "a horseman," &c.; and "Ṣáleḥ," "good," "just," &c.

NOTE 4. In the Breslau edition, and in Trébutien's version, the place of Suleymán's abode at this time is said to have been Sebà, of El-Yemen, the seat of government of Bilḳees, "the Queen of Sheba" mentioned in the Bible. [Sebà, or Ma-rib, the

Mariaba of the Greek Geographers, was one of the Himyerite capitals, and near it was the famous Dyke of El-'Arim.—Ed.]

Note 5. Here it appears that the phrase "to kiss the ground" is to be understood in its literal sense; but I believe that this is never the case when the act is said, in this work, to be performed by a Muslim.—See Note to Chapter vi.

Note 6. "The same ceremony is still observed at the audiences which the Porte gives to Ambassadors. Oriental politeness requires that refreshments be presented to guests before inquiring the motive of their visit." (Note by Von Hammer, in Trébutien's version.)

Note 7. Moḥammad did not profess to teach a *new* religion, but to *restore* the only true religion; and this is called "El-Islám," which signifies "resignation [to God]." [See a foot-note (No. 33) in p. 456 of vol. ii.—Ed.]

Note 8. By the "two prayers," it appears from what follows, that the prayers of noon and afternoon are meant.

Note 9. So in the Breslau edition: of the edition of Cairo, "*two* tunics;" but only one is mentioned afterwards.

Note 10. The words "with all his subjects" I have inserted on the authority of the Breslau edition.

Note 11. The word rendered "onion-sauce" is "taḳleeyeh." My sheykh explains it as "onions cooked in clarified butter, after which they are put upon other cooked food."

Note 12. See Note 67 to Chapter xi.

Note 13. "Such rejoicings are still usual at Constantinople, under the name of 'dónánmah,' not only when the Sultanas[6] are *enceintes*, but also when they are brought to bed. In 1803, the rumour of the pregnancy of a Sultana, being falsely spread, involved all the ministers at Constantinople in useless expenses, to prepare for a dónánmah which did not take place." (Note by Von Hammer, in Trébutien's version.)

Note 14. "Seyf-el-Mulook" signifies "the Sword of the Kings." In the Breslau edition and in Trébutien's version, the astrologers are here said to have cast the Prince's nativity, and to have foreseen various events which the tale afterwards relates. The prediction of one of these events is alluded to in page 303.

Note 15. "Sá'ed" signifies "fore arm;" and hence it is applied to "a chief, upon whom people rely."

Note 16. In the Breslau edition, they are said to have been taught the Ḳurán, &c.

Note 17. "Záwiyeh" has before been explained, as a name given in Egypt to a small mosque.

Note 18. "The Horse-course of the Elephant" here mentioned seems to be that of the *Lake* of the Elephant,[7] which, according to El-Maḳreezee (as stated in his "Khiṭaṭ"), was made towards the close of the seventh century of the Flight, and afterwards, in the seventeenth year of the next century, became the site of stables. In the Breslau

[6] The title of "Sultana" is used by Europeans as a feminine of "Sulṭán," which is given by the Turks to a female as well as to a male, with no difference but this, that it precedes the proper name of a male, and follows that of a female.

[7] Birket el-Feel, mentioned in Note 23 to Chapter v.

edition, the Horse-course is called "el-Meydán el-'Adl:" this I suppose to be a mistake for "Meydán El-'Ádil" (or the Horse-course of El-'Ádil); as El-'Ádil was the surname of the King who made the Horse-course of the Lake of the Elephant. If so, we must infer (as I have observed in the second of these notes) that Cairo is intended as the capital of the King 'Áṣim, notwithstanding the anachronism thus implied.

NOTE 19. A description of banquets of the kind here mentioned has been given in Note 7 to Chapter viii.

NOTE 20. I suppose either the outer curtains of the King's pavilion to be here meant, or the inner curtains of its vestibule.

NOTE 21. Von Hammer, in illustration of this passage, mentions the custom, still existing, of girding the sabre on the side of an eastern sovereign when he mounts the throne; and adds, that the girdle is found, upon their monuments, as one of the insignia of the ancient Kings of Egypt. Being adorned with most valuable jewels, like the crown, the girdle is still one of the insignia of many Eastern Kings.

NOTE 22. In my original is here added "and the signet" (muhr); and in the Breslau edition, "and the bow;" but neither of these things is mentioned before or after.

NOTE 23. In my original, the name of the father of Bedeeạ-el-Jemál is here written "Shemmákh," or "Shemákh," as in Trébutien's version; but he is often mentioned afterwards and always called "Shahyál."

NOTE 24. Respecting Bábil, and the Garden of Irem, see Note 14 to Chapter iii., and the anecdote commencing in page 303 of Volume ii.

NOTE 25. So in the Breslau edition and in Trébutien's version: in my original, *twenty* thousand.

NOTE 26. "Faghfoor" is a common title given by the Muslims to Emperors of China. In my original, by the misplacing of a diacritical point and the omission of a letter, it is converted into "Ḳaạfoo."

NOTE 27. In the original there is a play upon words; "ṣabr," the name of the aloe, signifying "patience." So also in the next verse. See a foot-note in page 548 of Volume i.

NOTE 28. See the last paragraph of Note 5 to Chapter i.

NOTE 29. Here we have again "the Old Man of the Sea," whose nature and country (supposed to be Sumatra) have been considered in Note 64 to Chapter xx.; but in this instance we find him considered as a Márid, which is properly an evil Jinnee of the most powerful class. Some other incidents in the present tale will be found to be nearly the same as certain events in the Voyages of Es-Sindibád of the Sea; but it is inferior to those tales, and apparently in some measure copied from them, and from the romance of Seyf Zu-l-Yezen. I have, therefore, not referred to these coincidences in my notes to the Voyages of Es-Sindibád.

NOTE 30. See Note 39 to Chapter xx.

NOTE 31. These verses, I suspect, are by some Ṣoofee poet. See Note 102 to Chapter x.

NOTE 32. Here, and afterwards, I read "kelek" (a raft), as in the Breslau edition, instead of "fulk," which signifies "a ship" or other vessel.

NOTE 33. In my original, "with the remaining memlook." I have corrected

this passage, and another afterwards in the same manner, on the authority of the Breslau edition

NOTE 34. Here again I adopt a reading of the Breslau edition.

NOTE 35. On this passage, my sheykh has written upon the margin of my original, "Were they Jews? If this were not in the time of Suleymán, it might be said that these apes were the Jews who were transformed on the day of their transgression with respect to the Sabbath." These are mentioned in the sixty-first verse of the second chapter of the Ḳur-án, and, as stated by Sale, were some dwellers at Eyleh (or Elath), on the Red Sea, who lived in the time of David, and were transformed into apes for catching fish on the Sabbath. After remaining in this condition three days, they were destroyed by a wind which swept them all into the sea.—But it appears from what is afterwards stated in Trébutien's version, that by these apes are meant the descendants of a remnant of the tribe of 'Ád. At the time of the general destruction of this tribe (mentioned in Note 37 to Chapter ii.), a company belonging to it had gone to Mekkeh to pray for rain; and the persons composing this company, or their descendants, were afterwards transformed by God into apes. (See Pocock's Spec. Hist. Arab., ed. 1806, pp. 36 and 37.)

NOTE 36. In my original "their *islands*."

NOTE 37. The words rendered "And an abandoned well, and a lofty palace," are from the forty-fourth verse of the twenty-second chapter of the Ḳur-án. They are either misunderstood or purposely misapplied, in the tale; the true meaning being, "And [how many] a well [hath been] abandoned, and [how many] a lofty palace!" Others, however, have misunderstood them, and given to them a particular application." The Oriental geographers," observes Von Hammer,[8] "state these *places* [called in Arabic 'el-Beer el-Mo'aṭṭalah' and 'el Ḳaṣr el-Mesheed'[9]] to be in the province of Ḥaḍramót, and we wait for a new Niebuhr to inform us what are the monuments or the ruins thus called."—"Yáfith" and "Nooḥ" are the names which we write "Japheth" and "Noah."

NOTE 38. The word in my original is "eewán;" but this means here, as my sheykh has noted, what is now commonly called a "leewán." It has been described in Note 12 to Chapter iii.

NOTE 39. "Dólet," which signifies "fortune," "empire," &c., I suppose to be here the proper name; and "Kháton" (*i. e.* Lady), a title subjoined in the Turkish manner.

NOTE 40. By "the city of Sarandeeb" we must understand the capital of the island of Ceylon.

NOTE 41. "El-Ḳulzum" is the ancient "Clysma," whence the Red Sea is called "the Sea of El-Ḳulzum."

NOTE 42. See Note 28 to Chapter x., and Note 6 to Chapter xxiii.

NOTE 43. From the sequel, as well as from what has been said above in Note 37, it appears that this is meant as a falsehood of the Jinnee, to deceive the lady.

NOTE 44. The words "and remaineth with me three days," &c., are omitted in the Cairo edition. I have supplied them from the edition of Breslau.

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[8] Note in Trébutien's version, vol. ii. p. 154.

[9] "Mesheed" generally signifies "plastered;" but in the above-mentioned verse of the Ḳurán, it is synonymous with "musheiyad," signifying "lofty." In the Commentary of the Jeláleyn, it is explained by the synonym "rafeea."

NOTE 45. "For, had she remembered her, probably she had come to her, as she was a Jinneeyeh."[10]

NOTE 46. "Ḥátim" I suppose to be the name of the 'Efreet. In the Breslau edition it is written "Khátim."

NOTE 47. The word for which I write "coffer" is here, in my original, "ṭábaḳ" or "ṭábiḳ;" but afterwards, "táboot."

NOTE 48. Here again, as in the instances mentioned above, in Note 32, "fulk" is put in my original for "kelek."

NOTE 49. He put the sword between himself and the lady from a motive of modesty and respect.

NOTE 50. The word rendered "lying" is "sáḳe'." My sheykh supposes it to be a vulgar word derived from "saḳeeą," for "ṣaḳeeą," which signifies "hoar-frost:" but I imagine that the word "ṣáḳe'," *i. e.* "lying," or "a liar," had escaped his memory at the time of his reading this passage.

NOTE 51. This city and harbour I suppose to be imaginary. The name of the former is derived from "'emáreh," which signifies "the being inhabited," &c.: that of the latter may be rendered "the lurking-place of the two seas," or "—of the province [of Arabia] called El-Baḥreyn." In the Breslau edition, the city is called "'Amár;" and the harbour, "Beyn el-Baḥreyn."

NOTE 52. This name, I rather think, should be "'Áli-l-Mulk," or "the High in Dominion."

NOTE 53. "Mo'een-ed-Deen" signifies "the Aider of the Religion."

NOTE 54. "'Shoom' is a kind of tough wood of which are made small staves wherewith asses are driven."[11] Sir Gardner Wilkinson informs me that it is ash.

NOTE 55. In Trébutien's version, this cannibal is here called (vol. ii. p. 168) "Goul-Eli-Fenioun;" and the following note by Von Hammer is subjoined. "There was no need of this similitude of name to prove that all this episode is a manifest imitation of the adventures of Ulysses in the cave of Polyphemus, and that this latter is the same as Goul-Eli-Fenioun: which induces the belief that the Arabs have been acquainted with the poems of Homer." But may not the story of Ulysses and Polyphemus have been of Eastern origin? See some remarks on the knowledge that the Arabs had of Homer, in the Review subjoined to this work.—Notes 39 and 52 to Chapter xx. will serve to illustrate the account of the Ghool in the present tale.

NOTE 56. In the Breslau edition, the ship is not wrecked, but conveys Sá'ed, with the other passengers, safely to the city where Seyf-el-Mulook finds him.

NOTE 57. Instead of "enchanting, cruel eye," we may, as my sheykh observes, read, "enchanting eye of a Jinneeyeh."

NOTE 58. For the story of Suleymán and Bilḳees (whom I have mentioned above, in Note 4), see the twenty-seventh chapter of the Ḳur-án, and Sale's notes.

NOTE 59. The action here described is one indicative of extreme submission.

NOTE 60. In the Breslau edition, Shahyál is here very properly made to say, "Dost thou not know that a single human being is, with God, better than a thousand Jinnees?"

NOTE 61. This sentence is from the Breslau edition.

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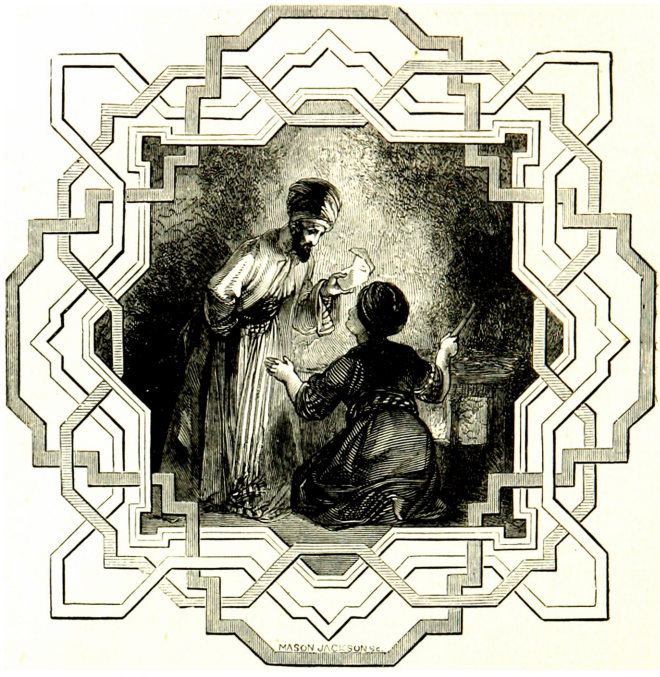
[10] Marginal note by my sheykh. [11] *Idem.*



CHAPTER XXV.

COMMENCING WITH PART OF THE SEVEN HUNDRED AND SEVENTY-EIGHTH NIGHT, AND ENDING WITH PART OF THE EIGHT HUNDRED AND THIRTY-FIRST.

THE STORY OF ḤASAN OF EL-BAṢRAH.[1]

THERE was, in ancient times, a certain merchant residing in El-Baṣrah, and that merchant had two male children, and great wealth. And it happened, as God, who heareth and knoweth, decreed, that the merchant was admitted to the mercy of God (whose name be exalted!), and left that wealth. So his two sons betook themselves to prepare him for the grave, and to bury him; after which they divided the wealth between them equally, and each of them took his portion, and they opened for themselves two shops. One of them was a dealer in copper-wares, and the other was a goldsmith.

Now while the goldsmith was sitting in his shop, one day, lo, a Persian walked along the market-street among the people until he

came to the shop of the young goldsmith, when he looked at his work, and examined it knowingly, and it pleased him. And the name of the young goldsmith was Ḥasan. Then the Persian shook his head, and said, By Allah, thou art an excellent goldsmith! And he proceeded to look at his work, while he (the young man) was looking at an old book that was in his hand, and the people were occupied with the contemplation of his beauty and loveliness and his stature and justness of form. And when the time of afternoon-prayers arrived, the shop was quitted by the people, and thereupon the Persian accosted Ḥasan, and said to him, O my son, thou art a comely young man. What is this book? I have not a son, and I know an art than which there is none better that is practised in the world. Numbers of people have asked me to teach it them, and I would not teach it to any one of them; but my soul hath consented that I should teach it to thee, and make thee my son, and put a barrier between thee and poverty; so thou shalt rest from this work and labouring with the hammer and the charcoal and the fire.—Ḥasan therefore said to him, O my master, and when wilt thou teach me? He replied, To-morrow I will come to thee, and will make for thee, of copper, pure gold in thy presence.

Upon this, Ḥasan rejoiced, and he bade farewell to the Persian, and went to his mother. He entered, and saluted her, and ate with her; but he was stupified, without memory or intellect. So his mother said to him, What is the matter with thee, O my son? Beware of listening to the words of the people; especially the Persians; and comply not with their counsel in aught; for these people are great deceivers, who know the art of alchemy, and trick people, and take their wealth and devour it by means of false pretences.—But he replied, O my mother, we are poor people,[2] and we have nothing to be coveted, that any one should trick us. A Persian hath come to me; but he is a virtuous sheykh, bearing marks of virtue, and God hath inclined him towards me.—And thereupon his mother kept silence in her anger; and her son became busied in heart: sleep visited him not that night by reason of the violence of his joy at what the Persian had said to him. And when the morning came, he rose, took the keys, and opened the shop; and, lo, the Persian approached him. So he rose to him, and desired to kiss his hands: but the Persian refused, and would not consent to his doing that; and said, O Ḥasan, prepare the crucible, and place the bellows. He therefore did as the Persian ordered him, and lighted the charcoal; after which the Persian said to him, O my son, hast thou by thee any copper? He answered, I

have a broken plate. And he ordered him to press upon it with the shears, and to cut it into small pieces; and he did as he told him. He cut it into small pieces, and threw it into the crucible, and blew upon it with the bellows until it became liquid; when the Persian put his hand to his turban, and took forth from it a paper folded up, which he opened, and he sprinkled some of its contents into the crucible, as much as half a drachm. That thing resembled yellow koḥl:[3] and he ordered Ḥasan to blow upon it with the bellows; and he did as he ordered him until the contents of the crucible became a lump of gold. So when Ḥasan beheld this, he was stupified, and his mind was confounded by reason of the joy that he experienced. He took the lump and turned it over, and he took the file and filed it, and saw it to be pure gold, of the very best quality. His reason fled, and he was stupified in consequence of the violence of his joy. Then he bent down over the hand of the Persian to kiss it; and the Persian said to him, Take this lump, and go down with it into the market, and sell it, and take its price quickly, without speaking. Accordingly Ḥasan went down into the market, and gave the lump to the broker, who took it of him, and rubbed it [on the touchstone], and found it to be pure gold. They opened the bidding for it at the sum of ten thousand pieces of silver, and the merchants increased their offers for it so that he sold it for fifteen thousand pieces of silver.

He received its price, and went home, and related to his mother all that he had done, saying to her, O my mother, I have learnt this art. But she laughed at him, and said, There is no strength nor power but in God, the High, the Great! And she kept silence in her

anger. Then Ḥasan, in his ignorance, took a brass mortar, and went with it to the Persian, who was sitting in the shop, and put it before him. So he said to him, O my son, what desirest thou to do with this mortar? He answered, We will put it into the fire, and make it into lumps of gold. And the Persian laughed, and said to him, O my son, art thou mad, that thou wouldst go down into the market with two lumps in one day? Knowest thou not that the people would suspect us, and that our lives would be lost? But, O my son, when I have taught thee this art, do not thou practise it in a year more than once; for that will suffice thee from year to year.—And Ḥasan replied, Thou hast spoken truth, O my master. Then he sat in the shop, and put on the crucible, and threw the charcoal into the fire. The Persian therefore said to him, O my son, what dost thou desire? He answered, Teach me this art. But the Persian laughed, and said, There is no strength nor power but in God, the High, the Great! Thou, O my son, art of little sense. Thou art not suited for this art at all. Doth any one in his life learn this art in the beaten way, or in the markets? For if we occupy ourselves with it in this place, the people will say of us, Verily these are practising alchemy:—and the magistrates will hear of us, and our lives will be lost. If therefore, O my son, thou desirest to learn this art, repair with me to my house. —So Ḥasan arose, and closed his shop, and went with the Persian. But while he was on the way, he remembered the words of his mother, and revolved in his mind a thousand thoughts; and he stopped, hanging down his head towards the ground for some time; whereupon the Persian looked aside, and, seeing him stopping, laughed, and said to him, Art thou mad? How is it that I purpose in my heart to do thee good, and thou imaginest that I will injure thee?—Then the Persian said to him, If thou be afraid to go with me to my house, I will go with thee to thy house, and will teach thee there. So Ḥasan replied, Be it so, O uncle. And the Persian said to him, Walk before me.

Ḥasan therefore went on before him to his abode, and the Persian followed him until he arrived there, when Ḥasan entered his house, and found his mother, and informed her of the Persian's arrival with him, while the Persian stood at the door. So she furnished for them the chamber, and put it in order, and when she had finished her affair, she went away. Then Ḥasan gave permission to the Persian to enter, and he entered; and Ḥasan, having taken in his hand a plate, went with it to the market to bring in it something to eat. He went forth,

and brought some food, and put it before him, saying to him, Eat, O my master, that the bond of bread and salt may be established between us; and may God (whose name be exalted!) execute vengeance upon him who is unfaithful to the bond of bread and salt! And the Persian said to him, Thou hast spoken truth, O my son. Then he smiled, and said, O my son, who knoweth the due estimation of bread and salt?[4] And the Persian advanced, and ate with Ḥasan until they were satisfied; when he said to him, O my son, O Ḥasan, bring for us some sweetmeat. Ḥasan therefore went to the market, and brought ten cups[5] of sweetmeat; and he was rejoiced at the words of the Persian. And when he presented to him the sweetmeat, he ate of it, and Ḥasan ate with him. The Persian then said to him, May God recompense thee well, O my son! With such a one as thou art should men associate, and him should they acquaint with their secrets, and teach what will profit him.—And he said, O Ḥasan, bring the apparatus. And Ḥasan scarcely believed these words, when he went forth like the colt dismissed to the spring-pasturage, and proceeded until he arrived at the shop, and he took the apparatus and returned, and placed it before him. The Persian thereupon took forth a piece of paper, and said, O Ḥasan, by the bread and salt, wert thou not dearer than my son, I would not acquaint thee with this art. There remaineth not in my possession aught of this elixir save the contents of this paper. But observe when I compound the simples and put them before thee; and know, O my son, O Ḥasan, that thou must put, to every ten pounds of copper, half a drachm of this which is in the paper, and the ten pounds will become pure, unalloyed gold.—Then he said to him, O my son, O Ḥasan, in this paper are three ounces, of Egyptian weight; and after the contents of this paper are exhausted, I will make for thee more. And Ḥasan took the paper, and saw in it something yellow, finer than the first; and he said, O my master, what is the name of this, and where is it found, and in what is it made? Upon this, the Persian laughed, and longed to get possession of Ḥasan, and said to him, Respecting what dost thou ask? Do the work and be silent.—And he took forth a cup belonging to the house, cut it up, and threw it into the crucible, and threw upon it a little of what was in the paper, whereupon it became a lump of pure gold. So when Ḥasan beheld this, he rejoiced exceedingly, and became perplexed in his mind, entirely occupied by meditation upon that lump of gold.

The Persian then hastily took forth a packet from his turban, cut

it open, and put it into a piece of the sweetmeat, and said to him, O Ḥasan, thou hast become my son, and hast become dearer to me than my soul and my wealth, and I have a daughter to whom I will marry thee. Ḥasan replied, I am thy page, and whatsoever thou dost with me, it will be a deposit with God, whose name be exalted! And the Persian said, O my son, have patience, and restrain thyself, and good fortune will betide thee. Then he handed to him the piece of sweetmeat, and he took it, and kissed his hand, and put it into his mouth, not knowing what was secretly decreed to befall him. He swallowed the piece of sweetmeat, and his head sunk down before his feet, and he became lost to the world; and when the Persian saw that the calamity had come upon him, he rejoiced exceedingly. Rising upon his feet, he said to him, Thou hast fallen into the snare, O young wretch! O dog of the Arabs! For many years have I been searching for thee, until I got thee, O Ḥasan!—He then girded himself, and tied Ḥasan's hands behind his back, and bound his feet to his hands; after which he took a chest, emptied it of the things that were in it, put Ḥasan into it, and locked it upon him. He emptied also another chest, and put into it all the wealth that was in Ḥasan's abode, with the lump of gold that he had made, and, having locked it, he went forth running to the market, and brought a porter, carried off the two chests, and drew near to a moored vessel. That vessel was fitted out for the Persian, and her master was expecting him: so when her crew saw him, they came to him, and carried the two chests, and put them on board the ship. The Persian then cried out to the master and to all the sailors, saying to them

Rise ye! The affair is accomplished, and we have attained our desire. —The master therefore cried out to the sailors, and said to them, Pull up the anchors, and loose the sails! And the ship proceeded with a fair wind.—Such was the case with the Persian and Ḥasan.

But as to the mother of Ḥasan, she remained expecting him until nightfall, and heard no sound of him nor any tidings whatever. Then she came to the house, [which she had quitted after the Persian had come,] and saw it open, and beheld not in it any one, nor found the chests nor the wealth. She therefore knew that her son was lost, and that fate had taken effect upon him; and she slapped her face, and rent her garments, cried out and wailed, and began to say, Oh, my son! Oh, the delight of my heart!—And she recited these verses:—

My patience hath failed, and my disquietude is excessive, and excessive is my wailing since your absence, and my disease!
No patience is left to me, by Allah, since you quitted me! How can I bear the loss of the object of my hope?
After the loss of my beloved, how can I delight in sleep? And who is he that can enjoy a life of abasement?
Thou hast gone, and made the house and its family desolate, and my clear draughts thou hast rendered turbid.
Thou wast mine aid in every adversity, and my glory and my honour among mankind, and my reliance.
Cancelled be the day whereon thou wast taken away from my sight, until I see thee return to me!

She continued to weep and wail till the morning, when the neighbours came in to her, and asked her respecting her son, and she informed them of that which had happened to him with the Persian. She felt certain that she should never see him after that, and went about the house weeping; and while she thus went about, lo, she saw two lines written upon the wall: wherefore she brought a Faḳeeh, who read them to her: and they were these:—

Leylà's phantom came by night, when drowsiness had overcome me, towards morning, while my companions were sleeping in the desert:
But when we awoke to behold the nightly phantom, I saw the air vacant, and the place of visitation was distant.[6]

So when the mother of Ḥasan heard these verses, she called out and said, Yes, O my son! Verily the house is desolate, and the place of visitation is distant!—Then the neighbours bade her farewell, after they had prayed for her that she might have patience, and that she might soon experience a reunion, and departed. But the mother of Ḥasan ceased not to weep during the hours of the night and the

periods of the day; and she built in the midst of the house a tomb, on which she inscribed the name of Ḥasan, with the date of his loss. She quitted not that tomb; and such was her habit incessantly from the time that her son was separated from her.

Now again as to her son Ḥasan with the Persian.—This Persian was a Magian: he hated the Muslims greatly, and whenever he got power over any one of them, he destroyed him. He was a wicked, vile alchemist, such as the poet hath thus described:—

> He is a dog, a dog's son, and a dog was his grandsire; and no good is in a dog, the issue of a dog.

The name of that accursed wretch was Bahrám the Magian, and he used every year to take a Muslim and to slaughter him over a hidden treasure.[7] And when his stratagem was accomplished against Ḥasan the goldsmith, and he had proceeded with him from the commencement of day until night, the ship moored on the shore till morning; and at sunrise, when the ship continued her course, the Persian ordered his black slaves and his pages to bring to him the chest in which was Ḥasan. So they brought it to him, and he opened it, and took him forth from it. He then poured some vinegar into his nostrils, and blew a powder into his nose; whereupon he sneezed, and vomited the benj, and, opening his eyes, he looked to the right and left, and found himself in the midst of the sea, the ship in its course, and the Persian sitting by him. He therefore knew that it was a stratagem practised against him, that the accursed Magian had done it, and that he had fallen into the calamity against which his mother had cautioned him. So he pronounced the words of which the utterer is secure from confusion, and which are these:—There is no strength nor power but in God, the High, the Great! Verily to God we belong, and verily unto Him we return! O Allah, act graciously with me in thine appointment, and make me to endure with patience thine affliction, O Lord of all creatures!—Then looking towards the Persian, he spoke to him with soft words, and said to him, O my father, what are these deeds, and where is thy respect for the bread and salt and for the oath that thou sworest to me? But he looked at him, and said to him, O dog, doth such a one as myself know an obligation imposed by bread and salt? I have slain a thousand youths like thee, save one youth, and thou shalt complete the thousand.—And he cried out at him; so he was silent, and he knew that the arrow of fate had pierced him.

The accursed then gave orders to loose his bonds; after which they gave him to drink a little water, while the Magian laughed, and said, By the fire and the light and the shade and the heat, I did not imagine that thou wouldest fall into my net; but the fire strengthened me against thee, and aided me to seize thee, that I might accomplish my affair, and return, and make thee a sacrifice to it, that it might be pleased with me. So Ḥasan replied, Thou hast been unfaithful to the bond of bread and salt. And upon this the Magian raised his hand and gave him a blow, and he fell, and bit the deck with his teeth, and fainted, his tears running down his cheek. The Magian then ordered that they should light for him a fire; therefore Ḥasan said to him, What wilt thou do with it? He answered him, This is the fire, that emitteth light and sparks, and it is what I worship; and if thou wilt worship it as I do, I will give thee half my wealth, and marry to thee my daughter. But Ḥasan cried out at him, and said to him, Wo to thee! Thou art surely an infidel Magian: thou worshippest the fire instead of the Almighty King, the Creator of the night and the day; and this is nought but an evil among religions.— And thereupon the Magian was enraged, and said, Wilt thou not agree with me, O dog of the Arabs, and embrace my religion? But Ḥasan agreed not with him therein. And the accursed Magian arose, and prostrated himself to the fire, and ordered his young men to throw Ḥasan down upon his face. So they threw him down upon his face, and the Magian proceeded to beat him with a whip of plaited thongs until he lacerated his sides, while he cried for aid, but was not aided, and implored protection, but none protected him; and he raised his eye to the Avenging King, and endeavoured to propitiate Him by appealing to the Chosen Prophet. He had lost patience, his tears ran down upon his cheeks like rain, and he recited these two verses:—

I will endure with patience, O my Lord, what Thou hast ordered. I will be patient, if so I may obtain thine approval.
They have tyrannized over us, and transgressed, and commanded. Perhaps, in thy benificence, Thou wilt pardon what is past.

Then the Magian ordered the slaves to make him sit, and to bring him some food and drink. So they brought it; but he would not eat nor drink. The Magian proceeded to torture him night and day during the voyage, while he endured with patience, and humbled himself to God (to whom be ascribed might and glory!); and the heart of the Magian was hardened against him.

They ceased not to pursue their voyage over the sea for a period of three months, during which Ḥasan continued to suffer torture from the Magian; but when the three months were completed, God (whose name be exalted!) sent against the ship a wind, and the sea became black, and tossed the ship with violence by reason of the greatness of the wind. And thereupon the master and the sailors said, This, by Allah, is all occasioned by the crime committed against this young man, who hath been for three months suffering torment from this Magian, and this is not allowed by God, whose name be exalted! Then they rose against the Magian, and slew his young men and all who were with him. So when the Magian saw that they had slain the young men, he made sure of destruction, and feared for himself; wherefore he loosed Ḥasan from his bonds, pulled off from him the tattered garments that were upon him, and clad him with others; and he made peace with him, promising that he would teach him the art, and restore him to his country, and said to him, O my son, blame me not for that which I have done unto thee. But Ḥasan said to him, How can I any longer rely upon thee? He rejoined, O my son, were it not for offence, there were no such thing as pardon; and I did not unto thee these deeds save for the purpose of my seeing thy patience; and thou knowest that the case is wholly in the hand of God. The sailors, therefore, and the master, rejoiced at his release, and Ḥasan prayed for them, and praised God (whose name be exalted!), and thanked him. Then the winds became stilled, the darkness was withdrawn, and the wind and the voyage became pleasant. And Ḥasan said to the Magian, O Persian, whither repairest thou? He answered, O my son, I am going to the Mountain of the Clouds, on which is the elixir wherewith we practise alchemy. And the Magian swore to him by the fire and the light that he no longer meditated to do to Ḥasan aught that might frighten him. So the heart of Ḥasan was comforted; he was rejoiced at the words of the Magian, and proceeded to eat with him, and drink and sleep; and the Magian clad him with his own apparel.

They continued their voyage for three months more; after which, the vessel moored on a long coast, all of it composed of pebbles, white and yellow and blue and black and of every other colour. And when the vessel moored, the Persian arose, and said, O Ḥasan, arise and land; for we have arrived at the place of our desire and our wish. So Ḥasan arose and landed with the Persian, and the Magian charged the master to attend to his affairs. Then Ḥasan walked on with the

Magian until they were far from the ship, and had disappeared from before the eyes of the crew; whereupon the Magian seated himself, and took forth from his pocket a drum of copper, and a plectrum [8] of silk worked with gold and bearing talismans, and he beat the drum; and when he beat it, there appeared a dust from the further part of the desert. Ḥasan therefore wondered at his action, and feared him; and he repented of his having landed with him, and his complexion changed. So upon this the Magian looked at him and said to him, What aileth thee, O my son? By the fire and the light, thou hast nothing to fear from me; and were it not that my affair cannot be accomplished save by thy means, I had not brought thee out from the ship. Rejoice at the prospect of every thing good. This dust is the dust occasioned by a thing that we shall mount, and it will aid us to cross this desert, and will render easy unto us the inconvenience thereof.—And but a little while had elapsed when the dust dispersed, and discovered three excellent she-camels. Then the Persian mounted one of them, and Ḥasan mounted one, and they put their provisions on the third; and they proceeded for seven days, after which they came to an extensive tract; and when they alighted at that tract, they beheld a cupola constructed upon four columns of red gold. They alighted from the she-camels, and, having entered beneath the cupola, ate and drank and rested: and Ḥasan happened to look aside, and he

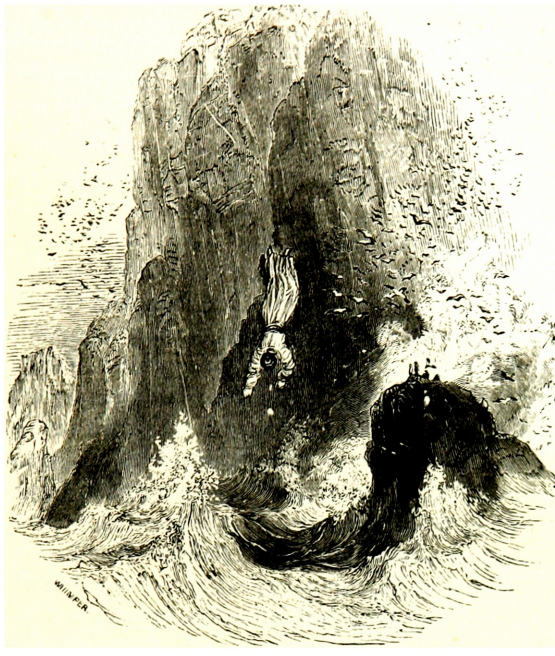
saw something lofty: so he said to the Magian, What is this, O uncle? The Magian answered, This is a palace. And Ḥasan said to him, Wilt thou not arise that we may enter it to rest ourselves in it and to divert ourselves with the sight of it? But the Magian upon this went away, saying to him, Mention not to me this palace; for in it is my enemy, and with him there happened to me an event of which this is not the time to inform thee.

Then he beat the drum, and the she-camels approached: so they mounted; and they proceeded for seven days more; and when the eighth day arrived, the Magian said, O Ḥasan, what is it that thou seest? Ḥasan answered, I see clouds and mists between the east and the west. And the Magian replied, This is not clouds nor mists; but it is a great, lofty mountain, whereon the clouds divide, and there are not any clouds above it, on account of its excessive height, and vast elevation. This mountain is the object of my desire, and upon it is that which we want. For the sake of this I brought thee with me, and my affair will be accomplished by thy means.—So thereupon Ḥasan despaired of life. He then said to the Magian, By the object of thy worship, and by what thou believest in thy religion, what is the thing on account of which thou hast brought me? And he answered him, The art of alchemy will not succeed save by means of an herb that groweth in the place where the clouds pass, and on which they are separated; and it is this mountain: the herb is upon it; and when we have obtained the herb, I will shew thee what is this art. And Ḥasan replied, by reason of his fear, Yes, O my master. He had despaired of life, and he wept on account of his separation from his mother and his family and his home, repenting of his having opposed his mother, and recited these two verses:—

Consider the doings of thy Lord, how happiness cometh unto thee, with speedy relief;
And despair not when thou sufferest affliction; for how many wondrous mercies attend affliction!

They ceased not to proceed until they arrived at that mountain, and stopped beneath it, when Ḥasan saw upon that mountain a palace: so he said to the Magian, What is this palace? And the Magian answered, This is the abode of the Jánn and the Ghools and the Devils.[9] Then the Magian alighted from his camel, and ordered Ḥasan to alight also; and he came to him and kissed his head, and said to him, Blame me not for that which I did to thee. I will

preserve thee when thou ascendest to the palace, and it behooveth thee that thou be not dishonest to me in aught of that which thou wilt bring thence: I will share it with thee equally.—And he replied, I hear and obey. The Persian then opened a leathern bag, and took forth from it a mill, and he also took forth from it a quantity of wheat, and ground it with that mill; after which he kneaded the flour, and made of it three round cakes, and lighted a fire, and baked the cakes. He next took forth the copper drum and the figured plectrum, and beat the drum; whereupon the camels came; and he chose one of them, and slaughtered it, and stripped off its skin. Then looking towards Ḥasan, he said to him, Hear, O my son, O Ḥasan, what I charge thee to do. He replied, Well. And the Magian said, Enter this skin, and I will sew it up over thee, and will lay thee upon the ground; thereupon the Rukh's[10] will come, and carry thee off, and fly with thee to the summit of the mountain. And take thou this knife with thee, and when the birds have finished their flight, and thou knowest that they have put thee upon the mountain, cut open with it the skin, and go forth; for the birds will fear thee and will fly away from thee; and do thou look down to me from the summit of the mountain, and speak to me, that I may inform thee of that which thou shalt do.—He then prepared for him the three cakes, and a leathern bottle containing water, and put them with him into the skin; after which he sewed it up over him, and went to a distance from him. And the Rukh's came, and carried him off, flew with him to the summit of the mountain, and there put him down. So when Ḥasan knew that they had put him upon the mountain, he cut open the skin and came forth from it, and spoke to the Magian, who, on hearing his words, rejoiced, and danced by reason of the violence of his joy; and he said to him, Go in the direction to which thy back is turned, and tell me what thou seest. Ḥasan therefore went, and he beheld many rotten bones, by which was much wood, and he informed him of all that he saw; upon which the Magian said, This is the object of desire and search. Take then, of the wood, six bundles, and throw them down to me; for this wood is the material with which we shall perform the alchemical process.—So he threw down to him the six bundles; and when the Magian saw that those bundles had come down to him, he said to Ḥasan, O young wretch, the thing that I desired of thee hath been accomplished; and if thou wilt, remain upon this mountain, or cast thyself down upon the ground that thou mayest perish. Then the Magian departed.[11]



Upon this, Ḥasan exclaimed, There is no strength nor power but in God, the High, the Great! This dog hath circumvented me!—He sat wailing for himself, and recited these verses:—

When God willeth an event to befall a man who is endowed with reason and hearing and sight,
He deafeneth his ears, and blindeth his heart, and draweth his reason from him as a hair,
Till, having fulfilled his purpose against him, He restoreth him his reason that he may be admonished.
Then say not of an event, How did it happen?—for every thing happeneth by fate and destiny.[12]

He then stood upon his feet, and looked to the right and left, and walked along the summit of the mountain. He made sure of his death, and he proceeded to walk along until he came to the other side of the mountain, when he saw, by the side of the mountain, a blue sea, agitated with waves; and it was foamy, and every wave of it was like a great mountain. Thereupon he sat, and recited an easy portion of the Ḳur-án, and begged God (whose name be exalted!) to alleviate his trouble, either by death, or by deliverance from these difficulties; after which he recited for himself the funeral-praver.[13] and cast him-

self into the sea. The waves, however, bore him along safely, by the will of God (whose name be exalted !), until he came forth from the sea safe, by the decree of God. So he rejoiced, and praised God (exalted be his name !), and thanked Him.

He then arose and walked along searching for something to eat; and while he was doing thus, lo, he came to the place where he was with Bahrám the Magian. And he walked on a while, and saw a great palace, rising high into the air. He therefore went to it; and, behold, it was the palace respecting which he asked the Magian, and of which he said to him, In this palace is my enemy. And upon this, Ḥasan said, By Allah, I must enter this palace. Perhaps I may experience relief in it.—And when he came to it, he saw its door open. So he entered the door-way; and he saw a maṣṭabah in the entrance-passage, and on the maṣṭabah two damsels like two moons, with a chess-table before them, and they were playing; and one of them, raising her head towards him, cried out by reason of her joy, and said, By Allah, this is a human being, and I imagine that he is the person whom Bahrám the Magian brought this year. Therefore when Ḥasan heard her words, he cast himself down before them, and wept violently, and said, O my mistresses, I am that poor person. And upon this the younger damsel said to her sister the elder, Bear witness against me, O my sister, that this is my brother by a covenant and compact before God, and that I will die for his death and live for his life, and rejoice for his joy and mourn for his mourning. Then she rose to him, and embraced and kissed him, and, taking him by his hand, led him into the palace, her sister accompanying her; and she pulled off from him the tattered clothing that was upon him, and brought him a suit of royal apparel, with which she clad him. She also prepared for him viands of every kind, and presented them to him, and she and her sister sat and ate with him; and they said to him, Relate to us thine adventure with the wicked dog, the enchanter, from the time of thy falling into his hands to the time of thine escape from him, and we will relate to thee what hath happened to us with him from the first of the case to the last, that thou mayest be on thy guard if thou see him again. And when Ḥasan heard from them these words, and saw their kind reception of him, his soul was tranquillized, and his reason returned to him, and he proceeded to relate to them what had happened to him with the Magian from first to last; whereupon they said to him, Didst thou ask him respecting this palace ? He answered, Yes, I asked him, and he said to me, I like not the mention of it; for this palace be-

longeth to the Devils and Demons. So the two damsels were violently enraged, and said, Did this infidel call us Devils and Demons? He answered them, Yes. And the younger, the sister of Ḥasan, said, By Allah, I will surely slay him in the most abominable manner, and I will surely deprive him of the air of the world!—And how, said Ḥasan, wilt thou get to him and slay him? She answered, He is in a garden called El-Mesheed,[14] and I must without fail slay him soon. And her sister said to her, Ḥasan hath spoken truth, and all that he hath said of this dog is true: but relate to him our whole story, that it may remain in his memory. So the young damsel said,—

Know, O my brother, that we are of the daughters of the Kings. Our father is one of the Kings of the Jánn, of great dignity, and he hath troops and guards and servants, consisting of Márids; and God (whose name be exalted!) hath blessed him with seven daughters by one wife; but such folly and jealousy and pride as cannot be surpassed affected him, so that he married us not to any one. Then he summoned his wezeers and his companions, and said to them, Do ye know any place for me that no one can invade, neither any of mankind nor any of the Jinn, and that aboundeth with trees and fruits and rivers? So they said to him, What wouldst thou do there, O King of the age? He answered, I desire to place in it my seven daughters. And thereupon they said to him, O King, the Palace of the Mountain of the Clouds, which an 'Efreet of the refractory Jinn who stubbornly disobeyed the vow exacted by Suleymán (on whom be peace!) founded, and which palace, after that 'Efreet perished, none inhabited after him, neither any of the Jinn nor any of mankind, will be suitable for them; for it is separated from the rest of the world. None gaineth access to it; and around it are trees and fruits and rivers, and around it is running water sweeter than honey and colder than snow: no one having the leprosy or elephantiasis or other diseases ever drank of it without being cured immediately.—So when our father heard of this, he sent us to this palace, and sent with us soldiers and troops, and collected for us what we require in it. He used, when he desired to ride, to beat the drum; whereupon all the troops presented themselves to him, and he chose whom of them he would mount, and the rest departed. And when our father desireth that we should visit him, he ordereth the enchanters his dependants to bring us, and they come to us and take us and convey us to his presence, that he may cheer himself by our society, and that we may accomplish our desires by seeing him: then he sendeth us back to our place. We have five sisters, who

have gone to hunt in this adjacent desert; for in it are wild beasts that cannot be numbered nor calculated. Each two of us have their turn to remain at home for the purpose of cooking the food, and the turn came to us, me and this my sister; therefore we remained to cook for them the food; and we were begging God (whose perfection be extolled, and whose name be exalted!) that He would bless us with a human being to cheer us by his company. Then praise be to God who hath brought thee unto us! And do thou be of good heart and cheerful eye. No harm shall befall thee.

So Ḥasan rejoiced, and said, Praise be to God who hath guided us to the way of deliverance, and hath moved hearts with affection and compassion for us! Then his sister arose, and took him by his hand, led him into a private chamber, and brought out from it linen and furniture such as no creature could procure. And after a while, their sisters returned from the chase, and they acquainted them with the case of Ḥasan; whereupon they rejoiced at his arrival, and, coming in to him in the private chamber, they saluted him, and congratulated him on his safety. He remained with them, passing the most pleasant life, and enjoying the most agreeable happiness; and he used to go forth with them to the chase, and slaughter the game. Thus Hasan became familiar with them, and he ceased not to reside with them in this condition until his body became healthy, and he recovered from the state in which he was; his frame was invigorated, and he became stout and fat, by reason of the generous treatment that he enjoyed, and his residence with them in that place. He amused and diverted himself with them in that decorated palace, and in all the gardens and among the flowers, while they treated him with courtesy, and cheered him with discourse, and his sadness ceased. The damsels became exceedingly joyful and happy in his society, and he rejoiced in their society more than they rejoiced in him. And afterwards, his sister, the young damsel, related to her sisters the story of Bahrám the Magian, telling them that he had called them Devils and Demons and Ghools; whereupon they swore to her that he should surely be slain.

Then, in the following year, the accursed came, having with him a comely young man, a Muslim, resembling the moon, shackled, and tortured in the most cruel manner; and he alighted with him beneath the palace where Ḥasan introduced himself to the damsels. Now Ḥasan was sitting by the river, beneath the trees; and when he beheld the Magian, his heart palpitated, his complexion changed, and

he struck his hands together, and said to the damsels, By Allah, O my sisters, aid me to slay this accursed wretch; for here he hath come, and he hath fallen into your hands, and with him is a young Muslim, a captive, of the sons of the great, whom he is torturing with varieties of painful torture. I desire to slay him, that I may heal my soul by taking vengeance upon him, that I may also release this young man from his torture, and gain the recompense thereof [from God], and that the young Muslim may return to his home, and be reunited to his brethren and his family and friends. That action will be as an alms proceeding from you, and he will acquire the reward thereof from God, whose name be exalted!—And the damsels replied, We hear and obey God and thee, O Ḥasan. They then threw lithâms over their faces, equipped themselves with the implements of war, and slung on the swords; and they brought to Ḥasan a courser of the best breed, furnished him with complete accoutrements, and armed him with beautiful weapons. Having done this, they proceeded all together; and they found that the Magian had slaughtered a camel and skinned it, and was tormenting the young man, and saying to him, Enter this skin. So Ḥasan came behind him, while the Magian knew not of his presence, and cried out at him, so that he stupified and confounded him. Then, advancing to him, he said to him, Withhold thy hand, O accursed! O enemy of God, and enemy of the Muslims! O dog! O perfidious wretch! O worshipper of fire! O pursuer of the way of the wicked, who worshippest the fire and the light, and swearest by the shade and the heat!—The Magian therefore looked aside, and, seeing Ḥasan, he said to him, O my son, how didst thou escape, and who brought thee down to the ground? Ḥasan answered him, God

delivered me: He who hath caused thy life to be taken by the hands of thine enemies. As thou torturedst me all the way, O infidel! O impious wretch! thou hast fallen into affliction, and turned aside from the way; and neither mother shall profit thee, nor brother nor friend, nor firm covenant; for thou saidst, Whoso shall be unfaithful to the bond of bread and salt, may God execute vengeance upon him!—and thou hast been unfaithful to the bond of bread and salt; wherefore God hath thrown thee into my power, and thy deliverance from me hath become remote.—Upon this, the Magian said to him, By Allah, O my son, thou art dearer in my estimation than my soul and than the light of mine eye! But Ḥasan advanced to him, and quickly smote him upon his shoulders so that the sword came forth glittering from his vitals, and God hurried his soul to the fire; a miserable abode! Then Ḥasan took the leathern bag that was with him, and opened it, and having taken forth from it the drum and the plectrum, beat with this the drum; whereupon the camels came to him like lightning; and he loosed the young man from his bonds, mounted him upon a camel, on which he put for him the remaining food and water, and said to him, Repair to the place of thy desire. He therefore departed, after God had thus delivered him from his affliction by the hand of Ḥasan. Then the damsels, when they had seen Ḥasan smite the neck of the Magian, rejoiced in him greatly; and they came round him, wondering at his courage and his exceeding intrepidity, and thanked him for that which he had done, congratulated him on his safety, and said to him, O Ḥasan, thou hast done a deed by which thou hast healed the sick, and pleased the Glorious King. And he and the damsels returned to the palace.

He remained with them, eating and drinking, and sporting and laughing. His residence with them was pleasant to him, and he forgot his mother. But while he was with them, passing the most delightful life, there came towards them a great dust from the further part of the desert, whereby the sky was darkened. So the damsels said to him, Arise, O Ḥasan, and enter thy private chamber, and conceal thyself; or, if thou wilt, enter the garden, and hide thyself among the trees and the grape-vines; and no harm shall befall thee. And he arose and went in and concealed himself in his private chamber, having closed the door upon him, within the palace. And after a while, the dust dispersed, and there appeared beneath it numerous encumbered troops, like the roaring sea, approaching from the King the father of the damsels. When the troops arrived, the damsels lodged them in the

best manner, and entertained them during three days; after which the damsels asked them respecting their state and their tidings; and they replied, We have come from the King to summon you. So the damsels said to them, And what doth the King desire of us? One of them answered, One of the Kings celebrateth a marriage-festivity, and he desireth that ye should be present at that festivity, that ye may divert yourselves.—And how long, said the damsels, shall we be absent from our place? They answered, The time of going and coming, and a residence of two months. The damsels therefore arose, and, entering the palace, went in to Ḥasan, and acquainted him with the case, and they said to him, Verily this place is thy place, and our house is thy house; so be of good heart and cheerful eye, and fear not nor grieve; for no one can gain access to us in this place. Then be of tranquil heart and joyful mind until we come to thee again. These keys of our private chambers we leave with thee; but, O our brother, we beg thee by the bond of brotherhood that thou open not this door, [pointing to one of the doors,] for thou hast no need of opening it.—Then they bade him farewell, and departed in company with the troops.

So Ḥasan remained in the palace alone. His bosom was contracted, and his patience became exhausted, his affliction was excessive, and he was sad, mourning for their separation greatly; the palace, notwithstanding its amplitude, was strait unto him, and when he found himself solitary and sad, he reflected upon the damsels, and recited these verses:—

The whole plain hath become contracted in mine eye, and my heart altogether is troubled by the view of it.
Since the objects of my love departed, my joy hath been disturbed, and the tears have overflowed from mine eyes,
And sleep hath quitted mine eye on account of their separation, and my whole mind hath been perturbed.
Will fortune reunite us, and shall I again enjoy intimacy with them, and nightly conversation?

He used to go alone to hunt in the deserts, and bring back the game and slaughter it, and eat alone. His gloominess and disquietude, on account of his solitariness, became excessive. So he arose and went about through the palace, examined every part of it, and opened the private chambers of the damsels, and he saw in them riches such as would ravish the minds of beholders. But he delighted not in aught thereof, by reason of the absence of the damsels; and a fire burned in

his heart on account of the door which his sister had charged him not to open, and respecting which she commanded him that he should not go near to it, nor ever open it. He said within himself, My sister did not charge me not to open this door save because within it is a thing with which she desireth that no one should become acquainted. By Allah, I will arise and open it, and see what is within it, though within may be death.—Accordingly, he took the key, and opened it, and he saw in it no riches; but he saw in it a flight of stairs at the upper end of the place, vaulted with stones of the onyx of El-Yemen; and he ascended those atairs, and went up until he arrived at the roof of the palace, saying within himself, This is what she forbade me to visit.[15] He then went about the top of the palace, and he looked down upon a place beneath it entirely occupied by sown fields, and gardens and trees and flowers, and wild beasts, and birds which were warbling and proclaiming the perfection of God, the One, the Omnipotent. He gazed upon those places of diversion, and saw a roaring sea, agitated with waves; and he ceased not to go round about the palace, on the right and left, until he came to a pavilion upon four columns, in which he saw a maḳ'ad decorated with all kinds of stones, such as the jacinth and the emerald and the balass-ruby, and various other jewels. It was built with one brick of gold and another brick of silver and another brick of jacinth and another brick of emerald; and in the midst of that pavilion was a pool full of water, over which was a trellis of sandal-wood and aloes-wood, reticulated with bars of red gold and oblong emeralds, and adorned with varieties of jewels and pearls, every bead of which was of the size of a pigeon's egg. Also by the side of the pool was a couch of aloes-wood adorned with large pearls and with jewels, reticulated with red gold, and comprising all kinds of coloured gems and precious minerals, set so as to correspond, one with another. Around it the birds warbled with various tongues, proclaiming the perfection of God (whose name be exalted!) by the sweetness of their notes and the diversity of their tongues; and the like of this palace neither a Kisrà nor a Cæsar ever possessed. So Ḥasan was amazed when he beheld it, and he sat in it, looking at what was around it.

And while he sat in it, wondering at the beauty of its construction, and at the lustre of the large pearls and the jacinths that it comprised, and at all the artificial works that it contained, wondering also at those sown fields, and at the birds that proclaimed the perfection of God, the One, the Omnipotent, and contemplating the memorials of him

whom God (exalted be his name!) enabled to construct this pavilion (for he was of mighty condition), lo, he beheld ten birds, which approached from the direction of the desert, coming to that pavilion and that pool. Ḥasan therefore knew that they sought the pool to drink of its water: so he concealed himself from them, fearing that they would see him and fly from him. They then alighted upon a great, beautiful tree, and they went around it: and he saw among them a great and beautiful bird, the handsomest among them; and the rest encompassed it and attended it as servants; whereat Ḥasan wondered. That bird began to peck the nine others with its bill, and to behave proudly towards them, and they fled from it, while Ḥasan stood diverting himself with the sight of them from a distance. Then they seated themselves upon the couch, and each of them rent open its skin with its talons, and came forth from it; and, lo, it was a dress of feathers. There came forth from the dresses ten damsels, virgins, who shamed by their beauty the lustre of the moon; and when they had divested themselves, they all descended into the pool, and washed, and proceeded to play and to jest together; the bird who surpassed the others throwing them down and plunging them, and they fleeing from her, and unable to put forth their hands to her. When Ḥasan beheld her, he lost his reason, and his mind was captivated, and he knew that the damsels forbade him not to open the door save on this account. He became violently enamoured of her by reason of what he beheld of her beauty and loveliness and her stature and justness of form, while she was sporting and jesting, and they were sprinkling one another with the water. Ḥasan stood looking at them, sighing that he was not with them; his mind was perplexed by the beauty of the young damsel, his heart was entangled in the snare of her love, and he had fallen into the snare: the eye was looking, and in the heart a fire was burning; for the soul is prone to evil. He wept with desire by reason of her beauty and loveliness, fires were shot into his heart on her account, a flame of which the sparks could not be extinguished increased in him, and a desire of which the signs could not be hidden.[16]

Then, after that, the damsels came up from the pool, while Ḥasan stood looking at them; but they saw him not; and he was wondering at their beauty and loveliness and gracefulness and elegance. And when they came forth from the water, each of them put on her dress and ornaments. The chief damsel put on a green dress, and surpassed in her loveliness the beauties of the world, and the lustre of her face outshone the bright full moon: she surpassed the branches in the

beauty of her bending motions, and confounded the minds with apprehension of incurring calumny. The damsels then sat conversing and laughing together, while Ḥasan still stood looking at them, drowned in the sea of his passion, and bewildered in the valley of his solicitude, and he said within himself, By Allah, my sister said not to me, Open not this door—save on account of these damsels, and in fear of my becoming enamoured of one of them. He continued to gaze at the beauties of the chief damsel, who was the most lovely person that God had created in her time, surpassing in her beauty all human beings. She had a mouth like the seal of Suleymán,[17] and hair blacker than the night of estrangement is to the afflicted and distracted lover, and a forehead like the new moon of the Festival of Ramaḍán,[18] and eyes resembling the eyes of the gazelles, and an aquiline nose brightly shining, and cheeks like anemones, and lips like coral, and teeth like pearls strung on necklaces of native gold, and a neck like molten silver, above a figure like a willow-branch.—The damsels ceased not to laugh and sport, while he stood upon his feet looking at them, and

forgot food and drink, until the time of afternoon-prayer drew near, when the chief damsel said to her companions, O daughters of Kings, the time hath become late to us, and our country is distant, and we are tired of staying here. Arise, therefore, that we may depart to our place.—Accordingly each of them arose, and put on her dress of feathers; and when they were enveloped in their dresses, they became birds as they were at first, and all flew away together, the chief damsel being in the midst of them.

Ḥasan therefore despaired of them, and he desired to rise and descend from his place; but he could not rise. His tears ran down upon his cheek, and his desire became violent, and he recited these verses:—

May Allah deny me the accomplishment of my vow, if after your absence I know pleasant sleep,
And may my eyes not be closed after your separation, nor rest delight me after your departure!
It would seem to me as though I saw you in sleep: and would that the visions of sleep might be real!
I love sleep, though without requiring it; for perhaps a sight of you might be granted in a dream.

Then he walked a little, but without being led aright, until he descended to the lower part of the palace; and he ceased not to drag himself along in a sitting posture till he came to the door of the private chamber; whereupon he passed through, and locked it after him; and he lay upon his side, sick, neither eating nor drinking. He was drowned in the sea of his solicitudes, and he wept and lamented for himself until the morning, when he recited these verses:—

As birds they flew away in the evening, and cried out. And he who dieth of love is not culpable.[19]
I will keep my passion secret while I can; but if violent desire overcome me, it will appear.
The phantom of her whose face is like the morning came at night; and the night of my desire hath no dawn.
I bemoan her, while they sleep who are free from love; and the winds of desire have made sport with me.
I have been liberal of my tears and my wealth and my heart and my reason and my soul; and liberality is gain.
The worst of all kinds of evil and vexation is hostility experienced from beautiful damsels.
They say it is forbidden for the beauties to shew favour, and that the shedding of the blood of lovers is lawful,
And that the love-sick can do nought but sacrifice his soul, and liberally forfeit it in love, which is a game.[20]
I cry out in my longing and ardour for the beloved; and all that the distracted can do is to moan.

And when the sun rose, he opened the door of the private chamber, and ascended to the place in which he was before, and sat before the maḳ'ad[21] until the approach of night; but not one of the birds came while he sat expecting them. So he wept violently, till he fainted, and fell prostrate upon the ground; and when he recovered from his fit, he dragged himself along in a sitting posture, and descended to the lower part of the palace. The night had come, and the whole world was strait unto him, and he ceased not to weep and lament for himself all the night until the morning came and the sun rose over the hills and the lowlands. He ate not nor drank nor slept, nor had he any rest: during the day he was perplexed, and during the night sleepless, confounded, intoxicated by his solicitude, expressing the violence of his desire in some verses of a distracted poet.

Now while he was in this violent state of distraction by reason of his passion, lo, a dust rose from the desert; whereupon he arose and ran down and hid himself. He knew that the mistresses of the palace had come, and but a little while had elapsed when the troops alighted, and encompassed the palace. The seven damsels also alighted, and they entered the palace, and took off their arms and all the implements of war that were upon them, except the youngest damsel, his sister, who took not off the implements of war that were upon her, but came to the private chamber of Ḥasan; and she saw him not. So she searched for him, and found him in one of the closets, infirm and lean; his body had become languid and his bones were wasted, his complexion had become sallow and his eyes were sunk in his face, in consequence of the little food and drink that he had taken, and the abundance of his tears by reason of his attachment to the damsel, and his passion for her. Therefore when his sister the Jinneeyeh saw him in this state, she was confounded, and her reason quitted her, and she asked him respecting his condition, and the state in which he was, and what had befallen him, saying to him, Inform me, O my brother,

that I may devise some stratagem for thee to remove thine affliction, and I will be thy ransom. And upon this, he wept violently, and recited thus:—

The lover, when his beloved is separated from him, hath nothing except sorrow and affliction:
Within him is disease, and without is burning: the beginning is remembrance, and the end is solicitude.

So when his sister heard these his words, she wondered at his eloquence and his fluency of speech, and at his beauty of expression and his replying to her in verse; and she said to him, O my brother, when didst thou fall into this predicament in which thou art, and when did this happen to thee? For I see thee speak in verses, and shed copious tears. I conjure thee by Allah, O my brother, and by the sacred nature of the love that existeth between us, that thou inform me of thy state, and acquaint me with thy secret, and conceal not from me aught of that which hath befallen thee during our absence; for my bosom hath become contracted, and my life is perturbed on thine account. — And thereupon he sighed, and shed tears like rain, and replied, I fear, O my sister, if I inform thee, that thou wilt not aid me to attain my desire, but wilt leave me to die sorrowing, in my anguish. And she said, No, by Allah, O my brother, I will not abandon thee, though my life should be lost in consequence thereof.

So he told her what had befallen him, and what he beheld when he had opened the door, and informed her that the cause of his affliction and distress was his passion for the damsel whom he had seen, and his affection for her, and that for ten days he had not desired food nor drink. Then he wept violently, and recited these two verses:—

Restore my heart as it was to my breast, and let mine eyes sleep again then forsake me.
Do you think that the nights have changed the vow of love? May he cease to live who changeth!

And his sister wept at his weeping: she was moved with compassion for his case, and pitied him for his distance from home; and she said to him, O my brother, be of good heart and cheerful eye; for I will expose myself to peril with thee, and give my life to content thee, and contrive for thee a stratagem even if it occasion the loss of my precious things and my soul. that I my accomplish thy desire, if it be the will

of God, whose name be exalted! But I charge thee, O my brother, to conceal the secret from my sisters. Therefore reveal not thy state to any one of them, lest my life and thine be lost; and if they ask thee respecting the opening of the door, answer them, I never opened it; but I was troubled in heart on account of your absence from me, and my sadness for your loss, and my residence in the palace by myself.—And he replied, Yes: this is the right course. He kissed her head, and his heart was comforted, and his bosom became dilated. He had been in fear of his sister on account of his having opened the door; so now his soul was restored to him, after he had thought himself at the point of destruction by reason of the violence of his fear.

He then demanded of his sister something to eat; whereupon she arose and went forth from him; and afterwards she went in to her sisters, mourning and weeping for him. So they asked her respecting her state, and she informed them that her heart was troubled for her brother, and that he was sick, and for ten days no food had entered his stomach. They therefore asked her respecting the cause of his sickness; and she answered them, Its cause was our absence from him, and our leaving him desolate; for these days during which we were absent from him were to him longer than a thousand years, and he is excusable, seeing that he is a stranger and alone, and we left him solitary, without any one to cheer him by society, or any one to comfort his heart. Besides he is, at all events, but a youth, and probably he remembered his family and his mother, who is an old woman, and he imagined that she was weeping for him during the hours of the night and the periods of the day, and that she ceased not to mourn for him: but we used to console him by our society.—And when her sisters heard her words, they wept by reason of the violence of their sorrow for him, and said to her, By Allah, he is excusable. Then they went forth to the troops and dismissed them; after which they went in to Ḥasan and saluted him; and they saw that his charms had become altered, and his complexion had become sallow, and his body had become lean; wherefore they wept in pity for him, and they sat with him and cheered him and comforted his heart by conversation, relating to him all that they had seen of wonders and strange things, and what happened to the bridegroom with the bride. The damsels remained with him during the period of a whole month, cheering him by their society, and caressing him; but every day he became more ill; and whenever they beheld him in this state, they wept

for him violently, the youngest damsel being the one of them who wept the most.

Then, after the month, the damsels were desirous of riding forth to hunt, and they resolved to do so, and asked their youngest sister to mount with them; but she said to them, By Allah, O my sisters, I cannot go forth with you while my brother is in this state, until he is restored to health, and the affliction that he suffereth quitteth him. I will rather sit with him to soothe him.—And when they heard her words, they thanked her for her kindness, and said to her, Whatever thou dost with this stranger, thou wilt be recompensed for it. Then they left her with him in the palace, and mounted, taking with them provisions for twenty days. And when they were far from the palace, their sister knew that they had traversed a wide space: so she came to her brother, and said to him, O my brother, arise; shew me this place in which thou sawest the damsels. And he replied, In the name of Allah:[22] on the head:—rejoicing at her words, and feeling sure of the attainment of his desire. He then desired to arise and go with her, and to shew her the place; but he was unable to walk; wherefore she carried him in her bosom, and conveyed him to the [top of the] palace; and when he was upon it, he shewed her the place in which he had seen the damsels, and he shewed her the maḳ'ad and the pool. And his sister said to him, Describe to me, O my brother, their state, and how they came. He therefore described to her what he had observed of them, and especially the damsel of whom he had become enamoured; and when she heard the description of her, she knew her, and her countenance became sallow, and her state became changed. So he said to her, O my sister, thy countenance hath become sallow, and thy state is changed; and she replied,—

O my brother, know that this damsel is the daughter of one of

the Kings of the Jánn, of great dignity. Her father hath obtained dominion over men and Jánn, and enchanters and diviners, and tribes and guards, and regions and cities in great numbers, and hath vast riches. Our father is one of his viceroys, and no one is able to prevail against him, on account of the abundance of his troops, and the extent of his dominions, and the greatness of his wealth. He hath assigned to his children, the damsels whom thou sawest, a tract of a whole year's journey in length and breadth, and to that tract is added a great river encompassing it, and no one can gain access to that place, neither any of mankind nor any of the Jánn. He hath an army[23] of damsels who smite with swords and thrust with spears, five and twenty thousand in number, every one of whom, when she mounteth her courser and equippeth herself with her implements of war, will withstand a thousand brave horsemen; and he hath seven daughters who in bravery and horsemanship equal their sisters, and excel them. He hath set over this tract, of which I have informed thee, his eldest daughter, the chief of her sisters; and she is distinguished by bravery and horsemanship, and guile and artifice and enchantment, by which she can overcome all the people of her dominions. But as to the damsels who were with her, they are the chief ladies of her empire, and her guards, and her favourites among the people of her dominions; and these feathered skins wherewith thy fly are the work of the enchanters among the Jánn. Now if thou desire to possess this damsel, and to marry her, sit here and wait for her: for they come on the first day of every month to this place; and when thou seest that they have come, conceal thyself, and beware of appearing; for the lives of all of us would be lost. Know then what I tell thee, and keep it in thy memory. Sit in a place that shall be near unto them, so that thou shalt see them and they shall not see thee; and when they take off their dresses, cast thine eye upon the dress of feathers belonging to the chief damsel, who is the object of thy desire, and take it; but take not aught beside it; for it is the thing that conveyeth her to her country.[24] So if thou possess it, thou wilt possess her; and beware of her beguiling thee, and saying, O thou who hast stolen my dress, restore it to me, and here am I with thee and before thee and in thy possession:—for, if thou give it her, she will slay thee, and will demolish the pavilions over us, and slay our father. Know therefore thy case, and how thou shalt act. When her sisters see that her dress hath been stolen, they will fly away, and leave her sitting alone: so thereupon go thou to her, and seize her by her hair and drag her

along; and when thou shalt have dragged her to thee, thou wilt have obtained her, and she will be in thy possession. Then, after this, take care of the dress of feathers; for as long as it remaineth with thee, she is in thy power, and in captivity to thee; since she cannot fly away to her country save with it. And when thou hast taken her, carry her and descend with her to thy private chamber, and reveal not to her that thou hast taken the dress.

So when Ḥasan heard the words of his sister, his heart was tranquillized, and his terror was quieted, and the pain that he suffered ceased. He then rose erect upon his feet, and kissed the head of his sister; after which he descended from the top of the palace, he and his sister, and they slept that night. He studied to restore himself until the morning came; and when the sun rose, he arose and opened the door and ascended to the top. He sat there, and ceased not to sit until nightfall, when his sister came up to him with some food and drink, and changed his clothes, and he slept. She continued to do thus with him every day until the next month commenced. So when he saw the new moon, he watched for them; and while he was doing thus, lo, they approached him, like lightning. On his seeing them, therefore, he concealed himself in a place so that he could see them and they could not see him. The birds alighted, each bird of them seating herself in a place, and they rent open their dresses, and the damsel of whom he was enamoured did the same as the rest. This was done in a place near unto Ḥasan. She then descended into the pool with her sisters; and thereupon Ḥasan arose and walked forward a little, still concealing himself; and God veiled him: so he took the dress, and not one of them saw him; for they were playing together. And when they had ended, they came forth, and each of them put on her dress of feathers, except his beloved, who came to put on her dress and found it not. Upon this she cried out, and slapped her face, and tore her clothes. Her sisters therefore came to her, and asked her respecting her state, and she informed them that her dress of feathers had been lost; whereupon they wept and cried out, and slapped their faces. And when the night overtook them, they could not remain with her: so they left her upon the top of the palace alone. Then, when Ḥasan saw that they had flown away and were absent from her, he listened to her, and he heard her say, O thou who hast taken my dress, and stripped me, I beg thee to restore it to me, and may God never make thee to taste my grief! And on his hearing these her words, his reason was captivated by his passion for her

his love for her increased, and he could not withhold himself from her. He therefore arose from his place, and ran forward until he rushed upon her and laid hold of her. Then he dragged her to him, and descended with her to the lower part of the palace, and, having taken her into his private chamber, threw over her his 'abáäh,[25] while she wept, and bit her hands. He locked the door upon her, and went to his sister, and told her that he had got her and obtained possession of her, and had brought her down to his private chamber; and he said to her, She is now sitting weeping, and biting her hands.

His sister therefore, when she heard his words, arose and repaired to the private chamber, and, going in to her, she saw her weeping and mourning. She kissed the ground before her, and then saluted her; and the damsel said to her, O daughter of the King, do people such as ye are do these vile deeds with the daughters of Kings? Thou knowest that my father is a great King, and that all the Kings of the Jánn are terrified at him, and fear his awful power; and that he hath, of enchanters and sages and diviners and devils and Márids,

those against whom none can prevail; and that under his authority are people whose number none knoweth but God. How then can it be right for you, O daughters of Kings, to lodge men of human kind with you, and to acquaint them with our circumstances and yours? If ye did not so, how could this man gain access to us?—So the sister of Ḥasan answered her, O daughter of the King, verily this human being is perfect in kindness of disposition, and his desire is not to do any shameful action: he only loveth thee; and women were not created save for men. Were it not that he loveth thee, he had not fallen sick on thine account, and his soul had not almost departed by reason of his love of thee.—And she related to her all that Ḥasan had told her, with respect to his passion for her, and how the damsels had acted in their flight and their washing themselves; and told her that none of them all had pleased him except her; for all of them were her slave-girls; and that she was plunging them into the pool, and not one of them could stretch forth her hand to her.—And when she heard her words, she despaired of escape. Then the sister of Ḥasan arose and went forth from her, and brought to her a sumptuous dress, with which she clad her. She also brought to her some food and drink, and ate with her, and comforted her heart and appeased her terror. She ceased not to caress her with gentleness and kindness, and said to her, Have compassion upon him who saw thee once and became a victim of thy love. Thus she continued to caress her and gratify her, and to address her with pleasing words and expressions; but she wept until daybreak came, when her heart was comforted and she abstained from weeping, knowing that she had fallen into the snare, and that her escape was impossible. So she said to the sister of Ḥasan, O daughter of the King, thus hath God appointed [and written] upon my forehead, with respect to my estrangement and my disjunction from my country and my family and my sisters; therefore I must endure with becoming patience what my Lord hath decreed. Then the sister of Ḥasan appropriated to her alone a private chamber in the palace, than which chamber there was none handsomer there; and she ceased not to sit with her and console her, and to comfort her heart, until she was content, and her bosom became dilated, and she laughed, and her trouble and contraction of the bosom on account of her separation from her family and home, and her separation from her sisters and her parents and her dominions, ceased.

The sister of Ḥasan then went forth to him, and said to him, Arise, go in to her in her private chamber, and kiss her hands and

her feet. He therefore entered, and did so; and he kissed her between her eyes, and said to her, O mistress of beauties, and life of souls, and delight of beholders, be tranquil in heart. I have not taken thee but that I may be thy slave till the day of resurrection, and this my sister will be thy slave-girl. I, O my mistress, desire not aught save to marry thee, agreeably with the ordinance of God and his Apostle, and to journey to my country, and I will reside with thee in the city of Baghdád. I will purchase for thee female slaves, and male slaves; and I have a mother, of the best of women, who will be thy servant. There is not a country there better than our country: every thing that is in it is better than what is in any other of all the countries, and its inhabitants and its people are good people, with comely faces.

But while he was addressing her, and cheering her by conversation, and she addressed him not with a single letter, some one knocked at the door of the palace. So Ḥasan went forth to see who was at the door; and, lo, there were the damsels, who had returned from the chase. He rejoiced at their coming, and met and saluted them; whereupon they offered up prayers in his favour for safety and health, and he prayed for them also. They then alighted from their horses, and entered the palace, and each of them went into her private chamber, where she pulled off the worn clothes that were upon her, and put on comely apparel, after which they came forth, and demanded the game; and they brought[26] an abundance of gazelles and wild oxen, and hares and lions and hyenas, and other beasts, some of which they brought forward for slaughter, and they left the rest with them in the palace. Ḥasan stood among them with girded waist, slaughtering for them, while they sported and amused themselves, rejoicing exceedingly at his doing thus. And when they had finished the slaughter, they sat preparing something whereof to make their dinner. Then Ḥasan advanced to the eldest damsel, and kissed her head; and he proceeded to kiss all their heads, one after another. So they said to him, Thou hast greatly humbled thyself to us, O our brother, and we wonder at the excess of thine affection for us, thou being a man of the sons of Adam, and we being of the Jinn. And thereupon his eyes shed tears, and he wept violently; wherefore they said, What is the news, and what causeth thee to weep? Thou hast troubled our life by thy weeping this day. It seemeth that thou hast conceived a longing to see thy mother and thy country; and if the case be so, we will equip thee, and will journey with thee to thy home and thy

friends.—He replied, By Allah, my desire is not to be separated from you. They therefore said to him, Then who of us hath disturbed thee, that thou art thus troubled? And he was ashamed to say, Nought hath disturbed me but love of the damsel—fearing that they would deny him their approval: wherefore he was silent, and did not acquaint them with aught of his case. So his sister arose and said to them, He hath caught a bird from the air, and he desireth of you that ye aid him to make her his wife. And they all looked at him, and said to him, We are all before thee, and whatsoever thou demandest, we will do it. But tell us thy tale, and conceal not from us aught of thy state.—He therefore said to his sister, Tell thou my tale to them; for I am abashed at them, and I cannot face them with these words.

Accordingly, his sister said to them, O my sisters, when we departed on our journey and left this poor young man alone, the palace became strait unto him, and he feared that some one might come in to him; and ye know that the intellects of the sons of Adam are weak. So he opened the door that leadeth to the roof of the palace, when his bosom was contracted and he had become solitary and lone, and he ascended upon it, and sat there, looking down upon the valley, and looking down also towards the door, fearing lest some one should come to the palace. And while he was sitting one day, lo, ten birds approached him, coming to the palace; and they ceased not to pursue their course until they seated themselves upon the margin of the pool that is above the manḍharah; whereupon he looked at the bird that was the most beautiful of them, and she was pecking the others, among which there was not one that could stretch forth her claw to her. Then they put their talons to their necks, rent open their dresses of feathers, and came forth from them, and each of them became a damsel like the moon in the night of its fulness. After that, they disrobed themselves, while Ḥasan stood looking at them, and they descended into the water, and proceeded to sport; the chief damsel plunging the others, among whom there was not one who could put forth her hand to her; and she was the most beautiful of them in face, and the most just of them in stature, and the most clean of them in apparel. They ceased not to do thus until the time of afternoon-prayers drew near, when they came forth from the pool, put on their garments, and entered the apparel of feathers, in which they wrapped themselves, and they flew away. Thereupon his mind was troubled, and his heart was inflamed with fire, on account of the chief bird, and he repented that

he had not stolen her apparel of feathers. He became sick, and remained upon the palace expecting her return, and he abstained from food and drink and sleep. He continued in that state until the new moon appeared; and while he was sitting, lo, they approached according to their custom, and pulled off their garments, and descended into the pool. So he stole the dress of the chief damsel, and, knowing that she could not fly save with it, he took it and hid it, fearing that they would discover it and slay him. Then he waited until the others had flown away; when he arose and seized her, and brought her down from the top of the palace.—Upon this, her sisters said to her, And where is she? She answered them, She is in his possession, in such a closet. And they said, Describe her to us, O our sister. She therefore said, She is more beautiful than the moon in the night of its fulness, and her face is more splendid than the sun, and the moisture of her mouth is sweeter than wine, and her figure is more elegant than the slender branch. She hath black eyes, and brilliant face, and bright forehead, and a bosom like pearl, in which are seen the forms of two pomegranates; and she hath cheeks like two apples. She captivateth the hearts by her eyes bordered with koḥl, and by the slenderness of her delicate waist, and by her heavy hips, and speech that cureth the sick. She is comely in shape, beautiful in her smile, like the full moon.

And when the damsels heard these descriptions, they looked towards Ḥasan and said to him, Shew her to us. So he arose with them, distracted with love, and proceeded until he had conducted them to the closet in which was the King's daughter; whereupon he opened it and entered, and they entered behind him; and when they saw her, and beheld her loveliness, they kissed the ground before her, wondering at the beauty of her form, and at her elegance. They then saluted her, and said to her, By Allah, O daughter of the supreme King, this is an egregious thing; but hadst thou heard the description of this human being among the women, thou wouldst have wondered at him all thy life. He is enamoured of thee to the utmost degree; yet, O daughter of the King, he desireth not aught that is dishonest. He desireth thee not save as his lawful wife; and if we knew that damsels were content without husbands, we would have prevented him from attaining the object of his desire, though he sent not to thee a messenger, but came to thee himself; and he hath informed us that he hath burnt the dress of feathers: otherwise we would have taken it from him.—Then one of the damsels agreed with her and became

her deputy for the performance of the ceremony of the marriage-contract. She performed the ceremony of the contract of her marriage to Ḥasan, who took her hand,[27] putting his hand in hers, and she married her to him with her permission; after which they celebrated her marriage-festivity in the manner befitting the daughters of Kings, and introduced him to her; and he congratulated himself thereupon, and recited these verses:—

Thy shape is enticing, and thine eye like the gazelle's, and thy face drippeth with the water of beauty.

Thou appearest in mine eye most gloriously pictured, half of thee of ruby, and a third of pearl,

And a fifth of musk, and a sixth of ambergris: thou resemblest fine pearl: nay, thou art more splendid.

Eve hath not borne like thee any one, nor in the Gardens of Eternity is another like thee.

Then if thou wish my torment, it will proceed from love's laws; and if thou wilt pardon, thou hast the choice to do so.

O ornament of the world, and utmost object of desire, who can keep from enjoying the beauty of thy face?

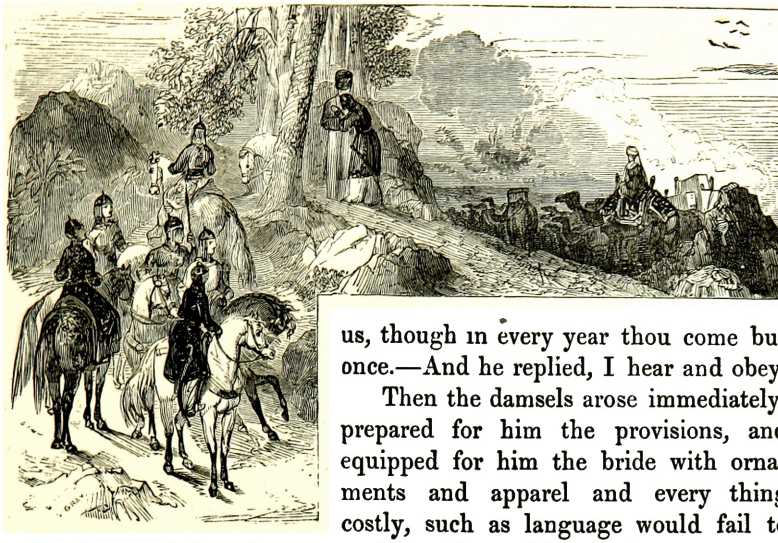
The damsels were standing at the door, and when they heard the verses, they said to her, O daughter of the King, hast thou heard the words of this human being? How canst thou blame us, when he hath recited these verses on the subject of his love for thee?—And on her hearing that, she was happy and cheerful and glad. Then Ḥasan

remained with her for a period of forty days, in pleasure and happiness and delight and joy, the damsels renewing for him, every day, festivity and beneficence and presents and rarities, and he passing his time among them in happiness and cheerfulness; and the residence of the King's daughter among them became pleasant to her, so that she forgot her family.

But after the forty days, Ḥasan was sleeping, and he saw his mother mourning for him: her bones had wasted, and her body had become emaciated, and her complexion had become sallow, and her state was altered, while he was in good condition. And when she beheld him in this state, [as he thought,] she said to him, O my son, O Ḥasan, how is it that thou livest in the world, blest with a pleasant life, and forgettest me? Look at the state in which I have been since thy departure. I will not forget thee, nor will my tongue cease to mention thee until I die; and I have made for thee a tomb in my house, that I may never forget thee. Shall I live, O my son, and see thee with me, and shall we again be united as we were?—So Ḥasan awoke from his sleep weeping and lamenting; his tears ran down upon his cheeks like rain, and he became sorrowful and afflicted; his tears ceased not, nor did sleep visit him, nor had he any rest, nor did any patience remain to him. And when he arose, the damsels came in to him, and wished him good morning, and were cheerful with him as they were wont: but he looked not towards them. They therefore asked his wife respecting his state; and she answered them, I know not. So they said to her, Ask thou him respecting his state. Accordingly she advanced to him, and said to him, What is the matter, O my master? And thereupon he sighed and was oppressed, and acquainted her with that which he had seen in his sleep. Then he recited these two verses:—

> We have become distracted in mind, perplexed, seeking to draw near, without means of doing it.
> The calamities of love increase upon us, and the endurance of love is burdensome to us.

His wife therefore acquainted them with that which he had said to her; and when the damsels heard the verses, they were moved with pity for his state, and said to him, Favour us [by doing as thou desirest]: in the name of Allah. We cannot prevent thee from visiting her: we will rather aid thee to do so by every means in our power. But it behooveth thee to visit us, and not sever thyself from

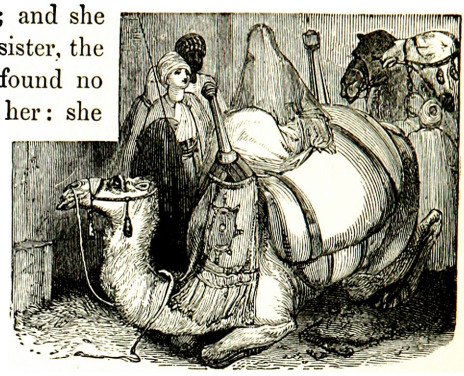


us, though in every year thou come but once.—And he replied, I hear and obey.

Then the damsels arose immediately, prepared for him the provisions, and equipped for him the bride with ornaments and apparel and every thing costly, such as language would fail to describe; and they also prepared for him rarities which pens cannot enumerate. After that, they beat the drum, and thereupon the she-camels came to them from every quarter, and they chose of them such as should carry all that they had prepared. They mounted the damsel and Ḥasan, and put upon the camels, and brought to them, five and twenty chests full of gold, and fifty of silver. Then they proceeded with them for three days, during which they traversed a space of three months' journey; and having done so, they bade him farewell, and desired to return from them. Upon this, Ḥasan's sister, the youngest damsel, embraced him, and wept until she fainted; and when she recovered, she recited these two verses:—

Would that the day of separation had ne'er been! No sleep remaineth in mine eyes.
The union of us and thee is broken, and our strength and our body are enfeebled.

Then, having finished her verses, she bade him farewell, and strictly charged him that, when he had arrived at his city and met his mother, and his heart was tranquillized, he should not fail to visit her once in every six months; and she said to him, When an affair rendereth thee anxious, or thou fearest any thing disagreeable, beat the drum of the Magian: thereupon the she-camels will come to thee, and do thou mount, and return to us, and remain not away from us. And he swore to her that he would do so; after which he conjured them to return. So they returned, after they had bidden him farewell, and



mourned for his separation; and she who mourned most was his sister, the youngest damsel; for she found no rest, nor did patience obey her: she wept night and day.

Ḥasan proceeded all the night and day, traversing with his wife the deserts and wastes and the valleys and rugged tracts, during the midday-heat and the early dawn, and God decreed them safety. So they were safe, and arrived at the city of El-Baṣrah; and they ceased not to pursue their way until they made their camels kneel down at the door of his house. He then dismissed the camels, and advanced to the door to open it; and he heard his mother weeping with a soft voice, that proceeded from a bosom which had experienced the torture of fire, while she recited these verses:—

How can she taste sleep who hath lost somnolency, and is wakeful at night while others repose?
She possessed riches and family and glory; but hath become a stranger and solitary.
Fire and groaning are in her bosom, and violent longing that cannot be exceeded.
Passion hath gained dominion over her. She moaneth for her sufferings; but is firm.
Her state under the influence of love telleth that she is mourning and afflicted, and her tears are witnesses.

And Ḥasan wept when he heard his mother weeping and lamenting; and he knocked at the door with alarming violence. So his mother said, Who is at the door? And he replied, Open:—wherefore she opened the door, and looked at him; and when she knew him, she fell down in a fit; and he ceased not to caress her until she recovered, when he embraced her, and she embraced him and kissed him. He then conveyed his goods and property into the house, while the damsel looked at him and at his mother; and the mother of Ḥasan when her heart was tranquillized, and God had reunited her to her son, recited these verses:—

Fortune hath compassionated my case, and felt pity for the length of my torment,
And granted me what I desired, and removed that which I dreaded.
I will therefore forgive its offences committed in former times;
Even the injustice it hath shewn in the turning of my hair gray.

Ḥasan and his mother then sat conversing together, and she said to him, How was thy state, O my son, with the Persian? He answered her, O my mother, he was not [only] a Persian, but he was a Magian, who worshipped fire instead of the Almighty King. And he informed her of what he had done with him; that he had travelled with him, and put him into the skin of the camel and sewed it up over him, and that the birds had carried him off, and put him down upon the top of the mountain. He told her too what he had seen upon the mountain, namely the dead men, whom the Magian had deluded and left upon the mountain after they had accomplished his affair; and how he cast himself into the sea from the top of the mountain, and God, (whose name be exalted!) preserved him, and conducted him to the palace of the damsels; and of the sisterly love of the youngest damsel for him, and his residence with the damsels; and how God had conducted the Magian to the place in which he was residing. He also told her of his passion for the damsel whom he had married, and how he caught her, and her whole story, [and the subsequent events] until God reunited them. And when his mother heard his story, she wondered, and praised God (whose name be exalted!) for his health and safety. She then arose and went to those packages, and looked at them, and asked him respecting them; and he acquainted her with their contents; whereat she rejoiced exceedingly. And after that, she advanced to the damsel, to converse with her and to cheer her by her company; and when her eye fell upon her, her mind was stupified by her comeliness, and she rejoiced and wondered at her beauty and loveliness and her stature and justness of form. Then she said to Ḥasan, O my son, praise be to God for thy safety, and for thy safe return! And she sat by the side of the damsel, cheering her by her company, and comforting her heart; after which, early the next day, she went down into the market, and bought ten suits, the most sumptuous garments that were in the city. She also brought for her magnificent furniture, and clad the damsel, and adorned her with every thing beautiful. Then she accosted her son, and said, O my son, with this wealth we cannot live in this city; for thou knowest that we were poor, and the people will accuse us of practising alchemy. Therefore arise with us, and let us go to the city of Baghdád, the Abode of Peace, that we may reside in the sacred asylum of the Khaleefeh, and thou shalt sit in a shop and sell and buy, and fear God (to whom be ascribed might and glory!): then will God open to thee the doors of prosperity by

means of this wealth.—And when Ḥasan heard her words, he approved them.

He arose immediately, and went forth from her, sold the house, and summoned the she-camels; and he put upon them all his riches and goods, together with his mother and his wife. He set forth, and ceased not to pursue his journey until he arrived at the Tigris; when he hired a vessel to convey them to Baghdád, embarked in it all his wealth and effects, and his mother and his wife, and every thing that was with him, and went on board the vessel, which conveyed them with a fair wind for a period of ten days, until they came in sight of Baghdád; and when they came in sight of it, they rejoiced. The vessel brought them into the city, and Ḥasan landed there forthwith, and hired a magazine in one of the Kháns. He then removed his goods from the vessel to the magazine, and went up, and remained one night in the Khán; and when he arose in the morning, he changed his clothes; and the broker, seeing him, asked him respecting his affair, and what he desired: so he said to him, I desire a house, handsome and ample. And the broker shewed him the houses that he had to let, and a house that had belonged to one of the wezeers pleased him; wherefore he bought it of him for a hundred thousand pieces of gold, and gave him the price. Then he returned to the Khán in which he had taken lodging, and removed thence all his wealth and his goods to the house; after which he went forth into the market, and bought what was requisite for the house, of utensils and furniture and other things. He purchased also eunuchs, and among them was a young black slave, for the house. And he resided in ease with his wife, enjoying the most delightful life and happiness, for the space of three years, during which he was blessed by her with two boys, one of whom he named Náṣir, and the other Manṣoor.

Then, after this period, he remembered his sisters, the damsels before mentioned, and he remembered their kindness to him, and how they had aided him to attain his desire. So he longed to see them; and, having gone forth to the markets of the city, he bought there some ornaments, and costly stuffs, and dried fruits, the like of which they had never seen nor known. His mother therefore asked him the reason of his buying those rarities, and he answered her, I have determined to repair to my sisters, who treated me with all kindness, and from whose goodness and beneficence to me my present good fortune proceeded; for I desire to go to them and to see them, and I will return soon, if it be the will of God, whose name be exalted!

So she replied, O my son, be not long absent from me. And he said to her, Know, O my mother, how thou shalt manage with my wife. Here is her dress of feathers, in a chest buried in the earth: then be careful of it, lest she light upon it and take it, and fly away with her children, and depart, and I shall not find any tidings of her; so I shall die in sorrow on account of them. Know also, O my mother, that I caution thee not to mention this to her. And know that she is the daughter of the King of the Jánn, and there is not among the Kings of the Jánn any greater than her father, nor any that hath more numerous troops, or more wealth than he. Know likewise that she is the mistress of her people, and the dearest of the things that her father hath. Moreover, she is excessively high-minded: therefore do thou thyself serve her; and allow her not to go forth from the door, nor to look from the window, or from over a wall; for I fear on her account the wind when it bloweth;[28] and if any event of the events of the world befall her, I shall slay myself on her account.—And his mother replied, Allah preserve me from disobeying thee, O my son! Am I mad, that when thou givest me this charge I should disobey thee with respect to it? Set forth, O my son, and be of good heart, and thou shalt come back happily, and see her, if it be the will of God (whose name be exalted!), and she shall acquaint thee with my conduct to her. But, O my son, remain not away more than the time required for going and returning.—And his wife, as was decreed, heard his words to his mother; and they knew it not.

Ḥasan then arose and went forth from the city, and beat the drum; so thereupon the she-camels came to him, and he laded twenty with the rarities of El-'Eráḳ; after which he bade farewell to his mother and his wife and his children. The age of one of his two children

was a year, and the age of the other was two years. Then he returned to his mother, and charged her a second time; and having done this, he mounted and journeyed to his sisters. He ceased not to pursue his journey night and day, traversing the valleys and the mountains, and the plains and the rugged tracts, for the space of ten days; and on the eleventh day he arrived at the palace and went in to his sisters, having with him the things that he had brought for them. And when they saw him, they rejoiced at his arrival, and congratulated him on his safety; and as to his sister, the youngest damsel, she decorated the palace without and within. They took the present, and lodged Ḥasan in a private chamber as before, and asked him respecting his mother and his wife. So he informed them that his wife had borne him two sons. Then his sister, the youngest damsel, when she saw him in health and prosperity, rejoiced exceedingly, and recited this verse:—

I ask the wind respecting you whenever it bloweth, and none but you ever occurreth to my mind.

He remained with them, entertained and treated with honour, for a period of three months, and he passed his time in joy and happiness and comfort and cheerfulness, and in hunting.

But as to his mother and his wife, when Ḥasan had set forth on his journey, his wife remained a day and a second day with his mother, and she said to her on the third day, Extolled be the perfection of God! Do I reside with him three years and not enter the bath?—And she wept. So his mother compassionated her state, and said to her, O my daughter, we are here strangers, and my husband is not in the city. If he were present, he would take upon himself to serve thee; but as for me, I know not any one. However, O my daughter, I will heat for thee the water, and will wash thy head in the bath that is in the house.—To this the damsel replied, O my mistress, hadst thou said these words to one of the female slaves, she would have demanded to be sold in the market, and would not have remained with you. But, O my mistress, men are excusable; for they are jealous, and their minds say to them, that the woman, if she go forth from her house, will perhaps commit a dishonest action; and women, O my mistress, are not all alike. Thou knowest too that a woman, if she have a desire for a thing, no one can overcome her, nor can any one set a guard over her or preserve her, or debar her from the bath or any thing else, or from doing all that she desireth.—Then she wept,

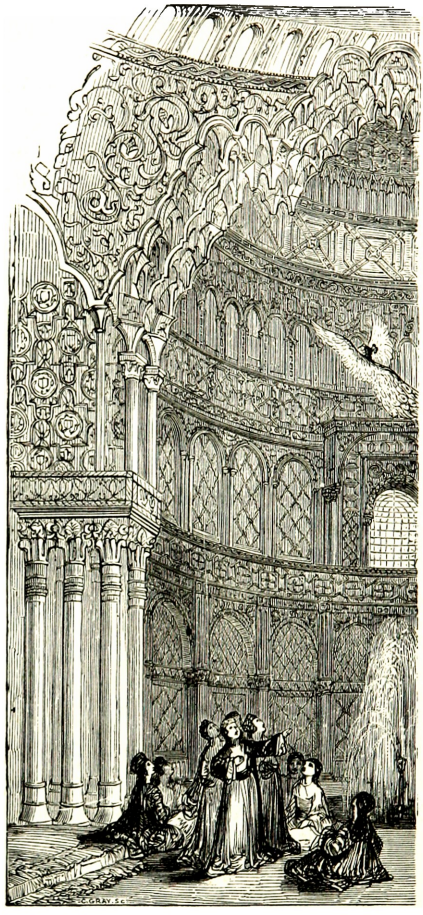
and cursed herself, and began to bewail for herself, and for her absence from her native country. So the mother of her husband pitied her state, and knew that all which she said must be done. Wherefore she arose, and prepared the things that they required for the bath, and took her and went to the bath. And when they entered it, they pulled off their clothes, and all the women began to look at her and to extol the perfection of God (to whom be ascribed might and glory!), contemplating the beautiful form that He had created. Every woman who passed by the bath entered and diverted herself by viewing her. The fame of her spread through the city, and the women crowded upon her, and the bath could not be passed through by reason of the number of women who were in it. Now it happened in consequence of this wonderful event, that there came to the bath that day one of the slave-girls of the Prince of the Faithful, Hároon Er-Rasheed, called Toḥfeh[29] the lute-player; and seeing the women crowding together, and the bath not to be passed through by reason of the number of the women and girls, she asked what was the matter, and they informed her of the damsel. So she came in to her and looked at her and viewed her attentively, and her mind was confounded by her beauty and loveliness. She extolled the perfection of God (greatly be He glorified!) for the beautiful forms that He had created, and she entered not [the inner apartment] nor washed; but sat confounded at the sight of the damsel until the damsel had made an end of washing, and come forth and put on her clothes, when she appeared still more beautiful. And when she came forth from the ḥarárah,[30] she sat upon the carpet and the cushions, the women gazing at her; and she looked at them and went forth.

Toḥfeh the lute-player, the slave-girl of the Khaleefeh, arose and went forth with her, and proceeded with her until she knew her house, when she bade her farewell, and she returned to the palace of the Khaleefeh. She ceased not to pass on until she came before the lady Zubeydeh, and kissed the ground before her; whereupon the lady Zubeydeh said, O Toḥfeh, what is the reason of thy loitering in the bath? So she answered, O my mistress, I saw a wonder, the like of which I have not seen among men nor among women, and that was the thing which diverted my attention and amazed my mind and confounded me so that I did not wash my head. And the lady Zubeydeh said, And what was it, O Toḥfeh? She answered, O my mistress, I saw a damsel in the bath, having with her two young children, like two moons, and none hath beheld the like of her, neither before her nor

after her, nor doth there exist the like of her form in the whole world. By thy beneficence, O my mistress, if thou acquaintedst the Prince of the Faithful with her, he would slay her husband, and take her from him; for there existeth not one like her among women. I inquired respecting her husband, and they said that her husband is a merchant, whose name is Ḥasan of El-Baṣrah. And I followed her when she went forth from the bath until she entered her house, whereupon I saw it to be the house of the Wezeer, that hath two entrances, an entrance on the side of the river, and an entrance on the side of the land. I fear, O my mistress, that the Prince of the Faithful may hear of her, and that he will disobey the law, and slay her husband, and marry her.—Upon this, the lady Zubeydeh said, Wo to thee, O Toḥfeh! Is this damsel endowed with such beauty and loveliness that the Prince of the Faithful would sell his religion for his worldly enjoyments, and disobey the law on her account? By Allah, I must have a sight of this damsel; and if she be not as thou hast described, I will give orders to strike off thy head, O wicked woman! In the palace of the Prince of the Faithful are three hundred and sixty slave-girls, according to the number of the days of the year, among whom there is not one such as thou hast described.—And she replied, O my mistress, no, by Allah; nor is there in all Baghdád the like of her; nay, neither among the foreigners nor among the Arabs, nor hath God (to whom be ascribed might and glory!) created the like of her.

So upon this the lady Zubeydeh summoned Mesroor, who came and kissed the ground before her; and she said to him, O Mesroor, go to the house of the Wezeer, that hath two entrances, an entrance towards the river, and an entrance towards the land, and bring to me the damsel who is there, together with her children, and the old woman who is with her, quickly, and loiter not. And Mesroor replied, I hear and obey. He went forth from before her, and proceeded until he arrived at the door of the house, whereupon he knocked at the door, and the old woman, the mother of Ḥasan, came forth to him, saying, Who is at the door? He answered her, Mesroor, the eunuch of the Prince of the Faithful. So she opened the door, and he entered, and saluted her, and she saluted him, and asked him respecting his business. He therefore said to her, The lady Zubeydeh the daughter of El-Ḳásim, the wife of the Prince of the Faithful, Haroon Er-Rasheed, the fifth[31] of the sons of El-'Abbás the uncle of the Prophet (whom may God bless and save!), summoneth thee to

her, thee and the wife of thy son, and her children; for the women have informed her respecting her and respecting her beauty. Upon this, the mother of Ḥasan said, O Mesroor, we are strangers, and the damsel's husband, my son, is not in the city, and he did not order me to go forth, neither me nor her, to any one of the creatures of God (whose name be exalted!); and I fear, if any thing happen and my son come, he will slay himself. I beg then, of thy kindness, O Mesroor, that thou impose not upon us a command which we are unable to perform.—But Mesroor replied, O my mistress, if I knew that in this were aught to be feared on your account, I would not require you to go. The desire of the lady Zubeydeh is only to see her, and she shall return: therefore disobey not; for thou wouldst repent; and like as I take you I will bring you back hither safe, if it be the will of God, whose name be exalted!—So the mother of Ḥasan could not disobey him; wherefore she entered, and made ready the damsel, and took her forth, together with her children. They followed Mesroor, who preceded them to the palace of the Khaleefeh, and led them up and stationed them before the lady Zubeydeh, whereupon they kissed the ground before her, and prayed for her. The damsel had her face covered: so the lady Zubeydeh said to her, Wilt thou not uncover thy face, that I may see it? The damsel therefore kissed the ground before her, and displayed a face that put to shame the full moon in the horizon of the sky; and when the lady Zubeydeh beheld her, she fixed her eyes in astonishment upon her, and let them wander over her, and the palace was illumined by her splendour and by the light of her countenance. Zubeydeh was amazed at her beauty, and so also was every one in the palace, and every one who beheld her became insane, unable to speak to another. The lady Zubeydeh then arose, and made the damsel stand, and she pressed her to her bosom, seated her with herself upon the couch, and commanded that they should decorate the palace; after which she gave orders to bring for her a suit of the most magnificent apparel, and a necklace of the most precious jewels, and decked the damsel with them, and said to her, O mistress of beauties, verily thou hast pleased me, and filled my eye with delight. What hast thou among thy treasures?—So the damsel answered, O my mistress, I have a dress of feathers: if I were to put it on before thee, thou wouldst see a thing of the most beautiful make, that thou wouldst wonder at, and every one who would see it would talk of its beauty, generation after generation.—And where, said Zubeydeh, is this thy dress? She answered,



It is in the possession of the mother of my husband: so demand it for me of her.

The lady Zubeydeh therefore said, O my mother, by my life I conjure thee that thou go down and bring to her her dress of feathers, that she may amuse us with the sight of that which she will do, and take thou it again. The old woman replied, O my mistress, this damsel is a liar. Have we seen any woman possessing a dress of feathers? This is a thing that pertaineth not to any but birds.—The damsel however said to the lady Zubeydeh, By thy life, O my mistress, I have in her possession a dress of feathers, and it is in a chest buried in the closet that is in the house. So the lady Zubeydeh pulled off from her neck a necklace of jewels worth the treasures of a Kisrà and a Cæsar, and said to her, O my mother, receive this necklace. And she handed it to her, saying to her, By my life I conjure thee that thou go down and bring that dress, that we may divert ourselves with the sight of it, and take thou it again after that. But she swore to her that she had not seen this dress, and that she knew not where to find it. And upon this, the lady Zubeydeh cried out at the old woman, and, having taken from her the key, called Mesroor, who came, and she said to him, Take this key, and go to the house, and open it, and enter the closet of which the door is of such and such a description: in the midst of it is a chest, which take thou up, and break it, and bring the dress of feathers that is in it before me. So

he replied, I hear and obey. He took the key from the hand of the lady Zubeydeh, and went; and the old woman, the mother of Ḥasan, arose, with weeping eye, repenting of her compliance with the desire of the damsel, and of having gone to the bath with her; for the damsel had not desired to go to the bath save for the purpose of practising a stratagem. Then the old woman entered the house with Mesroor, and she opened the door of the closet: so he entered, and raised forth the chest, took from it the dress of feathers, and, having wrapped it in a napkin that he had with him, brought it to the lady Zubeydeh, who took it and turned it over, wondering at the beauty of its make. She then handed it to the damsel, saying to her, Is this thy dress of feathers? She answered, Yes, O my mistress. And she stretched forth her hand to it and took it from her, full of joy.

The damsel examined it, and saw that it was perfect as it was when upon her, not a single feather of it being lost. She was therefore delighted with it, and rose from the side of the lady Zubeydeh, took the dress and opened it, and took her children in her bosom; after which she wrapped herself in it, and became a bird, by the power of God, to whom be ascribed might and glory! So the lady Zubeydeh wondered at that, as also did every one who was present; all of them wondering at that which she did. The damsel leant from side to side, and walked about, and danced and played; and the persons present had fixed their eyes in astonishment upon her, wondering at her actions. She then said to them, with an eloquent tongue, O my mistresses, is this beautiful? The persons present answered her, Yes, O mistress of beauties: all that thou hast done is beautiful. And she said to them, And this that I am about to do will be more beautiful, O my mistresses. And she expanded her wings, and flew up with her children above the cupola, and stood upon the roof of the saloon. So they looked at her and said to her, By Allah, this is an extraordinary and a beautiful art, that we have never before beheld! Then the damsel, when she desired to fly away to her country, remembered Ḥasan, and said, Hear, O my mistresses! And she recited these verses:—

O thou who hast quitted these mansions and departed to the objects of thy love with rapid flight!

Dost thou think that I continue in comfort among you, and that your life hath not become a life of troubles?

When I was taken captive in the snare of love, he made love my prison, and went far away.

When my dress was hidden, he felt sure that I should not implore the One, the Omnipotent, to restore it.
He charged his mother to keep it carefully in a closet, and transgressed against me, and oppressed:
But I heard their words and kept them in my memory, and conceived hopes of abundant good fortune.
My going to the bath was the means of making the minds of people to be confounded at the sight of me;
And the spouse of Er-Rasheed wondered at my beauty, when she beheld me on the right and left.
Then I said, O wife of the Khaleefeh, I possess a dress of feathers of great magnificence.
If it were upon me, thou wouldst see wonders that would efface sorrow and disperse troubles.
So the spouse of the Khaleefeh asked, Where is it? And I answered, In the house of him who hath hidden it.
And Mesroor pounced down and brought it to her; and, lo, it was here, beaming with light.
Thereupon I took it from his hand and opened it, and I saw its bosom and its buttons.
Then I entered it, having my children with me, and expanded my wings, and flew away.
O mother of my husband, tell him when he cometh, if he wish to meet me, he must leave his home.

And when she had ended her verses, the lady Zubeydeh said to her, Wilt thou not descend to us, that we may continue to enjoy thy beauty, O mistress of the comely? Extolled be the perfection of Him who hath endowed thee with eloquence and beauty!—But she replied, Far from returning be that which hath passed! She then said to the mother of Ḥasan, the mourning, the wretched, By Allah, O my mistress, O mother of Ḥasan, thou wilt render me desolate by thine absence; but when thy son hath come, and the days of separation have become tedious to him, and he desireth approach and meeting, and the winds of love and longing desire agitate him, let him come to me in the Islands of Wáḳ-Wáḳ.[32]—And she flew away with her children, and sought her country.

When the mother of Ḥasan beheld this, she wept, and slapped her face, and wailed until she fainted; and when she recovered, the lady Zubeydeh said to her, O my mistress the pilgrim,[33] I did not know that this would happen; and if thou hadst acquainted me with it, I would not have opposed thee. I knew not that she was of the Flying Jinn before the present time; and had I known that she was of this nature, I would not have allowed her to put on the dress, nor would I have suffered her to take her children. But, O my mistress, absolve me.—And the old woman replied, having no way of avoiding

it, Thou art absolved. She then went forth from the palace of the Khaleefeh, and ceased not to pursue her way until she entered her house, when she proceeded to slap her face until she fainted again; and when she recovered from her fit, she sorrowfully longed for the damsel and for her children, and for the sight of her son, and recited these verses:—

On the day of separation, your removal made me weep, lamenting on account of your absence from home.
I cried out, from the pain of parting, in anguish, and tears had made my eyelids sore,
This is separation! Shall we enjoy your return? For your departure hath deprived me of the power of concealment.
Would they had returned, and observed good faith! If they do so, perhaps my former times may return.

Then she arose, and dug in the house three graves;[34] and she betook herself to them, weeping night and day. And when the absence of her son became tedious to her, and her disquietude and longing and mourning became excessive, she recited these verses:—

Thine image is within mine eyelids, and I think of thee when my heart is throbbing and when it is quiet,
And love of thee hath circulated in my bones, as circulates the juice in the fruits upon the branches:
And when I see thee not, my bosom is contracted, and the censurers excuse me for my sorrows.
O thou whose love hath got possession of me, and for whom my distraction exceedeth my affection,
Fear the Compassionate, with respect to me, and be merciful! Love of thee hath made me to taste of death.

But as to her son Ḥasan, when he came to the damsels, they conjured him to stay with them for three months. And after that period, they prepared for him the wealth, and made ready for him ten loads, five of gold and five of silver, and also of provisions one load; after which they bade him commence his journey, and went forth with him; but he conjured them to return. So they advanced to embrace him, for the purpose of bidding him farewell. The youngest damsel first advanced to him, and she embraced him, and wept until she fainted. Then she recited these two verses:—

When shall the fire now kindled by separation be quenched by your approach, and my desire be accomplished by your presence, and when shall we be as formerly?
The day of parting hath filled me with terror, and hath afflicted me; and the act of bidding thee farewell, O my master, hath increased my infirmity.

The second damsel next approached, and embraced him, and recited this couplet:—

Bidding thee farewell is like bidding life farewell; and the loss of thee is like the loss of the zephyr.[35]
Thine absence is like a fire that burneth my heart, and in thy presence I enjoy the Gardens of Delight.

In like manner also did the other damsels; each embracing him and reciting a couplet. Then Ḥasan bade them farewell. He wept until he fainted, on account of his separation from them, and recited these verses:—

My tears flowed, on the day of separation, like pearls, and I made of them, as it were, a necklace.
The camel-driver urged on the beasts with singing, and I found not strength nor patience, nor was my heart with me.
I bade them farewell: then retired in grief, and quitted the society of the places I had frequented.
I returned—evil was the way!—and my soul was not comforted save by hoping to come again and see thee.
O my friend, listen to the words of love! God forbid that I should speak and thy heart should not remember!
O my soul, when thou partest with them, also part with the delight of life, and wish not to survive!

He then pursued his journey with assiduity, night and day, until he arrived at Baghdád, the Abode of Peace, and the sacred asylum of the 'Abbásee Khaleefehs; and he knew not what had happened after his departure.

He entered the house, and went in to his mother to salute her; but he saw that her body was emaciated, and her bones were wasted, by reason of exceeding lamentation and sleeplessness, and weeping and groaning, so that she had become like a toothpick; and she was unable to reply. He dismissed the she-camels, and advanced to her; and when he beheld her in this state, he went about the house searching for his wife and children; and found not any trace of them. Then he looked into the closet, and he found it open, and the chest also open, and he found not in it the dress. So upon this he knew that she had got possession of the dress of feathers, and taken it, and flown away, taking her children with her. He therefore returned to his mother, and, seeing that she had recovered from her fit, he asked her respecting his wife and his children; and she wept, and said, O my son, may God compensate thee greatly for the loss of them! These are their three tombs.—And when he heard the words of his mother, he uttered a great cry, and fell down in a fit, and thus he remained from the commencement of the day until noon. The grief of his mother therefore increased, and she despaired of his life. And when he recovered, he wept and slapped his face, and rent his clothes, and went about the house confounded. Then he recited these two verses:—

Persons before me have bemoaned the pain of absence, and living and dead have been terrified by estrangement;
But an instance of feelings like those in my bosom I have never heard of nor beheld.

And after he had concluded his verses, he took his sword and drew it, and coming to his mother, he said to her, If thou acquaint me not with the truth of the case, I will strike off thy head, and slay myself. So she said to him, O my son, do not that, and I will inform thee. Then she said to him, Sheathe thy sword, and sit, that I may tell thee what happened. And when he had sheathed his sword and seated himself by her side, she repeated to him the story from beginning to end, and said to him, O my son, if I had not seen her weep to go to the bath, and feared thee, that thou wouldst come and that she would complain to thee, and thou wouldst be incensed against me, I had not gone with her thither. And if the lady Zubeydeh had not been incensed against me, and taken from me the key by force, I had not taken forth the dress, though I should have died; and, O my son, thou knowest that no one can contend for superiority in

power with the Khaleefeh. Then, when they brought the dress to her, she took it and turned it over, imagining that some part of it might be lost; but she found that no injury had happened to it. She therefore rejoiced, and, having taken her children, she bound them to her waist, and put on the dress of feathers, after the lady Zubeydeh had pulled off and given to her all that was upon her, in honour of her, and for her loveliness. And when she had put on the dress of feathers, she shook, and became a bird; and she walked about the palace, while they looked at her and wondered at her beauty and loveliness. She then flew up, and perched upon the palace; and after that, she looked at me and said to me, When thy son hath come, and the nights of separation have become tedious to him, and he desireth to approach and meet me, and the winds of love and longing desire agitate him, he must leave his home, and repair to the Islands of Wáḳ-Wáḳ. Thus did she during thine absence.

Now when Ḥasan heard the words of his mother, he uttered a great cry, and fell down in a fit. He ceased not to lie in this state until the close of the day; and when he recovered, he slapped his face, and rolled about on the floor like a serpent. His mother sat weeping at his head until midnight; and after he had recovered from his fit, he wept vehemently, and recited these verses:—

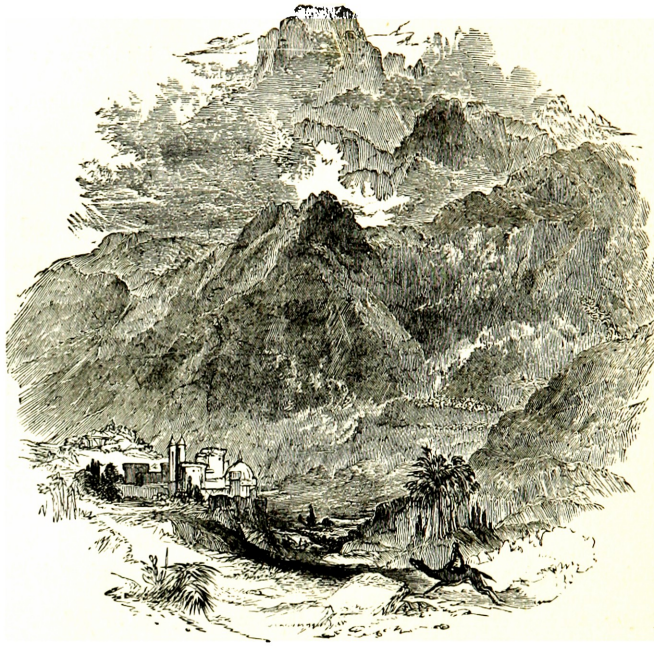
Pause, and see the condition of him whom you abandon: perhaps you will pity him after your cruelty;
For if you see him, you will doubt of him, by reason of his sickness, as though, by Allah, you knew him not.
He is dying in consequence of his passion for you, and would be numbered among the dead, but for his groaning.
Do not imagine your separation to be light: it is grievous to the lover, and death would be easier.

And when he had ended his verses, he arose, and continued going about the house, moaning and weeping and wailing, for a period of five days, during which he tasted not food nor drink. So his mother went to him and conjured him with oaths to abstain from weeping; but he yielded not to her words, and ceased not to weep and wail. His mother still attempted to console him, but he would not attend to aught that she said. He continued in this state, weeping until the next morning. Then his eyes slumbered, and he saw his wife mourning and weeping: whereupon he arose from his sleep, crying out, and recited these two verses:—

Thine image is with me, and never quitteth me. I have given it the most honourable place in my heart.
But for the hope of reunion, I could not live a moment; and but for the phantom of thy form, I would not sleep.

And in the morning his wailing and weeping increased. He remained with weeping eye and mourning heart, sleepless during the night, and eating little; and he continued in this state for the space of a whole month.

But when that month had passed, it occurred to his mind that he should journey to his sisters, in order that they might assist him to attain his desire of regaining his wife. So he summoned the excellent she-camels, loaded fifty with rarities of El-'Eráḳ, and mounted one of them. He then charged his mother with the care of the house, and committed all his goods [to the custody of persons of his acquaintance], except a few things that he left in the house; after which he set forth on his journey to his sisters, hoping that he might obtain their aid to effect his reunion with his wife. He ceased not to pursue his way until he arrived at the palace of the damsels by the Mountain of Clouds; and when he went in to them, he presented to them the gifts, with which they were delighted; and they congratulated him on his safety, and said to him, O our brother, what is the reason of thy coming so quickly, when thou hast not been absent



from us more than two months? And upon this he wept, and recited these verses:—

I find my soul solicitous on account of the loss of its beloved, enjoying not life nor its delights.
My disease is one of which the cure is unknown. And can any one cure diseases but their physician?
O thou who hast debarred me from the delight of sleep! thou hast left me to inquire for thee of the wind when it bloweth,
If it be near to the place of the beloved, who compriseth those charms that excite mine eye to weep.
O thou who alightest in her country! perhaps thy breath may revive my heart by its fragrance.

And when he had ended his verses, he uttered a great cry, and fell down in a fit; and the damsels seated themselves around him, weeping for him until he recovered from his fit; whereupon he recited this couplet:—

Probably fortune will turn its rein, and bring my beloved; for time is changeable;[36]
And my fortune may prosper me, and my wants be performed, and happy events may follow adverse.

He continued for some time weeping and fainting, and reciting verses; and the damsels had retired; but when his sister heard his words, she came forth to him, and saw him lying in a fit; upon which she cried out, and slapped her face; and her sisters, hearing her, came forth to her, and beheld Ḥasan lying in a fit. They surrounded him, and wept for him; and when they saw him in this state, the ecstasy and distraction of love, and longing desire, that affected him no longer remained concealed from them.

They then asked him respecting his condition, and he wept, and acquainted them with that which had befallen him during his absence from home, telling them that his wife had flown away, and taken her children with her. So they mourned for him, and asked him what she said when she departed; and he answered, O my sisters, she said to my mother, Tell thy son, when he hath come, and the nights of separation have become tedious to him, and he desireth to approach and meet me, and the winds of love and longing desire agitate him, he must come to me in the Islands of Wáḳ-Wáḳ.—And when they heard his words, they winked to each other, and reflected; and each of them looked at her sister, while Ḥasan looked at them. Then they hung down their heads towards the ground a while; and after that, they raised their heads, and said, There is no strength nor power but in God, the High, the Great! And they said to him, Stretch forth thy hand to heaven, and if thou canst reach to heaven, thou mayest reach to thy wife and thy children. And thereupon his tears ran down upon his cheeks like rain, so that they wetted his clothes; and he recited these verses:—

The red cheeks and the pupils of the eyes have disturbed me, and patience abandoned me when sleeplessness approached.
Fair, sleek damsels have by cruelty emaciated my body: to men's eyes it seemeth not to retain the last breath.
With black eyes, and proud gait, like the gazelles of the sand-hill, they shewed beauty of which the saints, if they saw it, would be enamoured.
They walk like the zephyr of the gardens towards daybreak.[37] Through love of them, anxiety and disquietude have come upon me.
I have attached my hopes to a lovely damsel among them. My heart burneth with flaming fire on her account.
Gazelle-like, sleek-limbed, walking with proud gait; her face is like the morning; but her hair is dark as night.
She hath disturbed me. But how many heroes have the eyelids and the eyes of the fair ones disturbed with love!

And when he had concluded his verses, he wept, and the damsels wept at his weeping; compassion and zeal for him affecting them.

They betook themselves to soothing him, and exhorting him to have patience, and praying for his reunion to his wife; and his sister accosted him and said to him, O my brother, be of good heart and cheerful eye, and be patient: then wilt thou attain thy desire; for he who is patient, and waiteth, obtaineth what he wisheth; and patience is the key of relief. The poet hath said,—

Let destiny run with slackened reins, and pass not the night but with careless mind;
For between the closing of an eye and its opening, God effecteth a change in the state of affairs.

She then said to him, Strengthen thy heart, and confirm thy resolution; for he whose life is to be ten years will not die when he is but nine; and weeping and grief and mourning occasion disease and sickness. Remain with us until thou shalt have taken rest, and I will contrive means of thy gaining access to thy wife and thy children, if it be the will of God, whose name be exalted!—But he wept violently, and recited this couplet:—

If I be cured of a disease in my body, I am not cured of a disease in my heart.
There is no other cure for the diseases of love than union of the beloved with the lover.

Then he sat by the side of his sister, who proceeded to converse with him and to console him, and asked him what was the cause of his wife's departure. So he informed her of the cause of that event; and she said to him, By Allah, O my brother, I desired to say to thee, Burn the dress of feathers:—but the Devil made me forget that. And she continued to converse with him and to soothe him. But when the case became tedious to him, and his disquietude increased, he recited these verses:—

A beloved, with whom I was familiar, hath got possession of my heart: and God's decree cannot be prevented.
She hath all the united beauty of the Arabs. She is a gazelle; but freely pastureth on my heart.
Though my patience and contrivance in my love of her are little, I weep, notwithstanding weeping availeth not.
She is lovely, and hath twice seven years, as though she were a moon of five nights and five and four.[38]

So when his sister saw how he suffered from ecstasy and distraction of love, and the afflictions of passion and desire, she went to her sisters, with weeping eye and mourning heart, and she wept before them,

threw herself upon them, kissed their feet, and begged them to aid her brother in the accomplishment of his affair, and in effecting his meeting with his children and his wife. She conjured them to contrive means of procuring him access to the Islands of Wáḳ-Wáḳ, and ceased not to weep before her sisters until she made them also weep, and they said to her, Comfort thy heart; for we will strive to accomplish his meeting with his family, if it be the will of God, whose name be exalted! He then remained with them a whole year; but his eye abstained not from shedding tears.

Now the sisters of the youngest damsel had a paternal uncle, the brother of their father by the same father and mother, and his name was 'Abd-El-Ḳuddoos.[39] He loved the eldest damsel with a great affection, and every year he used to visit her once, and perform her affairs. The damsels also had related to him the story of Ḥasan, and the events that befell him with the Magian, and how he was enabled to slay him; whereat their uncle rejoiced; and he gave to the eldest damsel a purse containing some incense, and said to her, O daughter of my brother, if any thing render thee anxious, and any thing disagreeable happen to thee, or any want occur to thee, throw this incense into the fire, and mention me; and I will come to thee quickly, and will perform thy want. This he said on the first day of the year. And that damsel said to one of her sisters, Verily the year hath entirely passed, and my uncle hath not come. Arise, strike the steel upon the flint, and bring me the box of incense.—So the damsel arose joyful, and brought the box of incense; and she opened it, and, having taken from it a small quantity, handed it to her sister, who took it and threw it into the fire, mentioning her uncle; and the fumes of the incense had not ceased before a dust appeared advancing from the further extremity of the valley. Then, after a while, the dust dispersed, and there appeared beneath it a sheykh riding upon an elephant, which was crying out beneath him. And when the damsels beheld him, he began to make signs to them with his hands and his feet. Soon after, he came to them, and alighted from the elephant, and came in to them; whereupon they embraced him, and kissed his hands, and saluted him. He then sat, and the damsels proceeded to converse with him, and to ask him the cause of his absence. And he said, I was just now sitting with the wife of your uncle, and I smelt the incense; so I came to you upon this elephant. What then dost thou desire, O daughter of my brother?—She answered, O my uncle, we were longing to see thee, the year having passed, and it is not thy

custom to remain absent from us more than a year. And he replied, I was occupied, and I had determined to come to you to-morrow. They therefore thanked him and prayed for him.

After that, they sat conversing with him, and the eldest damsel said to him, O my uncle, we related to thee the story of Ḥasan of El-Baṣrah, whom Bahrám the Magian brought, and how he slew him, and we informed thee of the damsel, the daughter of the supreme King, whom he took, and of the difficulties and horrors he endured, and how he caught the King's daughter and married her, and how he journeyed with her to his country. He replied, Yes. And what, he asked, happened to him after this?—She answered him, She acted perfidiously to him, after he had been blest with two sons by her; she took them and departed with them to her country, while he was absent; and she said to his mother, When thy son hath come, and the nights of separation have become tedious to him, and he desireth to approach and meet me, and the winds of love and longing desire agitate him, he must come to me in the Islands of Wáḳ-Wáḳ.—And upon this he

shook his head, and bit his finger. Then he hung down his head towards the ground, and began to make marks upon the ground with the end of his finger;[40] after which he looked to the right and left, and shook his head again, while Ḥasan looked at him, but was concealed from him. So the damsels said to their uncle, Reply to us; for our livers are broken in pieces. And he shook his head at them and said to them, O my daughters, this man hath wearied himself, and cast himself into a most terrible predicament and great peril; for he cannot gain access to the Islands of Wáḳ-Wáḳ. Upon this the damsels called Ḥasan, and he came forth to them, and, advancing to the sheykh 'Abd-El-Ḳuddoos, he kissed his hand and saluted him; and the sheykh was pleased with him, and seated him by his side. The damsels then said to their uncle, O uncle, shew our brother the truth of that which thou hast said. He therefore said to him, O my son, relinquish this most vexatious affair; for thou couldst not gain access to the Islands of Wáḳ-Wáḳ even if the Flying Jinn and the wandering stars assisted thee, since between thee and those Islands are seven valleys and seven seas and seven mountains of vast magnitude. How then canst thou gain access to this place, and who will convey thee to it? By Allah I conjure thee that thou return soon, and weary not thy heart.—And when Ḥasan heard the words of the sheykh 'Abd-El-Ḳuddoos, he wept until he fainted, and the damsels sat around him weeping for his weeping. But as to the youngest damsel, she rent her clothes and slapped her face until she also fainted.

So when the sheykh 'Abd-El-Ḳuddoos saw them in this state of anxiety and ecstasy of grief, and mourning, he pitied them, and was affected with commiseration for them, and he said, Be ye silent. Then he said to Ḥasan, Comfort thy heart, and rejoice at the prospect of the accomplishment of thine affair if it be the will of God, whose name be exalted! And after that, he said to him, O my son, arise, and brace up thy nerves, and follow me. So Ḥasan stood up, after he had bidden the damsels farewell; and he followed him, rejoicing in expectation of the accomplishment of his affair. The sheykh 'Abd-El-Ḳuddoos then called the elephant, and he came, and he mounted him, putting Ḥasan behind him, and proceeded with him for the space of three days with their nights, like the blinding lightning, until he came to a vast, blue mountain, all the stones of which were blue; and in that mountain was a cavern, which had a door of iron of China. Upon this the sheykh took the hand of Ḥasan, and put him down; after which the sheykh himself alighted, and dismissed the elephant.

He then advanced to the door of the cavern, and knocked it; whereupon the door opened, and there came forth to him a black slave, beardless, resembling an 'Efreet, and having in his right hand a sword, and in the other a shield of steel. But when he saw the sheykh 'Abd-El-Ḳuddoos, he threw down the sword and shield from his hands, and advanced to the sheykh, and kissed his hand. Then the sheykh took the hand of Ḥasan, and entered with him, and the slave shut the door behind them. Ḥasan saw that the cavern was very large and wide, and that it had a passage vaulted over; and they ceased not to go on for the space of a mile, after which their course brought them at last to a vast desert. They repaired to an angle in which were two great doors, of cast brass, and the sheykh 'Abd-El-Ḳuddoos opened one of them, and entered, and closed it, having said to Ḥasan, Sit at this door, and beware of opening it and entering until I shall have entered and returned to thee quickly. And when the sheykh had entered, he remained absent for the space of an astronomical hour.

He then came forth, having with him a horse saddled and bridled, which, when he went along, flew; and when he flew, the dust overtook him not. The sheykh led him forward to Ḥasan, and said, Mount. And the sheykh opened the other door; whereupon there appeared within it an extensive desert. So Ḥasan mounted the horse, and the two passed through the door, and were in that desert. And the sheykh said to Ḥasan, O my son, take this letter, and proceed upon this horse to the place to which he will convey thee; and when thou seest him stop at the door of a cavern like this, descend from his back, and put his rein upon the pommel, and dismiss him, and he will enter the cavern; but enter not thou with him. Stay at the door of the cavern for the space of five days, and be not weary; for on the sixth day there will come forth to thee a black sheykh, clad in black apparel, and with a beard white and long, descending to his waist; and when thou seest him, kiss his hands, and lay hold of his skirt,

and put it on thy head, and weep before him, that he may have pity on thee. He will thereupon ask thee respecting thine affair; and when he saith to thee, What is thine affair?—give him this letter, and he will take it of thee and will not speak to thee, but will enter and leave thee. Stay in thy place five days more, and be not weary, and on the sixth day expect him; [for perhaps] he will come forth to thee; and if he himself come forth to thee, know that thine affair will be accomplished; but if one of his young men come forth to thee, know that he who hath come forth to thee desireth to slay thee. And peace be on thee! But know, O my son, that every one who exposeth himself to peril destroyeth himself: therefore if thou fear for thy soul, cast it not into destruction: if however thou fear not, do as thou desirest. I have shewn thee the circumstances of the case; and if thou desire to return to thy companions, this elephant is ready, and he will convey thee to the daughters of my brother, who will send thee to thy country and restore thee to thy home, and God will bless thee with one better than this damsel to whom thou art attached.

But Ḥasan said to the sheykh, How can life be pleasant to me, without my attaining my desire? By Allah, I will never return until I find my beloved, or my death overtake me!—Then he wept, and recited some verses, commencing thus:—

For the loss of my beloved, and the excess of my passion, I stood and cried out in my despondency and abjection;
And I kissed the dust of the house, in my longing for her; but it only served to augment my sorrow.

And when the sheykh 'Abd-El-Ḳuddoos heard his recitation and his words, he knew that he would not relinquish the object of his desire, and that words would make no impression upon him, and he was convinced that he must expose himself to peril, though his life should be sacrificed. But he said, Know, O my son, that the Islands of Wáḳ-Wáḳ are seven islands, in which is a great army, entirely composed of damsels, virgins; and the inhabitants of the Interior Islands are Devils and Márids and enchanters and various tribes. Whosoever entereth their country returneth not, and no one ever went to them and returned. I conjure thee therefore by Allah that thou return to thy family soon. Know moreover that the damsel whom thou seekest is the daughter of the King of all these islands; and how canst thou gain access to her? Hear then my words, O my son; and perhaps

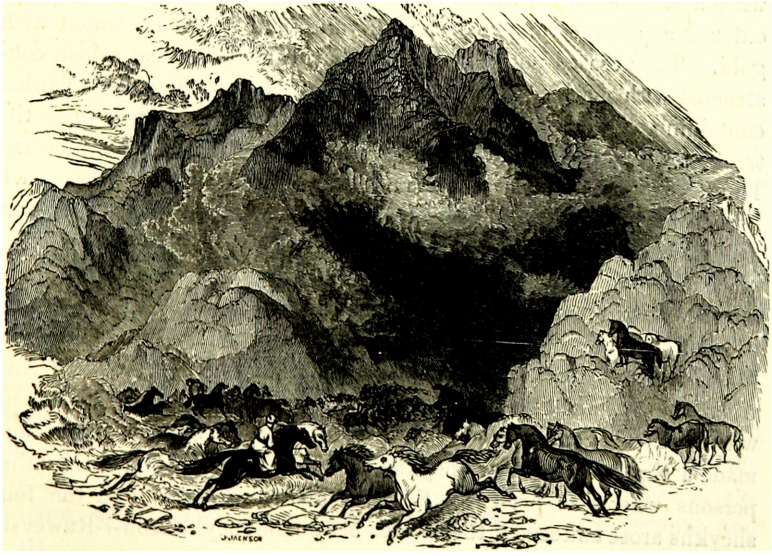
God will give thee in her stead one better than she.—But Ḥasan replied, By Allah, O my master, were I cut piecemeal for my love of her, I should only increase in fondness and desire. I must see my wife and my children, and enter the Islands of Wáḳ-Wáḳ; and if it be the will of God (whose name be exalted!), I will not return save with her and with my children.—So the sheykh 'Abd-El-Ḳuddoos said to him, Then thou must perform the journey. He replied, Yes; and I only desire of thee thy prayers for help and aid. Perhaps God will reunite me to my wife and my children soon.—Then he wept by reason of the greatness of his desire, and recited these verses:—

You are my desire, and the best of creatures. I hold you to be as dear as my hearing and my sight.
You have possessed my heart, and it hath become your abode, and since you left me, O my mistress, I have been in trouble.
Then think not that I have relinquished the love of you; for it hath put the wretched being in fear.
You have gone, and my happiness went when you departed, and what was bright became to me obscure in the extreme.
You have left me to contemplate the stars in my anguish, weeping with tears like a pouring rain.
O night, thou art tedious to him who is disquieted, in the violence of his passion gazing at the moon!
O wind, if thou pass by the tribe that she sojourneth with, give my salutation to her; for my life is short;
And describe to her somewhat of the anguish I experience; for the beloved is not acquainted with my state!

And when he had ended his verses, he wept so violently that he fainted; and on his recovery the sheykh 'Abd-El-Ḳuddoos said to him, O my son, thou hast a mother: then make her not to taste the pain of thy loss. But Ḥasan replied, By Allah, O my master, I will not return, save with my wife, or my death shall overtake me. Then he wept and moaned, and again recited some verses; and when he had ended them, the sheykh knew that he would not draw back from his present purpose though his life should be sacrificed; wherefore he handed to him the letter, prayed for him, and directed him how he should act, and said to him, I have given a strict charge for thee, in the letter, to Abu-r-Ruweysh the son of Balḳees the daughter of the accursed Iblees;[41] for he is my sheykh and my preceptor, and all mankind and the Jinn humble themselves to him, and fear him. He then said to him, Go, in reliance upon the blessing of God.

He therefore departed, giving the rein to the horse, which fled with him more rapidly than lightning. Ḥasan ceased not to speed

along on the horse for a period of ten days, until he beheld before him a huge indistinct object, blacker than night, obstructing the space between the east and the west; and when he drew near to it, the horse neighed beneath him; whereupon there came together horses numerous as the drops of rain, the number of which could not be calculated, nor was any help for them known; and they began to rub against Ḥasan's horse. So Ḥasan feared them and was terrified; and he ceased not to proceed, with the horses around him, until he arrived at the cavern which the sheykh 'Abd-El-Ḳuddoos had described to him, when the horse stopped at its entrance, and Ḥasan alighted from him, and put his rein upon his saddle. The horse then entered the cavern, and Ḥasan stopped at the entrance, as the sheykh 'Abd-El-Ḳuddoos had ordered him. He meditated upon the result of his case, how it would be, perplexed, distracted, not knowing what would happen to him. He continued at the entrance of the cavern five days with their nights, sleepless, mournful, perplexed, meditating upon his having parted from his family and home and companions and friends, with weeping eye and mourning heart. Then he remembered his mother, and thought upon what might happen to him, and upon the separation of his wife and his children, and the troubles he had suffered, and recited some verses, which he had not ended when the sheykh Abu-r-



Ruweysh came forth to him. He was black, and clad in black apparel; and when Ḥasan beheld him, he knew him by the descriptions which the sheykh 'Abd-El-Ḳuddoos had given of him. So he threw himself upon him, and rubbed his cheeks upon his feet, and, taking his foot, he put it upon his head, and wept before him. The sheykh Abu-r-Ruweysh therefore said to him, What is thine affair, O my son? And Ḥasan stretched forth his hand with the letter, and handed it to the sheykh, who received it from him, and entered the cavern, without returning him a reply; and Ḥasan remained in his place at the entrance, as the sheykh 'Abd-El-Ḳuddoos had desired him, weeping. He ceased not to stay in his place for the space of five days more. His disquietude was excessive, and his fear was violent, and his sleeplessness was constant. He wept and was oppressed in mind by the pain of estrangement and excessive wakefulnees, and recited some plaintive verses.

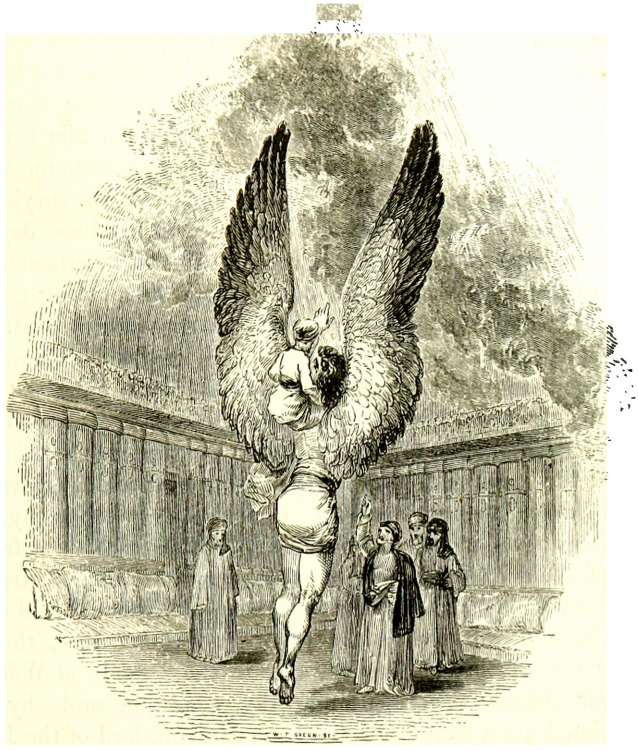
He ceased not to weep until the dawn appeared, when, lo, the sheykh Abu-r-Ruweysh came forth to him, clad in white apparel, and made a sign to him with his hand, that he should enter. So Ḥasan entered, and the sheykh, taking him by the hand, led him into the cavern; and he rejoiced, and felt sure that his affair would be accomplished. The sheykh continued to proceed, and Ḥasan with him, for the space of half a day; after which they arrived at an arched doorway with a door of steel, which the sheykh opened, and he and Ḥasan entered a passage vaulted over with variegated stones decorated with gold. They ceased not to go on till they came to a great saloon constructed with marble, and spacious, in the midst of which was a garden containing all kinds of trees and flowers and fruits, and birds upon the trees warbling, and proclaiming the perfection of God, the Omnipotent King. In the saloon were four leewáns, facing one another, each leewán having a sitting-place with a fountain, and at each of the corners of each fountain was a figure of a lion of gold.—In each sitting-place also was a chair, upon which was sitting a person with a great number of books before him, and before them were perfuming-vessels of gold, containing fire and incense. Every one of these sheykhs likewise had before him students, reading to him the books. And when the two went in to them, they rose to them and treated them with honour; and the sheykh Abu-r-Ruweysh accosted them and made a sign to those four sheykhs that they should dismiss the other persons who were present. So they dismissed them, and the four sheykhs arose and seated themselves before the sheykh Abu-r-Ruweysh,

and asked him respecting the case of Ḥasan; whereupon the sheykh Abu-r-Ruweysh made a sign to Ḥasan, and said to him, Tell the company thy story and all that hath happened to thee from the first of the case to the last. And Ḥasan wept violently, and related to them his story; and when he had finished it all the sheykhs cried out and said, Is this he whom the Magian caused to ascend to the top of the Mountain of the Clouds by means of the birds,[42] he being in the skin of the camel? So Ḥasan answered them, Yes. And they accosted the sheykh Abu-r-Ruweysh and said to him, O our sheykh, Bahrám practised a stratagem to effect his ascent to the top of the mountain, and how did he descend, and what wonders did he see upon the mountain? The sheykh Abu-r-Ruweysh therefore said, O Ḥasan, tell them how thou descendedst, and acquaint them with the wonders that thou sawest. Accordingly he repeated to them the account of the events that had happened to him from beginning to end, and told them how he got the Magian into his power and slew him, and how his wife had acted perfidiously to him and taken his children and flown away, and of all the horrors and difficulties that he had suffered. And the persons present wondered at the things that had happened to him.

They then accosted the sheykh Aou-r-Ruweysa and said to him, O sheykh of the sheykhs, by Allah, this young man is a pitiable person; and perhaps thou wilt assist him to deliver his wife and his children. The sheykh Abu-r-Ruweysh replied, O my brothers, verily this is a great and perilous affair, and I have not seen any one hate life except this young man. Ye know that the Islands of Wáḳ-Wáḳ are difficult of access: no one ever arrived at them without exposing himself to peril; and ye know the strength of their inhabitants, and their guards. I have sworn that I will not tread their country, nor oppose myself to them in aught; and how can this person gain access to the daughter of the supreme King, and who can convey him to her, or assist him to attain this object?—Upon this they said, O sheykh of the sheykhs, verily desire hath almost consumed this man, and he hath exposed himself to peril, and brought to thee the letter of thy brother, the sheykh 'Abd-El-Ḳuddoos: therefore it is incumbent on thee to assist him. Then Ḥasan arose and kissed the foot of Abu-r-Ruweysh, and, lifting up his skirt, put it on his head, and wept, and said to him, I conjure thee by Allah that thou unite me with my children and my wife, though the doing so occasion the loss of my life and soul! And the persons present wept at his weeping, and

said to the sheykh Abu-r-Ruweysh, Acquire the recompense that will be granted for this poor man, and act kindly with him for the sake of thy brother the sheykh 'Abd-El-Ḳuddoos. So he replied, Verily this young man is a pitiable person, and he knoweth not what he is undertaking; but we will assist him as far as possible. Ḥasan therefore rejoiced when he heard his words, and kissed his hands. He kissed also the hands of the other persons who were present, one after another, and begged their aid. And thereupon Abu-r-Ruweysh took a paper and an inkhorn, and wrote a letter, and sealed it, and gave it to Ḥasan. He likewise gave him a small bag of leather, containing incense and instruments for striking fire, consisting of a steel and other things; and said to him, Take care of this bag; and when thou fallest into a difficulty, burn a little of the incense that it containeth, and mention me; and I will be present with thee, and deliver thee from the difficulty. Then he ordered one of those who were present to summon to him an 'Efreet of the Flying Jinn immediately; and he came; and the sheykh said to him, What is thy name? He answered, Thy slave is Dahnash the son of Faḳṭash. And Abu-r-Ruweysh said to him, Draw near to me. So he drew near to him; and the sheykh Abu-r-Ruweysh put his mouth to the ear of the 'Efreet, and said to him some words; whereat the 'Efreet shook his head. The sheykh then said to Ḥasan, O my son, arise, mount upon the shoulders of this 'Efreet, Dahnash the Flyer; but when he hath taken thee up to heaven, and thou hearest the praises of the Angels in the sky, utter not thou any words of praise; for if thou do, thou wilt perish, and so will he. And Ḥasan replied, I will never speak. Then the sheykh said to him, O Ḥasan, when he hath gone with thee, he will put thee down on the next day, a little before daybreak, upon a white, clean land, like camphor; and when he hath put thee there, walk on ten days by thyself, until thou arrivest at the gate of the city. On thine arrival at it, enter, and ask for its King; and when thou hast an interview with him, salute him, and kiss his hand, and give him this letter; and whatsoever he directeth thee to do, understand it.—So Ḥasan replied, I hear and obey. He arose with the 'Efreet, and the sheykhs arose and prayed for him, and gave the 'Efreet a charge respecting him.

Now when the 'Efreet had taken him upon his shoulders, he rose with him to the clouds of heaven, and proceeded with him a day and a night, until he heard the praises of the Angels in heaven; and when the dawn came, he put him down upon a land white like camphor, and left him and departed. So when Ḥasan saw that he was upon



the earth, and that no one was with him, he went on night and day for the space of ten days, until he arrived at the gate of the city: whereupon he entered it, and inquired for the King. They therefore guided him to him, and said that his name was the King Ḥasoon, King of the Land of Camphor, and that he had, of soldiers and troops, what would fill the earth in its length and breadth. He asked permission to go in to him, and permission was given him; and when he went in to him, he found him to be a magnificent King; and he kissed the ground before him. So the King said to him, What is thine affair? And Ḥasan kissed the letter, and handed it to him; and he took it and read it. Then he shook his head a while; after which he said to one of his chief officers, Take this young man, and lodge him in the mansion of entertainment. Accordingly he took him and proceeded with him, until he had lodged him there. and he remained in

it for a period of three days, eating and drinking, having no one with him but the eunuch who attended him; and that eunuch conversed with him and cheered him, and asked him respecting his story, and how he had come to this country; wherefore he acquainted him with all that had happened to him, and all his state. After that, on the fourth day, the young man took him and brought him before the King; and he said to him, O Ḥasan, thou hast come unto me, desiring to enter the Islands of Wáḳ-Wáḳ, as the sheykh of the sheykhs hath mentioned to us. O my son, I will send thee during these days; but in thy way are many dangerous places, and thirsty deserts abounding with fearful spots. Be patient, however, and nought but good will happen. I must employ a stratagem, and cause thee to attain thy wish, if it be the will of God, whose name be exalted! Know, O my son, that here are soldiers of Ed-Deylem [43] desiring to enter the Islands of Wáḳ-Wáḳ, fitted out with arms and horses and accoutrements, and they have not been able to enter. But, O my son, for the sake of the sheykh of the sheykhs, Abu-r-Ruweysh the son of the daughter of the accursed Iblees, I cannot send thee back to him without thy having accomplished thine affair. Soon there will come to us ships from the Islands of Wáḳ-Wáḳ: there remaineth not before their arrival more than a short time; and when one of them hath come, I will embark thee in it, and will charge the sailors respecting thee, that they may take care of thee and convey thee to the Islands of Wáḳ-Wáḳ. Whosoever asketh thee respecting thy condition and thy story, answer him, I am a relation of the King Ḥasoon, lord of the Land of Camphor. And when the vessel mooreth at the Islands of Wáḳ-Wáḳ, and the master saith to thee, Land—do thou land. Thou wilt see many settees in all the quarters of the shore; and do thou choose for thyself one of them, and sit beneath it, and move not. And when the night becometh dark, and thou seest that the army of women hath surrounded the merchandise, stretch forth thy hand and lay hold upon the owner of this settee beneath which thou hast placed thyself, and beg her protection; and know, O my son, that if she protect thee, thou wilt accomplish thine affair, and wilt gain access to thy wife and thy children. But if she protect thee not, mourn for thyself, and despair of life, and be sure of thy destruction. Know, O my son, that thou art exposing thyself to peril; and I cannot do for thee aught but this. And peace be on thee! Know also, that if aid had not been granted thee by the Lord of Heaven, thou hadst not gained access hither.

When Ḥasan heard these words of the King Ḥasoon, he wept until he fainted; and on his recovering, he recited these two verses:—

A decreed term is my certain lot; and when its days have ended, I die.
If the lions contended with me in their forests, I should vanquish them if aught of my term remained.

And after he had ended his verses, he kissed the ground before the King, and said to him, O great King, how many days remain to the time when the ships will come? He answered, The period of a month; and they will remain here for the sale of their cargoes a period of two months: then they will return to their country: so hope not to make thy voyage in the ship save after three whole months. The King then commanded Ḥasan to return to the mansion of entertainment, and gave orders to carry to him all that he required, of food and drink and apparel, such as was fit for Kings. He remained in the mansion of entertainment a month; and after the month, the ships came. The King and the merchants therefore went forth, and he took Ḥasan with him to the ships. And he saw a ship in which were many people, like the pebbles: none knew their number but He who created them. That ship was in the midst of

the sea, and had small boats transporting the goods that it contained to the shore. Ḥasan stayed with them until the crew had removed the goods from it to the shore, and sold and bought, and there remained not to the time of departure more than three days; whereupon the King summoned Ḥasan before him, prepared for him what he required, and conferred upon him great favours. Then, after that, he called for the master of that ship, and said to him, Take this young man with thee in the ship, and acquaint no one with him; convey him to the Islands of Wáḳ-Wáḳ, and leave him there, and bring him not back. And the master replied, I hear and obey. The King then charged Ḥasan, and said to him, Acquaint not any one of the persons with thee in the ship with aught of thy case, nor let any one know thy story; for if thou do, thou wilt perish. And he replied, I hear and obey. And he bade him farewell, after he had offered up prayers in his favour for length of life, and victory over all the enviers and enemies; and the King thanked him for that, and prayed for his safety and for the accomplishment of his affair. He then committed him to the master, who took him and put him into a chest, and embarked him in a boat; and he took him not forth in the ship but when the people were occupied in removing the goods.

After that, the ships departed, and they ceased not to pursue their course for the space of ten days; and on the eleventh day, they reached the shore. The master thereupon landed him from the ship; and when he went up on the shore, he saw there settees, the number of which none knew but God. So he walked on until he came to a settee of which there was not the like, and he hid himself beneath it. And when the night approached, there came a numerous crowd of women, like scattered locusts, advancing on foot, with their swords drawn in their hands; but they were enveloped in coats of mail; and on their seeing the goods, they busied themselves with them. Then, after that, they sat to take rest, and one of them seated herself upon the settee beneath which was Ḥasan. He therefore laid hold of the edge of her skirt, put it upon his head, and, throwing himself upon her, began to kiss her hands and her feet, weeping. So she said to him, O thou, arise and stand up before any one see thee and slay thee. And thereupon he came forth from beneath the settee [where he had hidden himself again], and rose upon his feet, kissed her hands, and said to her, O my mistress, I throw myself upon thy protection! Then he wept again, and said to her, Have mercy upon him who is parted from his family and his wife and his children, and hath

hastened to effect his reunion with them, and exposed his life and soul to peril! Have mercy upon me, and be sure that thou wilt be recompensed for that with Paradise. Or, if thou wilt not receive me, I conjure thee by Allah, the Great, the Excellent Protector, that thou conceal my case!—And the merchants fixed their eyes upon him, while he spoke to her; and when she heard his words, and saw his humiliation, she had compassion upon him, her heart was moved with pity for him, and she knew that he had not exposed himself to peril and come to this place save for a great affair. So thereupon she said to Ḥasan, O my son, be of good heart and cheerful eye, comfort thy heart and thy soul, and return to thy place, and hide thyself beneath the settee as thou wast at first until the next night, and God will do what He desireth. Then she bade him farewell, and Ḥasan entered beneath the settee as before. The army passed the night, having lighted candles composed with an admixture of aloes-wood and crude ambergris, until the morning. And when daylight came, the ships returned to the shore, and the merchants occupied themselves with conveying the goods and effects till night approached, while Ḥasan remained hidden beneath the settee, with weeping eye and mourning heart, not knowing what was secretly decreed to happen unto him.

Now while he was in this state, lo, the female merchant whose protection he had begged approached him, and handed to him a coat of mail and a sword and a gilt girdle and a lance; after which she departed from him, fearing the troops. So when he saw that, he knew that the female merchant had not brought him these accoutrements save in order that he should put them on; wherefore he arose and put on the coat of mail, put the girdle round his waist, hung on the sword beneath his arm-pit, took the lance in his hand, and seated himself upon that settee. His tongue neglected not to repeat the praises of God (whose name be exalted!), and he begged his protection; and while he sat, lo, the cressets and the lanterns and the candles approached, and the army of women. Ḥasan therefore arose

and mixed among the troops, having become like one of them; and at the approach of daybreak, the troops proceeded, and Ḥasan with them, until they came to their tents, when each of them entered her tent. Ḥasan also entered the tent of one of them, and, lo, it was the tent of his companion, whose protection he had begged. And when she entered her tent, she threw down her arms, and pulled off the coat of mail and the veil; and Ḥasan, having thrown down his arms, looked at his companion, and found her to be blue-eyed, with a large nose; she was a calamity among calamities, of the most hideous form, with a face marked with small-pox, and hairless eyebrows, and broken teeth, and puffed cheeks, and gray hair, and a mouth running with saliva: her hair was falling off, and she was like the speckled, black and white, serpent. Now when she looked at Ḥasan, she wondered, and said, How could this person gain access to this country, and in which of the ships came he, and how did he arrive safely? And she proceeded to ask him respecting his case, and wondered at his arrival; and upon this, Ḥasan fell upon her feet, rubbing his face upon them, and wept until he fainted: and when he recovered, he recited these verses:—

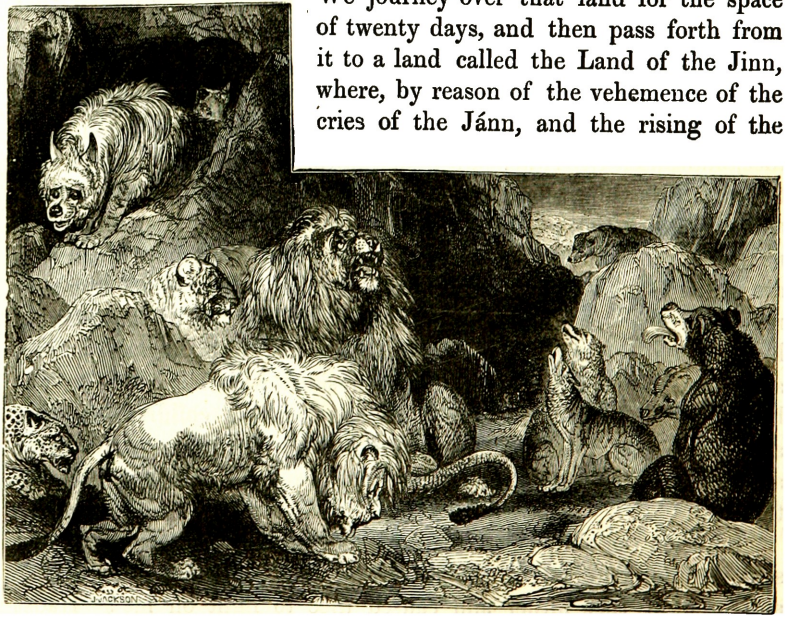
When will time grant us our meeting, and when shall we be reunited after our separation,
And when shall I enjoy the object of my choice, and see reproach ended, and love remain?
If the Nile were to flow as copiously as my tears, it would leave in the world no land unwatered:
It would overflow the Ḥejáz and Egypt, and Syria likewise with El-'Eráḳ.
This is caused by thine estrangement, O my beloved! Be kind to me, and promise a meeting.

And after he had ended his verses, he took the skirt of the old woman, and put it upon his head, and proceeded to weep and to beg her protection. So when the old woman saw his ardour and affliction and pain and distress, her heart was moved with sympathy for him, and she granted him protection and said to him, Fear not at all. Then she asked him respecting his case, and he related to her all that had happened to him from beginning to end; and the old woman wondered at his tale, and said to him, Comfort thy heart and comfort thy soul. There remaineth nothing for thee to fear. Thou hast attained thy desire and the accomplishment of thine affair, if it be the will of God, whose name be exalted!—Therefore Ḥasan rejoiced at that exceedingly.

The old woman then sent to the leaders of the army, commanding them to come before her. This was on the last day of the month. And when they presented themselves before her, she said to them, Go forth, and proclaim among all the troops that they shall go forth to-morrow, in the morning, and that none of them shall remain behind; and if any one remain behind, that person's life shall be taken. And they replied, We hear and obey. They went forth, and proclaimed among all the troops that they should march on the morrow, in the morning; after which they returned, and acquainted her therewith. So Ḥasan knew that she was the chief of the troops, and the person of authority among them, and their leader. Then Ḥasan took not off the arms from his body that day. The name of that old woman with whom he had placed himself was Shawáhee, and she was surnamed Umm-ed-Dawáhee.[44] And the old woman had not made an end of her commanding and forbidding until the daybreak came, when all the troops went forth from their places; but the old woman went not forth with them. And when the army had gone, and the places were devoid of their presence, Shawáhee said to Ḥasan, Draw near to me, O my son. So he drew near to her, and stood before her; and she accosted him and said to him, What is the cause of thine exposure of thyself to peril, and thine entering this country, and how was it that thy soul consented to its own destruction? Acquaint me with the truth of thy whole affair, and conceal not from me aught of it, nor fear thou; for thou hast become one to whom I have plighted my faith, and I have granted thee protection, and had compassion upon thee, and pitied thy state. If thou inform me truly, I will aid thee to accomplish thine affair, even if the consequence be the loss of lives, and the destruction of the sheykhs. Now that thou hast come unto me, no harm shall befall thee, nor will I suffer any one, of all who are in the Islands of Wáḳ-Wáḳ, to do thee any injury.—He therefore repeated to her his story from first to last, telling her of the affair of his wife, and the birds, and how he caught her from among the ten, and how he married her, and then resided with her until he was blest with two sons by her, and how she took her children and flew away when she knew the means of obtaining the dress of feathers; and he concealed not aught of his story, from the commencement to that day.

So when the old woman heard his words, she shook her head, and said to him, Extolled be the perfection of God who preserved thee and brought thee hither and caused thee to light on me! Hadst

thou lighted on any except me, thy life had been lost, and thine affair had not been accomplished. But the honesty of thine intention, and thy love and the excess of thy desire for thy wife and thy children, were the means of enabling thee to attain the object of thy search. Were it not that thou lovest her, and art distracted by thy passion for her, thou hadst not thus exposed thyself to peril; and praise be to God for thy safety! It is therefore incumbent on us to accomplish for thee thine affair, and to aid thee to attain the object of thy desire, that thou mayest obtain what thou seekest soon, if it be the will of God, whose name be exalted! But know, O my son, that thy wife is in the seventh island of the Islands of Wáḳ-Wáḳ, and the distance between us and it is seven months' journey, night and day. For we proceed hence until we arrive at a land called the Land of the Birds; and by reason of the vehemence of the cries of the birds, and the flapping of their wings, one of them heareth not what another uttereth. Then we proceed over that land for a period of eleven days, night and day; after which we pass forth from it to a land called the Land of the Wild Beasts; and by reason of the vehemence of the cries of the beasts of prey and the hyenas and other wild beasts, and the howling of the wolves and the roaring of the lions, we shall hear nothing else.



We journey over that land for the space of twenty days, and then pass forth from it to a land called the Land of the Jinn, where, by reason of the vehemence of the cries of the Jánn, and the rising of the

flames and the flying about of the sparks and the smoke from their mouths, and the harsh sounds from their throats, and their insolence, they will obstruct the way before us, and our ears will be deafened, and our eyes will be covered with darkness, so that we shall neither hear nor see, nor will any one of us be able to look behind him; for by doing so he would perish. In that place, the horseman will put his head upon the pommel of his saddle, and not raise it for a period of three days. After that, there will be before us a vast mountain and a running river, which extend to the Islands of Wáḳ-Wáḳ. Know also, O my son, that all this army consisteth of damsels, virgins; and the sovereign who ruleth over us is a woman of the Seven Islands of Wáḳ-Wáḳ. The extent of those seven islands is a whole year's journey to the rider who travelleth with diligence.[45] On the bank of this river [that I have mentioned] is another mountain, called the Mountain of Wáḳ-Wáḳ; and this name is the proper appellation of a tree whose branches resemble the heads of the sons of Adam; and when the sun riseth upon it, those heads all cry out, saying in their cry, Wáḳ! Wáḳ! Extolled be the perfection of the King, the Excellent Creator!—So when we hear their cry, we know that the sun hath risen. In like manner also when the sun setteth, those heads cry out and say in their cry the same words, and we know thereupon that the sun hath set. No man can reside with us, nor gain access to us, nor tread our land; and between us and the residence of the Queen who ruleth over this land is a journey of a month, from this shore. Also, all the subjects upon that shore are under the authority of that Queen; and under her authority likewise are the tribes of the Jánn, Márids and Devils, and under her authority are enchanters, the number of whom none knoweth but He who created them. Now if thou fear, I will send with thee one who will convey thee to the coast, and I will bring one who will transport thee with him in a vessel and convey thee to thy country. But if it be agreeable to thy heart to remain with us, I will not prevent thee: thou shalt be with me as though thou wert in mine eye, until thou shalt accomplish thine affair, if it be the will of God, whose name be exalted!

Upon this he said to her, O my mistress, I will not quit thee until I meet with my wife, or my life shall be lost. And she replied, This will be an easy affair: so comfort thy heart, and thou shalt attain thy desire if it be the will of God, whose name be exalted! I must acquaint the Queen with thee, that she may aid thee to attain thy wish.—Ḥasan therefore prayed for her, and kissed her hands and

her head, and thanked her for that which she had done, and for her exceeding kindness. He proceeded with her, meditating upon what might be the result of his case, and upon the horrors of his estrangement; and he began to weep and wail, and recited these verses:—

From the place of the beloved a zephyr hath blown, and thou seest me, from the excess of my ecstasy, distracted.

The night of union is like a brilliant morning, and the day of separation like a black night.

Taking leave of the beloved is severely distressing, and the separation of the companion is a heavy calamity.

I will not complain of her cruelty save to her. I have not among mankind a friendly relation.

My becoming indifferent to you is impossible; for the despised censurer doth not make my heart indifferent.

O unparalleled in loveliness! my love is unparalleled. O thou whose equal existeth not! my heart existeth not.

Whosoever pretendeth that he loveth you, and dreadeth reprehension, he is reprehensible.

The old woman then gave orders to beat the drum for departure, and the army proceeded, Ḥasan proceeding also, in company with the old woman. Being drowned in the sea of solicitudes, he was oppressed in mind, and recited verses, while the old woman exhorted him to be patient, and consoled him; but he recovered not, nor attended to that which she proposed to him. They ceased not to journey on until they arrived at the first of the seven islands, which was the Island of the Birds; and when they entered it, Ḥasan imagined that the world was overturned, in consequence of the vehemence of the cries. His head ached and his mind was bewildered, his eyes were blinded and his ears were stopped, and he feared violently and made sure of death, saying within himself, If this is the Land of the Birds, how will be the Land of the Wild Beasts? So when the old woman named Shawáhee saw him in this state, she laughed at him, and said to him, O my son, if this is thy state in the first island, how will it be with thee when thou comest to the remaining islands? He therefore supplicated God, and humbled himself to Him, and begged of Him that He would aid him to bear up against the affliction with which He had visited him, and that He would cause him to attain his desires. They continued their journey until they had traversed the Land of the Birds, and passed forth from it, and entered the Land of the Jánn; and when Ḥasan beheld it, he feared, and repented of his having entered it with them. Then he begged aid of God (whose name be

exalted!), and proceeded with them. And they escaped from the Land of the Jánn, and arrived at the river, and, alighting beneath a vast, lofty mountain, they pitched their tents upon the bank of the river. The old woman placed for Ḥasan a couch of alabaster, set with fine pearls, and jewels, and bars of red gold, by the side of the river. So he seated himself upon it; and the troops advanced, and she displayed them to him. After that they pitched their tents around him, and rested a while. Then they ate and drank and slept in security; for they had arrived at their country.

Now Ḥasan had put over his face a lithám, so that nought of him appeared save his eyes. And, lo, a company of the damsels walked near to the tent of Ḥasan, and, having pulled off their outer garments, descended into the river. So Ḥasan kept looking at them while they washed, and they proceeded to play and divert themselves, not knowing that he was looking at them; for they imagined that he was of the daughters of the Kings.[46] Thus the whole army assembled before Ḥasan; for the old woman gave orders to proclaim among all the troops that they should assemble before his tent, and display themselves and descend into the river, thinking that perhaps his wife might be among them, and he would know her. She proceeded to ask him respecting them, company after company; and he replied, She is not among these, O my mistress. So the old woman said, Describe her to me, and acquaint me with all her characteristics, that she may be in my mind; for I know every damsel in the Islands of Wáḳ-Wáḳ, as I am the leader of the army of damsels, and their commander; and if thou describe her to me, I shall know her, and will contrive means for thy taking her. Accordingly, he described her to her. And thereupon the old woman hung down her head towards the ground for some time; after which she raised her head towards Ḥasan, and said, Extolled be the perfection of God, the Great in dignity! Verily I am afflicted in thee, O Ḥasan; and I would that I had not known thee!—For the woman whom thou hast described to me, she is thy wife indeed: I have known her by her characteristics, and she is the daughter of the supreme King, his eldest[47] daughter, who ruleth over all the Islands of Wáḳ-Wáḳ. Therefore open thine eyes, and consider thine affair; and if thou be asleep, awake; for it is impossible for thee ever to gain access to her; and if thou gainedst access to her, thou couldst not get possession of her; since between thee and her is like as is between heaven and earth. Return therefore, O my son, soon, and cast not thyself into destruction, and me with thee; for I

imagine that thou hast no lot in her. Return to the place whence thou hast come, lest our lives be lost.—And she feared for herself and for him.

When Ḥasan, therefore, heard the words of the old woman, he wept violently, so that he fainted; and the old woman ceased not to sprinkle water upon his face until he recovered from his fit. He continued to weep so that he wetted his clothes with his tears, by reason of the excessive anxiety and grief that had come upon him in consequence of the words of the old woman, and he despaired of life. Then he said to the old woman, O my mistress, and how can I return after I have got hither? I did not imagine in my mind that thou wast unable to accomplish my desire, especially because thou art the leader of the army of damsels, and their commander.—To this she replied, I conjure thee, by Allah, O my son, that thou choose for thyself a damsel from among these damsels, and I will give her to thee instead of thy wife, lest thou fall into the hand of the Kings, and I shall have no means of releasing thee. By Allah, I conjure thee that thou hear my words, and choose for thyself one of these damsels, instead of that damsel, and return to thy country soon in safety, and make me not to drink thine anguish [by witnessing thy death]. By Allah, thou hast cast thyself into a severe calamity and great peril, from which no one can deliver thee.—So thereupon Ḥasan hung down his head and wept violently, and he recited some verses, commencing thus:—

I said to my censurers, Do not censure me: for nought but tears were mine eyelids created.

The tears of mine eye have overflowed and inundated my cheek, and my beloved hath treated me with cruelty.

And when he had ended his verses, he wept again until he fainted, and the old woman ceased not to sprinkle water upon his face till he recovered from his fit; when she addressed him and said, O my master, return to thy country: for if I go with thee to the city, thy life and mine will be lost; as the Queen, when she knoweth thereof, will blame me for coming with thee into her country and her islands, to which no one of the sons of Adam cometh, and she will slay me because of my having brought thee with me and given thee a sight of these virgins whom thou hast seen in the river, although no male hath touched them, nor a husband approached them. So Ḥasan swore that he had never looked at them with an evil glance. But she rejoined, O my son, return to thy country, and I will give thee wealth and treasures and rarities on account of which thou shalt become indifferent to all women. Hear then my words, and return soon, and expose not thyself to peril; for I have given thee good advice.—When Ḥasan, however, heard her words, he wept, and rubbed his cheeks upon her feet, and said, O my mistress and my lady, and delight of mine eye, how can I return after I have come to this place without seeing her whom I desire, and have approached the abode of the beloved, and hoped to meet her soon, and when perhaps I may have the good fortune to be reunited with her? Then he recited some verses; and when he had ended them, the old woman pitied him and had compassion on him, and, addressing him kindly, she comforted his heart, and said to him, Let thy soul be happy and thine eye be cheerful, and let thy mind be free from anxiety. By Allah, I will expose my soul to peril with thee until thou shalt attain thy desire or my death shall overtake me!

So the heart of Ḥasan was comforted, his bosom became dilated, and he sat conversing with the old woman until the close of the day; and when the night approached, all the damsels became dispersed; some of them entered their palaces in the city, and some passed the night in the tents. The old woman then took Ḥasan with her, and conducted him into the city, and she appropriated to him a place for himself alone, lest any one should become acquainted with him and inform the Queen of him, and she should slay him and the bringer of him. She served him herself, and inspired him with fear of the

authority of the supreme King, the father of his wife; and he wept before her, and said, O my mistress, I choose death for myself, and hate the world, if I be not reunited with my wife and my children: so I will expose my life to peril, and either I shall attain my desire, or else I shall die. And the old woman proceeded to meditate upon the mode of effecting his union and interview with his wife, and what stratagem should be employed in the case of this poor man, who had cast his soul into destruction, and would not be restrained from pursuing the object of his desire by fear nor by any thing else. He had become indifferent to himself; and the author of the proverb saith, The enamoured heareth not the words of one who is free from love. The damsel above mentioned was Queen of the island in which they then were, and her name was Noor-el-Hudà.[48] This Queen had six[49] sisters, virgins, residing with their father, the supreme King, who was ruler of the seven islands and the districts of Wáḳ-Wáḳ; and the seat of government of that King was in the greatest of the cities of that country. His eldest daughter, Noor-el-Hudà, was ruler over that city in which Ḥasan was, and over all its districts.

Now the old woman, when she saw Ḥasan burning with desire to meet with his wife and his children, arose and repaired to the palace of the Queen Noor-el-Hudà, and went in to her, and kissed the ground before her. The old woman had a claim upon her for favour, because she had reared all the daughters of the King, and she had authority over them all, and was held in honour by them, and was dear unto the King. So when she went in to the Queen Noor-el-Hudà, the Queen rose to her and embraced her, seated her by her side, and asked her respecting her journey. She therefore answered her, By Allah, O my mistress, it was a blessed journey, and I have brought for thee with me a present which I will place before thee. Then she said to her, O my daughter, O Queen of the age and time, I have brought with me a wonderful thing, and I desire to shew it to thee, in order that thou mayest aid me to accomplish what it requireth.—And what is it? said the Queen. So she acquainted her with the story of Ḥasan from its beginning to its end. She trembled like the reed in the day of the stormy wind, until she fell down before the daughter of the King, and said to her, O my mistress, a person implored my protection upon the coast, and he was hidden beneath the settee, and I granted him protection, and brought him with me among the army of damsels, he being armed that no one might know him, and I conducted him into the city. Then she said to her, And

I inspired him with fear of thy authority, and acquainted him with thy valour and thy power; but as often as I threatened him, he wept, and recited verses, and he said to me, I must regain my wife and my children, or I will die, and I will not return to my country without them. He hath exposed himself to peril, and come to the Islands of Wáḳ-Wáḳ; and I have not seen in my life a human being more strong of heart than he, nor any of greater valour; but love hath gained the utmost ascendancy over him.—When the Queen, however, heard her words, and understood the case of Ḥasan, she was violently enraged, and hung down her head for a while towards the ground. Then she raised her head, and, looking at the old woman, said to her, O ill-omened old woman, hath thy wickedness occasioned thee to convey males, and conduct them to the Islands of Wáḳ-Wáḳ, and bring them in unto me, without fearing my authority? By the head of the King, were it not for the claim thou hast upon me on account of thy having reared me, I would slay thee and him this instant in the most abominable manner, that the travellers might be admonished by thine example, O accursed woman, lest any one else should do the like of this egregious deed which thou hast done, and which none was able to do before! But go forth and bring him this instant, that I may see him.

The old woman therefore went forth from before her, confounded, not knowing whither to go, and saying, All this calamity hath God sent upon me from this Queen by means of Ḥasan! She proceeded until she went in to Ḥasan, when she said to him, Arise: answer the summons of the Queen, O thou whose last day hath drawn near! So he arose with her, his tongue ceasing not to utter the name of God (extolled be it!), saying, O Allah, act graciously with me in thine appointment, and deliver me from the calamity which Thou hast sent upon me!—She went on with him until she stationed him before the Queen Noor-el-Hudà, and the old woman directed him on the way as to what he should say with her. And when he presented himself before Noor-el-Hudà, he saw her with a lithám over her face; and he kissed the ground before her, saluted her, and recited these two verses:—

May God perpetuate thy glory, with happiness, and enrich thee above others with his gifts,
And may our Lord increase thy glory and grandeur, and the Mighty aid thee against thine enemies!

Then, when he had ended his verses, the Queen commanded the old

woman to talk with him before her, that she might hear his answers. The old woman therefore said, The Queen returneth thy salutation, and saith to thee, What is thy name, and from what country art thou, and what are the names of thy wife and thy children on account of whom thou hast come, and what is the name of thy country? So he answered her (and he had fortified his heart, and destiny aided him), O Queen of the age and period, and peerless one of the time, as to me, my name is Ḥasan, the very mournful, and my city is El-Baṣrah; but as to my wife, I know not her name: as to my children, however, one is named Náṣir, and the other is named Manṣoor. And when the Queen heard his words, she said, And whence took she her children? He answered her, O Queen, from the city of Baghdád, from the palace of the Khaleefeh. She then said to him, And did she say to you aught at the time of her flying away? He answered, She said to my mother, When thy son cometh, and the days of separation have become tedious to him, and he desireth nearness and meeting, and the winds of longing desire agitate him, let him come to me in the Islands of Wáḳ-Wáḳ.—And thereupon the Queen Noor-el-Hudà shook her head. Then she said to him, If she desired thee not, she had not said to thy mother these words; and if she did not desire thee and long for thine approach, she had not acquainted thee with the place of her abode, nor summoned thee to her country. And Ḥasan said, O mistress of Kings, and ruler over every King and pauper, I have acquainted thee with what hath happened, and I have not concealed of it aught. I implore protection of God and of thee, begging thee not to oppress me. Have compassion upon me, and gain the recompense and reward that will be given for me, and aid me to accomplish my reunion with my wife and my children; dispel my sorrow and cheer mine eye by the restoration of my children, and help me with a sight of them.—Then he wept and yearned and lamented, and recited some verses.

Upon this, the Queen Noor-el-Hudà hung down her head towards the ground and shook it for a long time; after which, she raised it and said to him, I have compassionated thee and pitied thee, and I have determined that I will display to thee every damsel in the city and in the districts of my island; and if thou know thy wife, I will deliver her to thee; but if thou know her not, I will slay thee, and crucify thee upon the door of the house of the old woman. And Ḥasan replied, I accept this proposal from thee, O Queen of the age. He then recited these verses:—

You have roused my desire, and remained at ease: and made my wounded eyelid to be wakeful, and slept:
And you made a vow to me that you would not be backward; but when you had enchained me, you acted perfidiously.
I loved you when a child, not knowing what was love. Then slay me not; for I complain of oppression.
Fear you not God, in slaying a lover who watcheth the stars while others are asleep?
By Allah, O my people, if I die, write ye on my tombstone, This was a slave of love.
Perhaps a man like me, whom love hath afflicted, when he seeth my grave, may give me his salutation.

And when he had ended his verses, he said, I consent to the condition which thou hast imposed, and there is no strength nor power but in God, the High, the Great!—The Queen Noor-el-Hudà then gave orders that no damsel in the city should remain without coming up to the palace and passing before him, and she ordered the old woman Shawáhee herself to go down into the city and to bring every damsel therein to the Queen in her palace. The Queen proceeded to introduce the damsels to Ḥasan, a hundred after a hundred, until there remained not in the city a damsel whom she did not display to him. But he saw not his wife among them. The Queen asked him and said to him, Hast thou seen her among these? And he answered her, By thy life, O Queen, she is not among them. And thereupon the rage of the Queen became violent against him, and she said to the old woman, Enter, and bring out every one who is in the palace and display them to him. But when she displayed to him every one in the palace, he saw not his wife among them; and he said to the Queen, By thy head, O Queen, she is not among them. So she was enraged, and she cried out to those who were around her, saying, Take him and drag him upon his face on the ground, and smite off his head, lest any one after him expose himself to peril and become acquainted with our condition, and come unto us in our country, and tread our land and our islands.

Accordingly they dragged him along upon his face, threw his skirt over him, bound his eyes, and stood with the swords over his head, waiting for permission. And upon this, Shawáhee advanced to the Queen, kissed the ground before her, and, taking hold of her skirt, raised it over her head, and said to her, O Queen, by the claim that I have upon thee for rearing thee, hasten not to punish him, especially since thou knowest that this poor man is a stranger, who hath exposed himself to peril, and endured events that none hath en-

dured before him, and God (to whom be ascribed might and glory!) hath saved him from death on account of the predestined length of his life. He had heard of thy justice, and entered thy country and thine asylum; therefore, if thou slay him, the news will be spread abroad by the travellers, respecting thee, that thou hatest the strangers, and slayest them. He is at all events in thy power, and the victim of thy sword if his wife appear not in thy country; and at whatever time thou shalt desire his presence, I shall be able to bring him back unto thee. Moreover, I granted him not protection save with the desire of thy generosity, on account of the claim that I have upon thee for having reared thee: so I pledged myself to him that thou wouldst enable him to attain the object of his search, because I knew thy justice and thy clemency. Had I not known this of thee, I had not brought him into thy country, and said within myself, The Queen will divert herself by seeing him, and by hearing the verses and the charming and eloquent words which he will utter, and which will be like strung pearls. This man hath entered our country and eaten our food: so it is expedient that we give him his due, especially since I promised him an interview with thee; and thou knowest that separation is hard to endure, and knowest that separation is slaughter, especially separation from one's children. Now there remaineth not any one of the women for us to display except thee: therefore shew him thy face.

At this the Queen smiled, and she said, How can he be my husband, and have had children by me, that I should shew him my face? Then she gave orders to bring him; wherefore they brought him in to her, and stationed him before her, and she uncovered her face; and when Ḥasan beheld it, he uttered a great cry, and fell down in a fit. So the old woman ceased not to soothe him until he recovered; and when he recovered from his fit, he recited these verses:—

O zephyr that hast blown from the land of El-'Eráḳ upon the tracts of the country of Wáḳ-Wáḳ!
Convey to the beloved the information, for me, that I die of the bitter taste of love.
O object of my love, be kind and propitious! My heart is dissolved by the afflictions of separation.

And when he had ended his verses, he arose and looked at the Queen, and again uttered a great cry, whereat the palace almost fell upon those who were in it. Then a second time he fell down in a fit, and the old woman, as before, ceased not to soothe him until he recovered, when she asked him respecting his state, and he replied, Verily this Queen is either my wife, or she is the most like, of all persons, to my wife. So the Queen said to the old woman, Wo to thee, O nurse! Verily this stranger is mad, or disordered in mind; for he looketh in my face and stareth.—The old woman replied, O Queen, this man is excusable; therefore blame him not, since it is said in the proverb, For the sick of love there is no remedy, and he and the mad are alike. —Then Ḥasan wept violently, and recited these two verses:—

I behold their footsteps, and melt with desire, pouring forth my tears in the places of their abode,
And begging of Him who hath afflicted me by their separation that He will graciously vouchsafe me their return.

—after which he said to the Queen, By Allah, thou art not my wife; but, of all persons, thou art the most like to her. And the Queen Noor-el-Hudà laughed until she fell backwards and turned upon her side. She then said, O my friend, act leisurely, and observe me distinctly, and answer me respecting that of which I shall ask thee, and dismiss from thy mind insanity and perplexity and confusion; for relief hath approached thee. So Ḥasan replied, O mistress of Kings, and refuge of every rich person and pauper, when I beheld thee, I became mad, seeing thee to be either my wife, or, of all persons, the most like to my wife; and now ask me concerning what thou wilt. And she said, What is there in thy wife that resembleth me? He answered, O my mistress, all that thou hast, of beauty and loveliness, and elegance and amorous manner (as the justness of thy shape, and the sweetness of thy speech, and the redness of thy cheeks, and other things), resembleth her. Then the Queen looked towards Shawáhee Umm-ed-Dawáhee, and said to her, O my mother, take him back to his place where he was with thee, and do thou thyself serve him until I investigate his case; and if this man be a person of generosity, so that he retain the feelings of companionship and friendship and affec-

tion, it will be incumbent on us to aid him in the accomplishment of his affair, especially since he hath sojourned in our country and eaten our food, and endured the difficulties of travel, and undergone horrors and perils. But when thou hast conveyed him to thy house, give a charge respecting him to thy servants, and return to me speedily; and if it be the will of God (whose name be exalted!), nought but good shall happen.

So thereupon the old woman went forth, and took Ḥasan, and, having gone with him to her house, she ordered her female slaves and her servants and other dependants to serve him, commanding them to bring to him all that he required, and not to fail in doing what was proper for him. She then returned to the Queen with speed, and the Queen ordered her to arm herself, and to take with her a thousand brave horsemen. And the old woman Shawáhee obeyed her command. She put on her coats of mail, and summoned the thousand horsemen; and when she stood before the Queen, and informed her that the thousand horsemen were ready, the Queen commanded her to go to the city of the supreme King, her father, and to alight at the abode of his daughter Menár-es-Senà,[50] her sister, and to say to her, Clothe thy two sons with the two coats of mail which I have made for them, and send them to their aunt; for she is desirous of seeing them. And she said to her also, I charge thee, O my mother, to conceal the affair of Ḥasan; and when thou hast received the two children from her, say to her, Thy sister inviteth thee to visit her. Then, when she hath given thee her two children, and come forth with them to visit me, bring thou the two children speedily, and let her come at her leisure. Come thou by a way different from that by which she shall come, and let thy journey be continued night and day, and beware that no one become acquainted with this affair. Then I will swear by all oaths, that if my sister prove to be his wife, and it appear that her children are his children, I will not prevent his taking her, nor her journeying with him and with her children to his country.—And the old woman confided in her words, not knowing what she purposed in her mind; for the wicked woman had purposed in her mind, that if she were not his wife, and if her children did not resemble him, she would slay him. The Queen then said to the old woman, O my mother, if my imagination tell truth, my sister Menár-es-Senà is his wife (but God is all-knowing); for these characteristics are hers, and all the qualities that he hath mentioned, her surpassing loveliness and exceeding beauty, are not found in any one except my

sisters; and especially are they found in the youngest.—Then the old woman kissed her hand, and returned to Ḥasan, and acquainted him with that which the Queen had said; on his hearing which, his reason fled in consequence of his joy, and he arose and advanced to the old woman and kissed her head. But she said to him, O my son, kiss not my head: kiss me on my mouth, and let this kiss be a gratuity for thy safety. Be of good heart and cheerful eye, and let not thy bosom be otherwise than dilated; and dislike not kissing me on my mouth, for I have been the cause of thine interview with her. Comfort thy heart and thy mind, and be not otherwise than with dilated bosom, cheerful eye, and tranquil soul.—She then bade him farewell, and departed.

The old woman equipped herself with her arms, and, taking with her a thousand armed horsemen, repaired to that island in which was the sister of the Queen; and she proceeded until she came to the Queen's sister. Between the city of Noor-el-Hudà and that of her sister was a space of three days' journey. And when Shawáhee arrived at the city, and went up to the Queen's sister, Menár-es-Senà, she saluted her, and gave her the salutation of her sister Noor-el-Hudà, acquainted her with her sister's desire to see her and her children, and informed her that the Queen Noor-el-Hudà reproved her for not visiting her. So the Queen Menár-es-Senà replied, Verily I am indebted to my sister, and I have been deficient in the duty I owe her, in my not visiting her; but I will visit her now. She then gave orders to take forth her tents to the outside of the city, and took with her for her sister a present and rarities suitable to her. And her father the King, looking from the windows of the palace, saw the tents pitched. He therefore asked respecting them; and they answered him, The Queen Menár-es-Senà hath pitched her tents in that route; for she desireth to visit her sister Noor-el-Hudà. And when the King heard thereof, he prepared for her some troops to conduct her to her sister, and took forth from his treasuries, of riches, and of food and drink, and of rarities and jewels, what words would fail to describe. The seven daughters of the King were of one father and one mother, except the youngest: the eldest was named Noor-el-Hudà; the second, Nejm-es-Sabáḥ; the third, Shems-eḍ-Ḍoḥà; the fourth, Shejeret-ed-Durr; the fifth, Ḳoot-el-Ḳuloob; the sixth, Sharaf-el-Benát; and the seventh, Menár-es-Senà;[51] and she was the youngest of them, and was the wife of Ḥasan, and she was their sister by the father's side only. Then the old woman came and

kissed the ground before Menár-es-Senà. So Menár-es-Senà said to her, Hast thou any want, O my mother? And she answered her, The Queen Noor-el-Hudà, thy sister, desireth thee to change the apparel of thy two sons, and to clothe them with the two coats of mail which she hath made for them, and to send them with me unto her, and I will take them and go on before with them, and will be the announcer of the glad tidings of thy coming to her. But when Menár-es-Senà heard the words of the old woman, she hung down her head towards the ground, and her complexion had changed; and she ceased not to hang down her head for a long time. Then she shook her head, and raising it towards the old woman, said to her, O my mother, my mind was violently agitated, and my heart throbbed, when thou mentionest my children; for from the time of their birth none of the Jinn nor any of mankind hath seen their faces, neither female nor male, and I am jealous, for them, of the zephyr when it bloweth in the night. So the old woman said to her, What are these words, O my mistress? Dost thou fear, on their account, thy sister? Allah preserve thy reason! If thou wouldst disobey the Queen in this thing, thou couldst not disobey; for she would reprove thee. However, O my mistress, thy children are young, and thou art excusable in fearing for them, and the loving is addicted to evil imagination. But, O my daughter, thou knowest my kindness and my love for thee and for thy children, and I reared you before them. I will receive them and take them, and spread for them my cheek as a carpet, and open my heart and put them within it, and I require no charge respecting them in such a case as this. Therefore be of good heart and cheerful eye, and send them to her, and at most I shall be before thee one day or two.—She ceased not to urge her until her temper was softened, and she feared the anger of her sister, and knew not what was concealed from her in the secret purpose of God. So she consented to send them with the old woman, and, having called for them, she bathed them and made them ready, changed their apparel, clad them with the two coats of mail, and delivered them to the old woman.

She therefore took them and proceeded with them like a bird, by a different way from that by which their mother was going, as the Queen Noor-el-Hudà had charged her. She ceased not to prosecute her journey with diligence, fearing for them, until she arrived with them at the city of the Queen Noor-el-Hudà. She crossed the river with them, entered the city, and went with them to the Queen their aunt; and when the Queen saw them, she rejoiced at their arrival, embraced them, and pressed them to her bosom, and seated one upon her right thigh, and the other upon her left thigh. Then she looked towards the old woman, and said to her, Bring now Ḥasan; for I have given him my protection, and granted him deliverance from my sword, and he hath sought defence in my mansion, and alighted in my abode, after having endured horrors and difficulties, and escaped the causes of death that were attended by increasing anxiety, yet to the present time hath not become secure from drinking the cup of death, and from the stopping of his breath. The old woman therefore said to her, If I bring him before thee, wilt thou reunite him and them; and if it appear not that they are his children, wilt thou pardon him, and send him back to his country? But when the Queen heard her words, she was violently enraged, and said, Wo to thee, O ill-omened old woman! How long shall continue this guile in the affair of this stranger, who hath emboldened himself against us, and removed our veil, and become acquainted with our circumstances? Doth he imagine that he can come to our country, and see our faces, and soil our reputations, and return to his country in safety, and disgrace us in his country and among his people, and that our story shall reach all the Kings in the regions of the earth, and the merchants travel about relating our story in every quarter, and saying, A human being hath entered the Islands of Wáḳ-Wáḳ, and crossed the countries of the enchanters and sorcerers, and trod the Land of the Jánn and the Lands of the Wild Beasts and the Birds, and returned in safety? This shall never be. I swear by the Creator of Heaven, and its Architect, and the Expander of the Earth, and its Spreader, and the Creator of the Creatures, and their Numberer, if they be not his children, I will surely slay him, and I will be the smiter off of his head with mine own hand!—She then cried out at the old woman, who thereupon fell down through fear; and she set upon her the chamberlain and twenty memlooks, and said to them, Go with this old woman, and bring me the young man who is in her house, with speed.

So the old woman went forth, dragged along, with the chamberlain and the memlooks; and her complexion had turned sallow, and the muscles of her side quivered. She proceeded to her abode, and went into Ḥasan; and when she went in to him, he rose to her and kissed her hands and saluted her. She, however, saluted not him; but said to him, Arise, and answer the summons of the Queen. Did I not say to thee, Return to thy country—and did I not forbid thy doing all this? But thou heardest not my words. And did I not say to thee, I will give thee what none is able to procure, and return thou to thy country soon? But thou obeyedst me not, nor heardest my words, but actedst contrary to my advice, and chosest destruction for me and for thyself. Take then what thou hast chosen; for death is near. Arise; answer the summons of this wicked, sinful, oppressive, tyrannical woman. — So Ḥasan arose, broken-spirited, with mourning heart, fearing, and saying, O God of peace, preserve me! O Allah, act graciously with me in the trial which Thou hast decreed to fall upon me, and protect me, O most merciful of those who shew mercy! And he had despaired of life. He repaired with the twenty memlooks and the chamberlain and the old woman, and they went in to the Queen with Ḥasan, who found his two sons Náṣir and Manṣoor sitting in her lap, and she was playing with them, and cheering them by conversation. When his eye fell upon them, he knew them, and, uttering a great cry, fell upon the floor in a fit by reason of the violence of his joy at seeing his two children; and when he recovered, he knew his children, and they knew him, and natural affection moved them so that they extricated themselves from the lap of the Queen, and stood by Ḥasan; and God (to whom be ascribed might and glory!) caused them to utter the exclamation, O our father! Upon this, the old woman and the rest who were present wept in compassion and pity for them, and said, Praise be to God, who hath reunited you to your father! And when Ḥasan recovered from his fit, he embraced his children. Then

he wept until he fainted again; and having recovered from his fit, he recited these verses:—

By your existence, my heart would be unable to endure separation even if union were perdition!
Your phantom saith to me, We shall meet to-morrow. Shall I live, in spite of the enemies, till the morrow?
By your existence, O my mistress, since the day of your separation, the sweets of life have never delighted me!
If God decree my death on account of my love of you, I will die loving you among the greatest of martyrs.[52]
Oft doth a gazelle make my heart her pasturage; but her person, like sleep, hath fled from mine eye.
If she deny, in the battle-field of law, the fact of her shedding my blood, on her cheeks it beareth witness.

But when the Queen had certified herself that the little-ones were the children of Ḥasan, and that her sister, the lady Menár-es-Senà, was his wife, in search of whom he had come, she was enraged against her with a violent rage, not to be exceeded; and she cried out in the face of Ḥasan, who fainted thereupon; and when he recovered from his fit, he recited these verses:—

You are distant; but to my mind you are the nearest of people: and you are absent; but in my heart you are still present.
By Allah, I have not turned from you to another; but I bear with patience the tyranny of fortune.
Nights pass and end while I still love you, and in my heart is a flame, and a raging fire.
I was one who consented not to an hour's estrangement. How then must be my case when months have passed over me?
I am jealous when a zephyr bloweth upon you. Verily I am jealous for the beautiful, soft damsel.

Then, having ended his verses, he fell down again in a fit; and when he recovered, he saw that they had taken him forth, dragged along upon his face. So he rose and walked, stumbling upon his skirts, and not believing in his escape from that which he had suffered from her; and this was grievous to the old woman Shawáhee; but she could not address the Queen on the subject of his case by reason of the violence of her anger. Now when Ḥasan went forth from the palace, he became perplexed, not knowing whither to go, nor to what place to come, nor whither to repair. The world, with its amplitude, became strait unto him, and he found not any one to converse with him and cheer him by his company, nor any one to comfort him, nor any one of whom to ask advice, nor any one to whom to resort and to whom to apply for refuge. He therefore made sure of destruction;

for he was unable to travel, and knew not any one with whom to travel, nor knew he the way, nor was he able to traverse the Valley of the Jánn, and the Land of the Wild Beasts, and the Islands of the Birds: therefore he despaired of life. Then he wept for himself until he fainted; and when he recovered, he thought upon his children and his wife, and her coming to her sister, and thought upon what might happen to her with the Queen, her sister. He repented of his having come to this country, and of his not having attended to the words of any one; and he recited some mournful verses; after which he ceased not to walk on until he went forth to the outside of the city, when he found the river, and he proceeded along its bank, not knowing whither to repair.

But as to his wife, Menár-es-Senà, she desired to set forth on her journey on the second day after that on which the old woman set forth. While, however, she was meditating to depart, lo, the chamberlain of the King her father came in to her, and kissed the ground before her, and said to her, O Queen, thy father the supreme King saluteth thee and calleth thee to him. So she arose and repaired with the chamberlain to her father to see what he wanted. And when her father saw her, he seated her by his side upon the couch, and said to her, O my daughter, know that I have seen this last night a vision, and I fear for thee in consequence thereof, and fear that there will occur to thee, from this thy journey, long-continued anxiety. She therefore said to him, Wherefore, O my father; and what didst thou see in thy sleep? And he answered, I beheld as though I entered a repository of treasure, and saw in it great riches, and jewels and jacinths in abundance, and as though there pleased me not in all that treasure, nor among all those jewels, aught save seven beads, which were the most beautiful of the things there. And I chose, of the seven jewels, one, which was the smallest of them, and the most beautiful of them, and the most excellent of them in brilliancy; and it seemed as though I took it in my hand, when its beauty pleased me, and went forth with it from the repository of treasure. But when I went forth from its door, I opened my hand, being joyful, and turned over the jewel; and, lo, a strange bird had approached from a distant country—it was not of the birds of our country—and it pounced down upon me from the sky, seized the jewel from my hand, and returned with it to the place whence it had come.[53] So anxiety and sorrow and vexation came upon me, and I was affected with exceeding terror, which roused me from my sleep,

and I awoke mournful, lamenting the loss of that jewel. Therefore when I awoke, I summoned the interpreters and expounders, and related to them my dream; and they said to me, Thou hast seven daughters, the youngest of whom thou wilt lose, and she will be taken from thee forcibly, without thy consent. Now thou, O my daughter, art the youngest of my daughters, and the dearest of them in my estimation, and the most generous of them to me; and now thou art about to journey to thy sister, and I know not what will befall thee from her: therefore go not; but return to thy palace.—And when Menár-es-Senà heard the words of her father, her heart throbbed, and she feared for her children, and hung down her head for a while towards the ground. Then she raised her head towards her father, and said to him, O King, verily the Queen Noor-el-Hudà hath prepared for me an entertainment, and she is expecting my coming to her hour after hour. For four years she hath not seen me, and if I delay visiting her, she will be incensed against me; and the utmost period of my stay with her will be a month, after which I shall be with thee again. Besides, who is this person who can invade our country and gain access to the Islands of Wáḳ-Wáḳ? And who can gain access to the White Land, and the Black Mountain, and come to the Island of Camphor, and the Castle of Crystal;[54] and how can he traverse the Valley of the Birds; then the Valley of the Wild Beasts; then the Valley of the Jánn; and then enter our Islands? If any stranger came in to them, he would be drowned in the seas of destructions. Therefore let thy soul be happy and thine eye be cheerful with regard to my journey; for no one hath power to tread our land.—And she ceased not to persuade him until he granted her permission to go. He then ordered a thousand horsemen to journey with her, to conduct her to the river, and there to remain until she should arrive at the city of her sister and enter her sister's palace. He also ordered them to remain with her till they should take her and bring her back to her father; and her father charged her that she should remain with her sister two days only, and then return speedily. So she said, I hear and obey.

She then arose and went forth, and her father went forth with her, and bade her farewell. The words of her father had made an impression upon her heart, and she feared for her children; but fortifying oneself by caution against the assault of destiny is of no avail. She prosecuted her journey with diligence for three days with their nights, until she arrived at the river, and pitched her tents on its

bank. Then she crossed the river, having with her some of her pages and other followers, and her wezeers; and when she arrived at the city of the Queen Noor-el-Hudà, she ascended to the palace, and went in to her; and she saw her children weeping by her, and crying out, O our father! So the tears flowed from her eyes, and she wept, and pressing her children to her bosom, she said to them, Have ye seen your father? Would that the hour had never been when I parted from him! And if I knew that he were in the abode of the world, I would convey you to him.—She then lamented for herself and for her husband and for the weeping of her children, and recited these verses:—

My beloved, notwithstanding distance and cruelty, I desire you and incline to you, wherever you are,
And mine eye looketh towards your home, and my heart lamenteth that the days when you were with me are past.
How many nights have we passed without suspicion, loving one another, fidelity and kindness rejoicing us!

But when her sister saw that she pressed her children to her bosom, and said, I have occasioned this to befall myself and my children, and have made my house desolate—she saluted her not: on the contrary, she said to her, O wicked woman, how hadst thou these children? Hast thou married without the knowledge of thy father, or hast thou formed an unlawful connection? If thou have done this, thou must be severely punished; and if thou have married without our knowledge, wherefore didst thou quit thy husband and take thy children, separating them from their father, and come to our country? Moreover thou hast concealed thy children from us. Dost thou imagine that we knew not that? By Allah (whose name be exalted!), who knoweth all secrets, thy case hath been made manifest to us, and thy state hath been revealed, and thy shameful secrets have been exposed. —Then, after that, she ordered her guards to lay hold upon her. So they seized her, and she bound her hands behind her, shackled her with shackles of iron, and inflicted upon her a painful beating, so that she lacerated her skin; and she suspended her by her hair, put her into a prison, and wrote a letter to the supreme King, her father, informing him of her story, and saying to him,—

There hath appeared in our country a man of the human race, and my sister, Menár-es-Senà, asserteth that she hath married him lawfully and had by him two sons, whom she hath concealed from us and from thee; but she revealed not aught respecting herself until

that man, who is of the human race, came to us. His name is Ḥasan, and he hath informed us that he married her, and that she resided with him a long time; after which she took her children and departed without his knowledge, having told his mother, at her departure, and said to her, Say to thy son, when he hath a longing to see me, that he must come to the Islands of Wáḳ-Wáḳ. So we seized the man in our abode, and I sent to her the old woman Shawáhee to bring her to me, together with her children; wherefore she fitted herself out and came. And I had ordered the old woman to bring to me her children first, and to come on in advance to me with them, before the arrival of their mother. Accordingly the old woman came with the children before her arrival. Then I sent to the man who asserted her to be his wife; and when he came in to me, and saw the children, he knew them. So I was certified that they were his children and that she was his wife, and I knew that the saying of the man was true, that there was no disgracefulness in him, and I saw that the turpitude and disgracefulness were in my sister. I therefore

feared that we should be dishonoured in the opinion of the people of our islands; and when this wicked, deceitful woman came in to me, I was incensed against her, and inflicted upon her a painful beating, and suspended her by her hair. Now I have acquainted thee with her story; and it is thine to command: whatever thou shalt order us to do, we will do it. Thou knowest that this thing is attended with dishonour to us, and with disgrace to us and to thee; for probably the people of the islands will hear thereof, and we shall become among them an example; wherefore it is expedient that thou return us a reply speedily.

She gave the letter to the messenger, who went with it to the King; and when the supreme King read it, he was violently enraged against his daughter Menár-es-Senà, and wrote to his daughter Noor-el-Hudà a letter, in which he said to her, I have committed her case unto thee, and given thee power over her life; and if the thing be as thou hast said, slay her, and consult me not respecting her case. So when the letter of her father came to her, and she read it, she sent to Menár-es-Senà, and caused her to be brought before her. She was drowned in her blood, having her hands bound behind her with her hair, shackled with heavy shackles of iron, and upon her was apparel of hair-cloth. They stationed her before the Queen, and she stood abject and abased; and when she beheld herself in this state of great abasement, and excessive contempt, she reflected upon her former glory, and wept violently, and recited these two verses:—

O my Lord, the enemies are attempting to destroy me, and imagine that I cannot escape from them.
I have recourse to Thee to annul what they have done! O my Lord, Thou art the refuge of the fearful, the suppliant!

And again she wept violently, until she fell down in a fit; and when she recovered, she recited some other verses.

Her sister then caused a ladder of wood to be brought to her, and extended her upon it, and ordered the servants to bind her upon her back on the ladder, stretched forth her arms and tied them with cords, uncovered her head, and wound her hair upon the ladder; and pity for her had been eradicated from her heart. So when Menár-es-Senà beheld herself in this state of abasement and contempt, she cried out and wept: but no one aided her. She said to the Queen, O my sister, how is it that thy heart is hardened against me, and thou hast no mercy on me, nor hast mercy on these little infants? But when she heard these words, her hardness of heart increased, and she reviled

her, and said to her, O wanton! O wicked woman! may God shew no mercy to the person who sheweth mercy to thee! How can I have pity on thee, O deceitful woman?—So Menár-es-Senà, lying stretched (as above described), said to her, I appeal against thee to the Lord of Heaven with regard to that wherewith thou reproachest me, and I am innocent of it. By Allah, I have not formed an unlawful connection; but I married him legally; and my Lord knoweth whether my words be true or not. My heart is incensed against thee on account of the excessive hardness of thy heart towards me. How is it that thou accusest me of dishonesty without knowledge thereof? But my Lord will deliver me from thee; and if the accusation of dishonesty that thou hast brought against me be true, God will punish me for it.—And her sister meditated in her mind when she heard her words, and said to her, How is it that thou addressest me with these words? Then she arose and advanced to her, and beat her until she fainted; and they sprinkled water upon her face till she recovered. Her charms had become changed by reason of the violence of the beating, and the tightness of the bonds, and the excessive insult that she had experienced; and she recited these two verses:—

If I have committed a crime, and done an iniquitous deed,
I repent of what hath passed, and have come to you begging pardon.

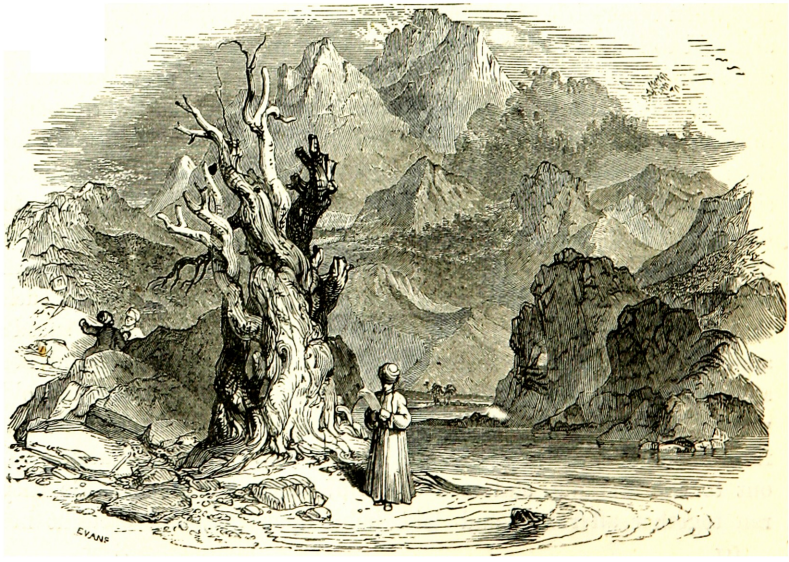
But when Noor-el-Hudà heard her verses, she was violently incensed, and said to her, Dost thou speak, O wicked woman, before me in verse, and seek to excuse thyself for the heinous sins that thou hast committed? It was my desire that thou shouldst return to thy husband, in order that I might witness thy wickedness and thy turpitude; for thou gloriest in the wickedness and shameful conduct and heinous sins that have proceeded from thee.—She then ordered the pages to bring her the palm-stick: so they brought it; and she arose and tucked up the sleeves from her arms, and fell to beating her from her head to her feet; after which she called for a plaited whip, such that if an elephant were beaten with it he would trot with speed; and she fell to beating her with that whip upon her back and her stomach and all her limbs until she fainted.—Now when the old woman Shawáhee saw this that the Queen did, she went forth fleeing from before her, and weeping and cursing her. But the Queen cried out to the servants, and said to them, Bring her to me! So they ran together after her, and laid hold upon her, and brought her

before the Queen, who gave orders to throw her upon the ground, and said to the female slaves, Drag her along on her face, and turn her out. Accordingly they dragged her and turned her out from before the Queen.

As to Ḥasan, however, he arose with firmness, and walked along the bank of the river, and turned his face towards the desert. He was perplexed, anxious, despairing of life, and he had become confounded, not knowing night from day, by reason of the violence of the afflictions that had befallen him. He ceased not to walk on until he came to a tree, and he found upon it a paper suspended. So he took it with his hand, and looked at it; and, lo, on it were written these verses:—

I disposed thine affair at the time when thou wast in thy mother's womb,
And inclined her heart to thee so that she fostered thee in her bosom.
We will suffice thee in matters that occasion thee anxiety and sorrow.
So submit to us, and arise. We will aid thee in thine enterprise.

And when he had finished reading the paper, he felt sure of escape from trouble, and of effecting his reunion. Then he went on two steps, and found himself alone in a desert and perilous place, without any one by whose society to cheer himself; wherefore his reason fled



in consequence of his solitude and fear, the muscles of his side quivered on account of this fearful place, and he recited some verses.

After that, he proceeded along the bank of the river two steps further, and he found two young boys, of the sons of the enchanters and sorcerers. Before them was a rod of brass, engraved with talismans, and by the side of the rod was a cap[55] of leather, the crown of which was composed of three triangular pieces, whereon were worked, in steel, names, and characters of seals. The rod and the cap were thrown upon the ground, and the two boys were disputing and beating each other on account of them, so that blood flowed from them, while this said, None shall take the rod but I—and the other said, None shall take the rod but I. So Ḥasan interposed between them, and disengaged them, each from the other, and said to them, What is the cause of this contention? And they answered him, O uncle, judge between us; for God (whose name be exalted!) hath sent thee to us in order that thou shouldst decide between us justly. He therefore said, Relate to me your story, and I will judge between you. And one of them said to him, We are two brothers by the same father and mother, and our father was one of the great enchanters. He resided in a cavern in this mountain, and he died, leaving to us this cap and this rod; and my brother saith, None shall take the rod but I—and I say, None shall take it but I. So judge between us, and deliver us, each from the other.—Therefore when Ḥasan heard their words, he said to them, What is the difference between the rod and the cap, and what is their value? For the rod, in appearance, is worth six jedeeds,[56] and the cap is worth three jedeeds.—They replied, Thou knowest not their virtues. And he said to them, What are their virtues? They answered him, In each of them is a wonderful secret property; for the rod is worth the revenue of the Islands of Wáḳ-Wáḳ with their districts, and the cap in like manner. So Ḥasan said to one of them, O my son, By Allah, discover to me their secret properties. And he replied, O uncle, verily their secret properties are extraordinary; for our father lived a hundred and thirty-five years applying himself to the contrivance of them until he finished them in the most perfect manner, ingrafted in them the secret virtues, made use of them for extraordinary services, designed upon them the similitude of the revolving firmament, and dissolved, by their means, all talismanic charms; and when he had finished the contrivance of them, death, which every one must experience, overtook him. Now as to the cap, its secret property is this:

that whosoever putteth it on his head, he is concealed from the eyes of all people, and no one seeth him as long as it remaineth on his head. And as to the rod, this is its secret property: that whosoever possesseth it, he hath authority over seven tribes of the Jinn, and all of them will serve that rod: all of them will be under his command and authority; and every one who possesseth it, and in whose hand it is, when he smiteth with it the ground, its Kings will humble themselves to him, and all the Jinn will be at his service.

When Ḥasan heard these words, he hung down his head for a while towards the ground. Then he said within himself, By Allah, I shall surely be rendered triumphant by means of this rod and this cap, if it be the will of God (whose name be exalted!), and I am more worthy of them than they. So I will immediately employ a stratagem to take them from them, that I may have recourse to their aid for my deliverance and the deliverance of my wife and my children from this tyrannical Queen, and we will journey from this dismal place, from which there is [otherwise] no deliverance nor flight for any one of mankind. Probably God sent me not to these two youths save for the purpose of my getting from them the rod and the cap.—He then

raised his head towards the two youths, and said to them, If ye desire the decision of the case, I will make trial of you, and he who overcometh his companion shall take the rod, and he who faileth shall take the cap; for if I make trial of you and discern between you, I shall know what each of you deserveth. And they replied, O uncle, we depute thee to make trial of us, and to judge between us as thou choosest. Ḥasan said to them, Will ye attend to my words, and have regard to what I shall say? They answered him, Yes. And Ḥasan said to them, I will take a stone and throw it, and the one of you who getteth first to it, and taketh it before his companion, shall take the rod; and he who is last, and reacheth it not, shall take the cap. And they replied, We accept from thee this proposal, and we are content with it. Then Ḥasan took a stone and threw it with all his force and it went out of sight. The two youths therefore hastened together after it; and when they were at a distance, Ḥasan took the cap and put it on, and he took the rod in his hand, and removed from his place to see the truth of that which they had said with respect to the secret of their father. And the younger boy got first to the stone and took it, and he returned with it to the place in which was Ḥasan, and saw no trace of him. So he called out to his brother, and said to him, Where is the man who judgeth between us? And he answered, I see him not, nor know I whether he hath ascended to the highest heaven, or descended to the lowest earth. They searched for him, and saw him not; and Ḥasan was standing in his place. Therefore they reviled one another, and said, The rod and the cap are gone: they are neither mine nor thine; and our father said to us these very words; but we forgot what he told us.

Then they retraced their steps, and Ḥasan entered the city, wearing the cap, and having in his hand the rod, and none of the people saw him. He entered the palace, ascended to the place in which was Shawáhee Zát-ed-Dawáhee,[57] and went in to her, still wearing the cap, and she saw him not. Then he walked on until he drew near to a shelf which was over her head, and on which were vessels of glass and China-ware; and he shook it with his hand so that the things that were upon it fell on the floor. So Shawáhee Zát-ed-Dawáhee cried out, and slapped her face; and she rose and restored what had fallen to their places,[58] saying within herself, By Allah, I imagine not aught but that the Queen Noor-el-Hudà hath sent to me a devil, and that he hath done to me this deed. I therefore beg God (whose name be exalted!) to deliver me from her, and to preserve

me from her anger. O my Lord, if this is her abominable conduct to her sister, beating and suspending her, when she is dear in the estimation of her father, how will she act with the stranger like myself, when she is incensed against her?—Then she said, I conjure thee, O devil, by the Most Compassionate, the Beneficent, the Great in dignity, the Mighty in dominion, the Creator of mankind and the Jánn, and by the characters upon the seal of Suleymán the son of Dáood (on both of whom be peace!), that thou speak to me and reply to me! So Ḥasan replied to her and said to her, I am not a devil: I am Ḥasan the distracted, the confounded, the perplexed. He then pulled off the cap from his head; whereupon he appeared to the old woman, and she knew him, and, having taken him into a private place, she said to him, What hath happened to thy reason, that thou hast come hither? Go; hide thyself; for this iniquitous woman hath inflicted tortures upon thy wife, though she is her sister: how then will she act if she light upon thee?—And she related to him all that had befallen his wife, describing to him her present state of distress and punishment and torture; and in like manner she described to him the torture that had befallen herself;

after which she said to him, Verily the Queen repented of her having liberated thee, and hath sent to thee one to bring thee to her, promising that she will give him a hundredweight of gold, and place him in my post in her service. She hath also sworn that if they bring thee back, she will slay thee, and slay thy wife and thy children.—Then the old woman wept, and discovered to Ḥasan what the Queen had done to her; whereupon Ḥasan also wept, and he said, O my mistress, how is it possible to escape from this country and from this tyrannical Queen; and what is the stratagem that will enable me to deliver my wife and my children, and to return with them to my country? The old woman replied, Wo to thee! Save thyself! —But he said, I must deliver her, and deliver my children from the Queen by force.—How, said the old woman, wilt thou deliver them from her by force? Go and hide thyself, O my son, until God (whose name be exalted!) shall permit.

Ḥasan therefore shewed her the rod of brass and the cap; and when the old woman saw them, she rejoiced in them exceedingly, and said to him, Extolled be the perfection of Him who reanimateth the bones when they are rotten! By Allah, O my son, thou and thy wife were nought but of the number of the perishing, and now, O my son, thou and thy wife and thy children are saved; for I know the rod, and know who was its owner; he having been my sheykh, who taught me enchantment. He was an egregious enchanter: he persevered a hundred and thirty-five years until he skilfully made this rod and this cap; and when the making of them in this manner was finished, death, which is inevitable, overtook him. And I heard him say to his two sons, O my two sons, these two things are not of your lot; for a person, a stranger to the country, will come and take them from you by force, and ye will not know how he will take them. So they said, O our father, inform us how he will be able to take them. But he replied, I know not that. How then wast thou able, O my son, to take them?—He therefore told her how he took them from the two boys; and when he told her, she rejoiced thereat, and said to him, O my son, as thou hast enabled thyself to gain possession of thy wife and thy children, hear what I will say to thee. I can no longer reside in the abode of this wicked woman, since she hath assaulted me and tormented me. I am about to depart from her to the cavern of the enchanters, to reside with them and to live with them until I die. Now do thou, O my son, put on the cap, and take the rod in thy hand; then go in to thy wife and thy children,

in the place in which they are, and strike the ground with the rod, and say, O servants of these names! Thereupon their servants will come up to thee; and if one of the chiefs of the tribes come up to thee, command him to do as thou shalt desire and choose.

He then bade her farewell, and departed, and, having put on the cap, and taken the rod with him, he entered the place in which was his wife. He saw her in a state approaching to annihilation, extended upon the ladder, with her hair bound to it, and with weeping eye and mourning heart, in the most evil condition, not knowing any way to effect her deliverance. Her children were beneath the ladder playing, and she was looking at them, and weeping for them and for herself, on account of the things that had happened to her and befallen her, and the torment and painful beating and most violent punishment that she suffered; and when he saw her thus in the most evil of conditions, he heard her recite these verses:—

There remaineth not aught save a flitting breath, and an eye whose pupil is confounded,[59]
And a desirous lover whose bowels are burned with fire, notwithstanding which she is silent.
The exulting foe pitieth her at the sight of her. Alas for her whom the exulting foe pitieth!

When Ḥasan saw the torment and abasement and contempt that she was suffering, he wept until he fainted; and on his recovering, and seeing his children playing, and their mother in a fit of insensibility, by reason of the excess of her pain, he removed the cap from his head; whereupon they cried out, O our father! Then he covered his head again, and their mother recovered from her fit on hearing their cry, and saw not her husband, but only saw her children weeping, and crying out, O our father! So she wept when she heard them mention their father and weep: her heart broke, and her bowels were cut in pieces, and she called out, with a liver that was burst, and a painful heart, Where are ye, and where is your father? Then she reflected upon the times of her union with him, and reflected upon the events that had befallen her since his separation, and wept violently, so that her tears ulcerated her cheeks, and wetted the ground. Her cheeks became drowned in her tears, by the excess of her weeping, and she had not a hand at liberty that she might wipe away her tears with it from her cheeks. The flies were satiated with feeding upon her skin, and she found for herself no aider save weeping, and consoling herself by reciting verses. And

when Ḥasan heard her verses, he wept until he fainted; his tears ran down upon his cheeks like rain, and, drawing near to the children, he removed the cap; and when they saw him, they knew him, and cried out saying, O our father! So their mother wept again on hearing them mention their father, and said, There is no means of avoiding what God hath decreed. And she said within herself, O wonderful! What is the cause of their mention of their father at this time, and their calling to him?—Then she wept, and recited these verses:—

The country is destitute of the rising moon! O mine eye, pour forth overflowing tears!
They have gone, and how can I be patient after their departure? I swear that I have neither heart nor patience.
O ye who have departed, but whose abode is in my heart, will you, after this, O my master, return?
What harm if they return and I enjoy their society, and they feel pity for the overflowing of my tears, and my anguish?
They made mine eyes misty on the day of departure through astonishment, and the fire of my bosom is not extinguished.
I desired their remaining; but fortune opposed me with respect to them, and disappointed my desire by separation.
By Allah, O object of our love, return to us; for my tears have flowed sufficiently for your absence!

So Ḥasan could no longer abstain from removing the cap from his head, and his wife saw him; and when she knew him, she uttered a cry that alarmed all who were in the palace. She then said to him, How camest thou hither? Hast thou descended from the sky, or risen from the earth?—And her eyes filled with tears: therefore Ḥasan also wept; and she said to him, O man, this is not a time for weeping, nor is it a time for reproach. Fate hath had its course, and the sight was blinded, and the pen hath written what God decreed from eternity. I conjure thee by Allah to tell me whence thou hast come. Go and hide thyself, lest any one see thee and inform my sister thereof and she slaughter me and slaughter thee also.—Ḥasan replied, O my mistress, and mistress of every Queen, I have exposed my life to peril and come hither, and either I will die, or I will deliver thee from the predicament in which thou art, and I and thou and my children will journey to my country, in spite of this wicked woman, thy sister. But when she heard his words, she smiled and laughed, and shook her head for a long time, and said to him, Far, O my soul, far is it from me that any one should deliver me from the predicament in which I am, except God, whose name be exalted! So save thyself, and depart, and cast not

thyself into destruction; for she hath numerous and heavily-equipped troops whom no one can confront. And suppose thou tookest me and wentest forth; how canst thou make thy way to thy country, and how can we escape from these islands, and the difficulties of these places? Thou hast seen, in thy way, wonders and strange things, and horrors and troubles, such as scarcely can one of the refractory Jinn escape. Go therefore soon, and increase not my anxiety nor my sorrow; and pretend not that thou wilt deliver me from this state; for who will convey me to thy country across these valleys and thirsty lands and fatal places?—Ḥasan thereupon said to her, By thy life, O light of mine eye, I will not go forth hence, nor will I journey forth, save with thee. She rejoined, O man, how canst thou do this thing? What is thy nature? For thou knowest not what thou sayest. If thou hadst dominion over Jánn and 'Efreets, and enchanters and tribes and 'Óns, thou couldst not; for no one is able to escape from these places. Therefore save thyself, and leave me. Perhaps God will bring to pass other events after these.—So Ḥasan said to her, O mistress of beauties, I came not save to deliver thee by means of this rod and by means of this cap. And he related to her what had happened to him with the two boys.

But while he was speaking, lo, the Queen came in to them, and heard their conversation. So when he saw the Queen, he put on the cap; and she said to her sister, O wicked woman, who is he with

whom thou wast conversing? She replied, And who is with me to speak to me except these infants? And the Queen took the whip, and proceeded to beat her with it, while Ḥasan stood looking on. She ceased not to beat her until she fainted, when she gave orders to remove her from that place to another; wherefore they loosed her and went forth with her to another place, and Ḥasan went forth with them to the place to which they conveyed her. Then they threw her down senseless, and stood looking at her; and when she recovered from her fit, she recited these verses:—

I have sorrowed on account of our disunion with a sorrow that made the tears to overflow from my eyelids;
And I vowed that if fortune should reunite us, I would never again mention our separation;
And I would say to the enviers, Die ye with regret; by Allah, I have now attained my desire!
Joy hath overwhelmed me to such a degree that by its excess it hath made me weep.
O eye, how hath weeping become thy habit? Thou weepest in joy as well as in sorrows.

And when she had ended her verses, the female slaves went forth from her.

So thereupon Ḥasan pulled off the cap; and his wife said to him, See, O man: all this hath not befallen me save on account of my having disobeyed thee, and acted in opposition to thy command, and gone forth without thy permission. But I conjure thee by Allah, O man, blame me not for my misconduct. Know that a woman is not sensible of the value of a man until she is separated from him. I have done wrong and sinned; but I beg God, the Great, to pardon the actions committed by me; and if God reunite us, I will never disobey thy command after that.—Ḥasan replied (and his heart pained him for her), Thou sinnedst not, and none sinned but I; for I went away on a journey and left thee with one who knoweth not thy dignity nor knoweth thy value nor thy rank. And know thou, O beloved of my heart, and delight of my soul, and light of mine eye, that God (whose perfection be extolled!) hath empowered me to deliver thee. Desirest thou, then, that I convey thee to the abode of thy father, and that thou shouldst experience, with him, the accomplishment of all that God hath appointed for thee, or wilt thou journey to our country soon, seeing that relief hath come to thee?—But she said to him, And who is able to deliver me, except the Lord of Heaven? Go thou therefore to thy country, and dismiss from thy

mind desire; for thou knowest not the dangers of this country; and if thou comply not with my advice, thou wilt see.—Then she recited some verses, and wept with her children, and the female slaves heard their weeping; so they came in to them, and found the Queen Menár-es-Senà and her children weeping; but they saw not Ḥasan with them; and the female slaves wept in compassion for them, and cursed the Queen Noor-el-Hudà.

Then Ḥasan waited until night approached and the guards who were deputed to watch her went to their sleeping-places; after which he arose and girded his waist, and, coming to his wife, loosed her, and kissed her head, pressed her to his bosom, kissed her between her eyes, and said to her, How great is our desire for our country and for our reunion there! Is this our meeting in sleep or in a time when we are awake?—He then took up his elder child, and she took up the younger child, and they went forth from the palace. God had let down the veil of his protection over them, and they proceeded; and on their arrival at the outside of the palace, they stopped at the door that was locked to close the entrance to the palace of the Queen; but when they were there, they saw it locked. So Ḥasan said, There is no strength nor power but in God, the High, the Great! Verily to God we belong, and verily unto Him we return! —Upon this they despaired of escape, and Ḥasan said, O Dispeller of griefs!—and struck hand upon hand, and said, I had calculated upon every thing, and considered its result, except this; and now, when the day cometh upon us, they will take us; and how shall we contrive in this case? And he recited these two verses:—

Thou thoughtest well of the days when they went well with thee, and fearedst not the evil that destiny was bringing.
Thy nights were peaceful, and thou wast deceived by them: in the midst of their brightness, there cometh gloom.

Then he wept, and his wife wept at his weeping, and on account of the contempt and misfortunes that she suffered; and Ḥasan, looking towards her, recited this couplet:—

My fortune opposeth me as though I were its enemy, and every day meeteth me with calamity.
When I seek prosperity, it bringeth the reverse of it; and if one day it is bright to me, the next day it is turbid.

And his wife said to him, By Allah, there is no relief for us, unless we kill ourselves, and so be at rest from this excessive trouble. Otherwise, in the morning we shall suffer painful torture.

Now while they were talking, a speaker said, outside the door, By Allah, I will not open to thee, O my mistress Menár-es-Senà, and to thy husband Ḥasan, unless ye will obey me in that which I shall say to you. And when they heard these words from that person, they were silent, and desired to return to the place in which they had been. But a speaker said, Wherefore have ye kept silence, and not returned me a reply? And thereupon they knew the person who spoke, who was the old woman Shawáhee Zát-ed-Dawáhee. So they said to her, Whatsoever thou shalt command us to do, we will do it. But open to us the door first; for this time is not a time for talk.—She however replied, By Allah I will not open to you until ye swear to me that ye will take me with you, and not leave me with this profligate woman; and whatsoever shall befall you shall befall me: if ye be preserved, I shall be preserved; and if ye perish, I shall perish; for this wicked, vitious woman despiseth me, and constantly tortureth me on your account: and thou, O my daughter, knowest my worth. Therefore when they knew her, they confided in her, and swore to her by oaths that she trusted in; after which, she opened to them the door, and they went forth; and they found her riding upon a red earthen jar of Greek manufacture, upon the neck of which was a rope of the fibres of the palm-tree, and it was turning about beneath her, and moving with a speed greater than that of the Nejdee[60] colt. She then came before them and said to them, Follow me, and be not terrified at aught; for I know forty modes of enchantment, by the least of which I could make this city a roaring sea agitated with waves, and enchant every damsel in it so that she would become a fish. All that could I do before the morning; but I was unable to do aught of that mischief by reason of my fear of the King, the father of Noor-el-Hudà, and from regard to her sisters; for they derive might from the great number of their guards and tribes and servants. However, I will shew you the wonders of my enchantment. Then proceed with us, relying upon the blessing of God (whose name be exalted!) and his aid.—So thereupon Ḥasan and his wife rejoiced, and felt sure of escape.

They went forth to the exterior of the city, and Ḥasan, taking the rod in his hand, struck with it the ground, and fortified his heart, and said, O servants of these names, present yourselves to me, and acquaint me with your brethren! And, lo, the earth clove asunder, and there came forth from it seven[61] 'Efreets, each of them having his feet in the lowest limits of the earth, and his head in the clouds. They

kissed the ground before Ḥasan three times, and all of them said, with one voice, At thy serviee, O our master, and ruler over us! What dost thou command us to do? For we will hear and obey thy command. If thou desire, we will dry up for thee the seas, and remove for thee the mountains from their places.—So Ḥasan was rejoiced at their words, and at the quickness of their reply; and he encouraged his heart, and fortified his mind and resolution, and said to them, Who are ye, and what are ye called, and from what tribes are ye derived, and of what race are ye, and of what tribe, and of

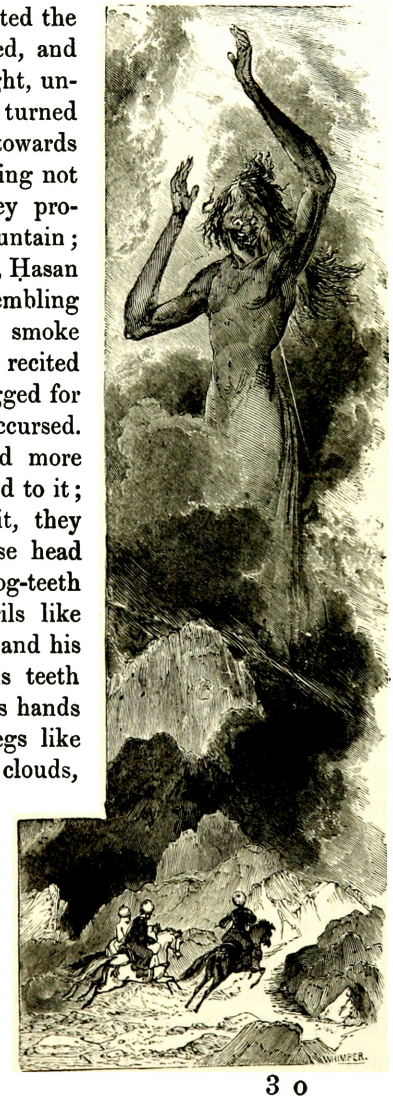
what company? Upon this, they kissed the ground a second time, and answered with one voice, We are seven Kings: each King of us ruleth over seven tribes of the Jinn and the Devils and the Márids: so we seven Kings rule over nine and forty tribes of all the races of the Jinn and the Devils and the Márids and the companies and the 'Óns, the Flyers and the Divers, and the dwellers in the mountains and the deserts and the wastes, and the inhabitants of the seas. Order us to do what thou wilt; for we are thy servants and slaves; and whoever possesseth this rod, he hath authority over the necks of us all, and we become obedient unto him.—When Ḥasan, therefore, heard their words, he rejoiced greatly, as did also his wife and the old woman; and thereupon Ḥasan said to the Jinn, I desire of you that ye shew me your company and your troops and your guards. But they replied, O our master, if we shewed thee our company, we should fear for thee and for those who are with thee; for it consists of numerous troops, of various forms and make and kinds and faces and bodies. Among us are heads without bodies, and among us are bodies without heads, and among us are some like the wild beasts, and among us are some like animals of prey. However, if thou desire that, we must exhibit to thee first those who are like the wild beasts. But, O our master, what dost thou desire of us at this present time?—So Ḥasan said to them, I desire of you that ye carry me and my wife and this virtuous woman immediately to the city of Baghdád. But when they heard his words, they hung down their heads. Therefore Ḥasan said to them, Why do ye not reply? And they said with one voice, O master and ruler over us, we have existed from the time of the lord Suleymán the son of Dáood (on both of whom be peace!), and he made us swear that we would not carry any one of the sons of Adam upon our backs: so from that time we have not carried any one of the sons of Adam upon our shoulders nor upon our backs; but we will immediately saddle for thee, of the horses of the Jinn, such as will convey thee to thy country, thee and those that are with thee.

Upon this, Ḥasan said to them, And what distance is between us and Baghdád? They answered him, A distance of seven years' journey to the horseman who travelleth with diligence. And Ḥasan wondered thereat, and said to them, How came I hither in less than a year? They answered him, God moved the hearts of his virtuous servants with compassion for thee; and had it not been for that, thou hadst not gained access to this country and region, nor ever beheld it with thine eye. For the sheykh 'Abd-El-Ḳuddoos, who mounted thee on

the elephant, mounted thee also on the fortunate courser, which traversed with thee, in ten [62]days, a space of three years' journey to the horseman who proceedeth with diligence; and as to the sheykh Abu-r-Ruweysh, he committed thee to Dahnash, and that 'Efreet traversed with thee, during the day and the night, a space of three years' journey. This was effected through the blessing of God, the Great; for the sheykh Abu-r-Ruweysh is of the posterity of Áṣaf the son of Barkhiyà,[63] and he knoweth the Most Great Name of God. And from Baghdád to the palace of the damsels is a year's journey. So these make up the seven years.—And when Ḥasan heard their words, he wondered greatly, and said, Extolled be the perfection of God, who maketh easy what is difficult, and repaireth the broken heart, and bringeth near what is distant, and abaseth every obstinate tyrant, who hath rendered every thing easy to us, and conveyed me to this country, and made subservient to me these people, and reunited me to my wife and my children! I know not whether I be sleeping or awake, or whether I be in my senses or intoxicated.—He then looked towards them and said to them, When ye have mounted me upon your horses, in how many days will they arrive with us at Baghdád? They answered, They will arrive with thee in less than a year, after thou shalt have endured difficulties and troubles and horrors, and traversed thirsty valleys and dismal wastes, and deserts and dangerous places great in number; and we shall not be sure of thy safety, O our master, from the people of these islands, nor from the malice of the supreme King, nor from these enchanters and sorcerers. Perhaps they will overcome us, and take you from us, and we shall be afflicted by them; and every one whom the news reacheth after that will say to us, Ye are the unjust. How did ye go against the supreme King, and convey the human being from his country, and convey also his daughter with you? Wert thou alone with us, the affair were easy to us; but He who caused thee to gain access to these islands is able to cause thee to arrive at thy country, and to reunite thee to thy mother soon, at no distant period. Therefore be resolute, and depend upon God, and fear not; for we are at thy service until we cause thee to reach thy country.—So Ḥasan thanked them for that, and said to them, May God recompense you well! Then he said to them, Hasten with the horses. And they replied, We hear and obey.

They then struck the ground with their feet; whereupon it clove asunder, and they were absent within it a while; after which they presented themselves, and, lo, they had come up bringing with them

three horses, saddled and bridled, and on the fore part of each saddle was a pair of saddle-bags, in one side of which was a leathern bottle full of water, and the other side was full of food. They brought forward the horses, and Ḥasan mounted a courser, taking a child before him; and his wife mounted the second courser, and took a child before her. Then the old woman alighted from the jar, and mounted the third courser. And they departed, and ceased not to proceed all the night, until the morning came, when they turned aside from the way, and went towards the mountain; their tongues ceasing not from the mention of God. They proceeded all the day beneath the mountain; and while they were journeying on, Ḥasan beheld a phantom-like form, resembling a pillar, and it was lofty, like smoke ascending to the sky. So he recited somewhat of the Ḳur-án, and begged for refuge with God from Satan the accursed. Then that black object appeared more plainly the nearer they approached to it; and when they came near to it, they found it to be an 'Efreet, whose head was like a huge dome, and his dog-teeth were like hooks, and his nostrils like ewers, and his ears like shields, and his mouth was like a cavern, and his teeth were like pillars of stone, and his hands like winnowing-forks,[64] and his legs like masts: his head was amid the clouds, and his feet were in the lowest limits of the earth, beneath the dust. And when Ḥasan looked at the 'Efreet, the 'Efreet bowed himself and kissed the ground before him, and said to him, O Ḥasan, fear me not. I am chief of the inhabitants of this land, and this is the first island of the Islands of



Wáḳ-Wáḳ. I am a Muslim, a professor of the unity of God; and I heard of you, and knew of your coming; and when I became acquainted with your state, I desired to journey from the country of the enchanerts to another land, devoid of inhabitants, remote from human beings and the Jánn, that I might live therein solitary, by myself, and worship God until my appointed term overtake me. I therefore desired to accompany you, and to be your guide, until ye go forth from these islands, and I will not appear save by night. So comfort your hearts with regard to me; for I am a Muslim, like as ye are Muslims.—And when Ḥasan heard the words of the 'Efreet, he rejoiced exceedingly, and felt sure of escape. Then looking towards him, he said to him, May God recompense thee well! Proceed with us, relying upon the blessing of God.—Accordingly the 'Efreet went before them, and they betook themselves to conversing and sporting. Their hearts had become happy, and their bosoms were dilated; and Ḥasan proceeded to relate to his wife all that had happened to him, and what he had endured. They ceased not to prosecute their journey all the next night, until the morning, the horses bearing them along like the blinding lightning; and when daylight rose, they put their hands to their several saddle-bags, and each took forth something thence, and ate it; and took forth water, and drank it. Then they pursued their way with diligence, and continued to proceed, with the 'Efreet before them; but he had turned aside with them from the way to another way, which was not a beaten route, along the shore of the sea.

They ceased not to traverse the valleys and the wastes for the space of a whole month; and on the thirty-first day there arose against them a dust that obstructed the view of the surrounding tracts, and the day was darkened by it. So when Ḥasan beheld it, paleness came upon him; and they heard alarming noises, and the old woman, looking towards Ḥasan, said to him, O my son, these are the troops of the Islands of Wáḳ-Wáḳ: they have overtaken us, and immediately will they take us in their grasp. Ḥasan therefore said to her, What shall I do, O my mother? And she answered him, Strike the earth with the rod. Wherefore he did so; and the seven Kings came up to him and saluted him, and, having kissed the ground before him, said to him, Fear not nor grieve. So Ḥasan rejoiced at their words, and said, Ye have done well, O lords of the Jinn and 'Efreets. This is your time.—And they said to him, Ascend, with thy wife and thy children, and her who is with thee, upon the mountain, and leave us with them; for we know that ye

are in the right, and they are in the wrong, and God will defend us against them. Therefore Ḥasan and his wife and his children and the old woman alighted from the backs of the horses, and, having dismissed the horses, ascended upon the side of the mountain. Then the Queen Noor-el-Hudà approached, with troops disposed on the right and left, and the chiefs went around them, and ranged them company by company. The two armies met, and the two hosts dashed against each other, and the fires raged, and the heroes advanced boldly, and the coward fled, and the Jinn cast forth from their mouths burning sparks, until the thickly-dark night approached. Thereupon the two hosts separated, and the two parties retired from each other; and when they alighted from their horses, and rested upon the ground, they lighted the fires, and the seven Kings went up to Ḥasan, and kissed the ground before him. So he

advanced to them and thanked them, and prayed for them that they might be rendered victorious; and he asked them respecting their state with regard to the army of the Queen Noor-el-Hudà; upon which they said to him, They will not withstand us more than three days; for we were to-day about to overcome them. We have seized of them as many as two thousand, and slain of them a great multitude, the number of which cannot be calculated. Therefore let thy soul be happy and thy bosom be dilated.—They then bade him farewell, and descended to their army, to guard it. They ceased not to light the fires until the morning rose, and diffused its light, and shone, when the horsemen mounted the five-year-old horses, and smote one another with the thin-edged swords, and thrust one another with the brown spears, and they passed the night upon the backs of the horses, dashing together like seas, and the fire of war raged among them. They ceased not to fight and contend until the troops of Wáḳ-Wáḳ were defeated, and their power was broken, and their resolution fell, and their feet slipped; and whithersoever they fled, defeat was before them. They turned their backs, and placed their reliance upon flight. The greater number of them were slain, and the Queen Noor-el-Hudà was taken captive, together with the grandees of her kingdom, and her chief officers.

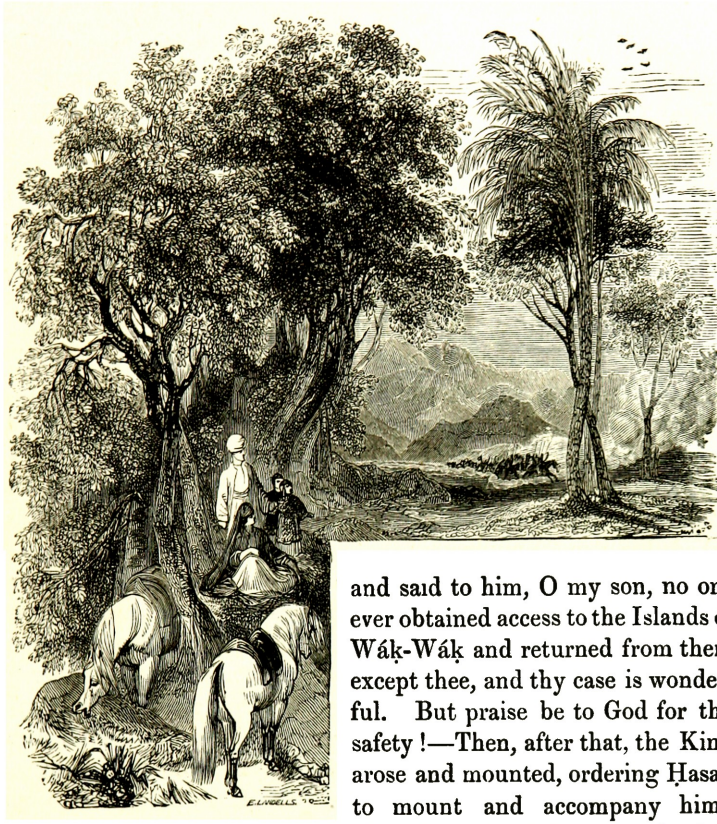
And when the morning came, the seven Kings presented themselves before Hasan, and set for him a couch of alabaster ornamented with fine pearls and with jewels; and he seated himself upon it. They also set, by it, another couch, for the lady Menár-es-Senà, his wife, and that couch was of ivory overlaid with brilliant gold. And by the side of it they set another couch, for the old woman Shawáhee Zát-ed-Dawáhee. Then they brought forward the prisoners before Ḥasan, and among them the Queen Noor-el-Hudà, who had her hands bound behind her, and her feet shackled. And when the old woman saw her, she said to her, Thy recompense, O wicked, O tyrannical woman, shall be none other than this: that one shall make two bitches hungry, and tie them with thee to the tails of horses, and drive them to the sea, that thy skin may be lacerated; and after that, some of thy flesh shall be cut off and given thee to eat. How didst thou do to thy sister these deeds, O wicked woman, seeing that she married lawfully, according to the ordinance of God and his Apostle? For there is no monkery in El-Islám, and marriage is one of the ordinances of the Apostles (on whom be peace!); and women were not created save for men.—And thereupon Ḥasan gave orders to slay all the captives;

and the old woman cried out and said, Slay ye them, and let not one of them remain! But when the Queen Menár-es-Senà saw her sister in this state, shackled, and in captivity, she wept for her, and said to her, O my sister, and who is this who hath made us captives in our country, and overcome us? She answered her, This is a momentous case. Verily this man whose name is Ḥasan hath gained possession of us, and God hath given him power over us and over all our kingdom, and he hath subjugated us and the Kings of the Jinn. —And her sister replied, God aided him not against you, nor did he subdue you, nor did he make you prisoners, save by means of this cap and this rod. So her sister was convinced of that, and knew that he had delivered her by these means; and she humbled herself to her sister until her heart was affected with sympathy for her, and she said to her husband Ḥasan, What dost thou desire to do with me sister? For here she is before thee, and she hath not committed an abominable deed that thou shouldst punish her for it.—He replied. Her torture of thee was sufficiently abominable. But she said to him, For every abominable deed that she did to me she was excusable. And as to thee, thou hast tortured my father's heart by reason of the loss of me, and how will be his state after the death of my sister?— So Ḥasan said to her, It is thine to determine. Whatever thou desirest, do it.—And thereupon the Queen Menár-es-Senà gave orders to loose all the prisoners; and they loosed them for the sake of her sister, and loosed her sister also; after which, Menár-es-Senà advanced to her sister and embraced her. She began to weep with her, and they ceased not to do so for some time. Then the Queen Noor-el-Hudà said to her sister, O my sister, blame me not for that which I have done to thee. And the lady Menár-es-Senà replied, O my sister, this was decreed to befall me.

She and her sister sat upon the couch, conversing together; and afterwards, Menár-es-Senà made a reconciliation between the old wòman and her sister in the most perfect manner, and their hearts became comforted. Ḥasan then dismissed the troops who were in the service of the rod, and thanked them for that which they had done in aiding him against his enemies; after which, the lady Menár-es-Senà related to her sister all that had happened to her with her husband Ḥasan, and all that had happened to him, and what he had endured for her sake. And she said to her, O my sister, it is incumbent upon one not to neglect what is due to a person who hath done these deeds, and who hath this power, and whom God (whose name

be exalted!) hath aided by such exceeding fortitude that he hath entered our country, and taken thee and made thee a prisoner, and defeated thine army, and subdued thy father the supreme King, who ruleth over the Kings of the Jinn. Her sister replied, By Allah, O my sister, thou hast spoken truth in that which thou hast told me, respecting the wonderful events that this man hath endured. And was all this for thy sake, O my sister?—She answered, Yes. Then they passed the night conversing together till the morning; and when the sun rose, they desired to depart. So they bade one another farewell, and Menár-es-Senà bade farewell to the old woman, having made a reconciliation between her and her sister Noor-el-Hudà.

Thereupon Ḥasan struck the earth with the rod, and its servants came up to him, and saluted him, and said to him, Praise be to God for the quiet of thy soul! Command us to do what thou desirest, that we may do it for thee in less time than the twinkling of an eye. —He therefore thanked them for their words, and said to them, May God recompense you well! He then said to them, Saddle for us two coursers, of the best of horses. And they did as he commanded them immediately, and brought forward to him two saddled coursers. So Ḥasan mounted one of them, taking his elder son before him; and his wife mounted the other, taking her younger son before her. The Queen Noor-el-Hudà also mounted with the old woman; and all went to their countries. Ḥasan with his wife journeyed to the right, and the Queen Noor-el-Hudà with the old woman journeyed to the left; and Ḥasan ceased not to proceed with his wife and his children for the space of a whole month; after which they came in sight of a city, around which they found fruits and rivers; and when they arrived at the trees, they alighted from the backs of the horses, desiring to rest. Then they sat conversing together; and, lo, many horsemen advanced to them. So when Ḥasan saw them, he rose upon his feet, and met them; and, behold, they were the King Ḥasoon, the lord of the Land of Camphor and the Castle of Crystal,[65] with his attendants. Thereupon Ḥasan advanced to the King, and kissed his hands and saluted him; and when the King saw him, he alighted from the back of his courser, and seated himself with Ḥasan upon furniture spread beneath the trees, after he had saluted him and congratulated him on his safety; and he was rejoiced exceedingly at his return, and said to him, O Ḥasan, acquaint me with the events that have happened to thee from beginning to end. So Ḥasan acquainted him with all those events; and the King Ḥasoon wondered at them,



and said to him, O my son, no one ever obtained access to the Islands of Wáḳ-Wáḳ and returned from them except thee, and thy case is wonderful. But praise be to God for thy safety!—Then, after that, the King arose and mounted, ordering Ḥasan to mount and accompany him; wherefore he did so, and they ceased not to proceed until they came to the city, and they entered the King's palace. The King Ḥasoon alighted, and Ḥasan and his wife and his children alighted at the mansion of entertainment; and when they had alighted, they remained with the King three days, eating and drinking, and enjoying sport and mirth.

Ḥasan then begged permission of the King Ḥasoon that he might journey to his country, and he gave him permission. So he mounted with his wife and his children, and the King mounted with them, and they proceeded ten days; and when the King desired to return, he bade Ḥasan farewell, and Ḥasan continued his journey with his wife and his children. They ceased not to journey on for the space of another whole month, after which they came in sight of a great cavern, the ground of which was of brass; whereupon Ḥasan said to his wife, See this cavern. Dost thou know it?—She answered, Yes.

And he said, In it is a sheykh named Abu-r-Ruweysh, to whom I am greatly indebted; for he was the cause of the acquaintance between me and the King Ḥasoon. And he proceeded to relate to his wife the story of Abu-r-Ruweysh; and, lo, the sheykh Abu-r-Ruweysh came forth from the entrance of the cavern. So when Ḥasan saw him, he alighted from his courser and kissed his hands, and the sheykh Abu-r-Ruweysh saluted him, and congratulated him on his safety. He rejoiced at his arrival, and took him and conducted him into the cavern, and sat with him; and Ḥasan proceeded to tell the sheykh Abu-r-Ruweysh what had happened to him in the Islands of Wáḳ-Wáḳ; whereat the sheykh wondered extremely; and he said, O Ḥasan, how didst thou deliver thy wife and thy children? Ḥasan therefore related to him the story of the rod and the cap; and when the sheykh Abu-r-Ruweysh heard that story he wondered, and said, O Ḥasan, O my son, had it not been for this rod and this cap, thou couldst not have delivered thy wife and thy children. And Ḥasan replied, Even so, O my master.

Now while they were speaking, a person knocked at the door of the cavern: so the sheykh Abu-r-Ruweysh went forth and opened the door, and he found that the sheykh 'Abd-El-Ḳuddoos had come, riding upon the elephant. The sheykh Abu-r-Ruweysh therefore advanced and saluted and embraced him, rejoicing greatly at his arrival, and congratulated him on his safety; after which, the sheykh Abu-r-Ruweysh said to Ḥasan, Relate to the sheykh 'Abd-El-Ḳuddoos all that hath happened to thee, O Ḥasan. So Ḥasan proceeded to relate to the sheykh all that had happened to him from first to last, until he came to the story of the rod and the cap; whereupon the sheykh 'Abd-El-Ḳuddoos said to him, O my son, as to thee, thou hast delivered thy wife and thy children, and thou hast no longer any need of the rod and the cap; but as to us, we were the cause of thy gaining access to the Islands of Wáḳ-Wáḳ, and I have acted kindly to thee for the sake of the daughters of my brother, and I beg thee, of thy bounty and beneficence, to give me the rod, and to give the sheykh Abu-r-Ruweysh the cap. And when Ḥasan heard the words of the sheykh 'Abd-El-Ḳuddoos, he hung down his head towards the ground, and was ashamed to say, I will not give them to you. Then he said within himself, Verily these two sheykhs have done a great kindness to me, and they were the cause of my gaining access to the Islands of Wáḳ-Wáḳ, and but for them I had not arrived at these places, nor had I delivered my wife and my children, nor had I got

this rod and this cap. And he raised his head, and said, Yes: I will give them to you. But, O my masters, verily I fear the supreme King, the father of my wife, lest he come to me with troops into our country and they fight against me, and I shall not be able to repel them save by means of the rod and the cap.—The sheykh 'Abd-El-Ḳuddoos, however, replied, O my son, fear not; for we will be to thee a spy and a helper in this place, and whosoever shall come to thee from the father of thy wife, we will repel him from thee. Fear not any thing whatever; but be of good heart and cheerful eye and dilated bosom. No harm shall befall thee.—So when Ḥasan heard the words of the sheykh, bashfulness affected him, and he gave the cap to the sheykh Abu-r-Ruweysh, and said to the sheykh 'Abd-El-Ḳuddoos, Accompany me to my country, and I will give thee the rod. And the two sheykhs rejoiced thereat exceedingly, and prepared for Ḥasan riches and treasures that cannot be described.

He remained with them three days; and after that, he desired to continue his journey; wherefore the sheykh 'Abd-El-Ḳuddoos prepared himself to journey with him. And when Ḥasan had mounted a beast, and mounted his wife upon another, the sheykh 'Abd-El-Ḳuddoos whistled, and, lo, a huge elephant advanced trotting from the further part of the desert, and the sheykh 'Abd-El-Ḳuddoos took him and mounted upon him, and proceeded with Ḥasan and his wife and his children. But as to the sheykh Abu-r-Ruweysh, he entered the cavern. Ḥasan and his wife and his children, and the sheykh 'Abd-El-Ḳuddoos, ceased not to pursue their journey, traversing the land in its length and breadth, the sheykh guiding them by an easy way and

near roads, until they drew near to the country that they sought; and Ḥasan rejoiced at his approach towards the country of his mother, and at the return of his wife and his children to him. On his arrival at the country [of his sisters], after these arduous, horrible events, he praised God (whose name be exalted!) for this, and thanked Him for his grace and bounty, and recited these verses:[66]—

Perhaps, in a short time, God will unite us, and we shall be encircled in each other's arms,
And I shall tell you the most wonderful of the events that have befallen me, and what I have suffered from the pain of separation,
And I shall cure mine eye by looking at you; for my heart is in a state of longing desire.
I have hidden a story for you in my mind, that I may relate it to you when we meet.
I will reproach you for the actions that have proceeded from you, with a reproach that shall end; but affection will remain.

And when he had ended his verses, he looked, and, lo, the green cupola appeared to them, and the pool, and the green palace, and the Mountain of the Clouds appeared to them in the distance. So the sheykh 'Abd-El-Ḳuddoos said, O Ḥasan, rejoice at the prospect of good fortune; for thou wilt this night be a guest with the daughters of my brother. Therefore Ḥasan rejoiced thereat exceedingly, and so did his wife. Then they alighted at the cupola, and rested and ate and drank; after which they mounted again, and proceeded until they drew near to the palace.

Upon this, the daughters of the brother of the sheykh 'Abd-El-Ḳuddoos came forth to them and met them, and saluted them and their uncle, and their uncle saluted them, and said to them, O daughters of my brother, see, I have accomplished the affair of your brother Ḥasan, and aided him to deliver his wife and his children. So the damsels advanced to him and embraced him, rejoicing at his return, and congratulated him on his safety and health, and his reunion to his wife and his children; and it was to them a festival-day. Then the sister of Ḥasan, the youngest damsel, advanced and embraced him, and wept violently. Ḥasan also wept with her, on account of the length of his desolate state; and she complained to him of the pain of separation that she had experienced, and the trouble of her heart, and what she had endured in consequence of his absence, and recited these two verses:—

Mine eye hath not looked, since thy separation, at any one but thy form appeared before it:
Nor hath it closed without my seeing thee in slumber, as though thou wast dwelling between the eyelid and the eye.

And when she had finished her verses, she rejoiced exceedingly; and Ḥasan said to her, O my sister, I thank none for this affair but thee, above the rest of my sisters; and may God (whose name be exalted!) be thine aider and assister! He then related to her all that had befallen him in his travel from first to last, and what he had endured, and what had happened to him with the sister of his wife, and how he had delivered his wife and his children. He told her also of the wonders, and the arduous and horrible events, that he had witnessed, that the sister of his wife had desired to slaughter him, and to slaughter her and her children, and that none had preserved them from her save God, whose name be exalted! After that, he related to her the story of the rod and the cap, telling her that the sheykh Abu-r-Ruweysh and the sheykh 'Abd-El-Ḳuddoos had demanded those two things of him, and that he had not given them to them but for her sake. She therefore thanked him for that, and prayed for long life for him; and he said, By Allah, I shall not forget all the good offices that thou hast done me from the beginning of the affair to its end! Then his sister looked towards his wife Menár-es-Senà, and embraced her, and pressed her children to her bosom; after which she said to her, O daughter of the supreme King, was there no mercy in thy heart, that thou separatedst him and his children, and torturedst his heart for them. Didst thou desire by doing thus that he should die?—And she laughed, and replied, Thus ordained God (whose perfection be extolled, and whose name be exalted!); and he who deceiveth men, him doth God deceive. Then they brought some food and drink, and they all ate and drank and were happy. Ḥasan remained with them ten days, eating and drinking, and in joy and happiness; and after the ten days, he prepared himself for his journey. His sister thereupon arose, and prepared for him wealth and rarities that cannot be described, and after that, she pressed him to her bosom, to bid him farewell, and embraced him; and Ḥasan, alluding to her, recited these verses:—

The relinquishment of lovers is nought but remote, and quitting one's beloved is nought but afflicting,
And cruelty and absence are nought but trouble, and the victim of love is nought but a martyr.
How tedious is the night to the enamoured, who is parted from his true love, and hath become solitary!
His tears run down upon his cheek, and he saith, Are there yet any more tears to flow?

Then Ḥasan gave the sheykh 'Abd-El-Ḳuddoos the rod, and he re-

joiced in it exceedingly, and thanked Ḥasan for it; and after he had received it from him, he mounted, and returned to his abode.

Ḥasan then mounted, with his wife and his children, and departed from the palace of the damsels; and they went forth with him, and bade him farewell, after which they returned. Ḥasan repaired to his country, proceeding over the desert tract for the space of two months and ten days, until he arrived at the city of Baghdád, the Abode of Peace; and he came to his house by the way of the private door which opened towards the plain and the desert, and knocked at the door. His mother, on account of the length of his absence, had relinquished sleep, and given herself continually to mourning and weeping and wailing, until she fell sick, and ate not food, nor delighted in sleep, but wept night and day, and ceased not to mention her son. She had despaired of his return to her; and when he stood at the door, he heard her weeping, and reciting these verses :—

By Allah, O my master, cure her whom you have made sick; for her body is emaciated and her heart is broken!
If you grant her a meeting, in your generosity, the enamoured will be overwhelmed with the favours of the beloved.
I despair not of your approach; for God can effect it; and in the midst of difficulty, prosperity surroundeth one.

And when she had ended her verses, she heard her son Ḥasan calling out at the door, O my mother, verily fortune hath granted reunion! And on her hearing his words, she knew him. She came to the door in a state between that of believing and that of disbelieving; and when she opened the door, she saw her son standing there with his wife and his children, and she cried out by reason of the violence of her joy, and fell upon the ground in a fit. Ḥasan therefore ceased not to soothe her until she recovered, when she embraced him, and then she wept; after which she called his pages and slaves, and ordered them to bring all that was with him into the house. Accordingly they brought the loads into the house. Then his wife and his children entered, and his mother went to her and embraced her, and kissed her head and kissed her feet, and said to her, O daughter of the supreme King, if I have erred in not doing what was due to thee, lo, I beg forgiveness of God, the Great. And looking towards her son, she said to him, O my son, what was the cause of this long absence? So when she asked him respecting that, he acquainted her with all that had happened to him from beginning to end; and on hearing his words, she uttered a great cry, and again fell upon the ground in a fit, on account of the mention of the events that had

happened to her son. He ceased not to soothe her until she recovered, and thereupon she said to him, O my son, by Allah, thou hast acted negligently with respect to the rod and the cap; for if thou hadst taken care of them and preserved them, thou hadst possessed the earth in its length and breadth; but praise be to God, O my son, for thy safety, and for that of thy wife and thy children!

They passed a most agreeable and most pleasant night; and when the morning came, Ḥasan changed his clothes, and put on a suit of the most beautiful material. He then went forth to the market, and bought male black slaves and female slaves, and stuffs and precious things, consisting of ornaments and apparel, and furniture and costly vessels, of which the like existed not in the possession of the Kings. He bought also houses and gardens, immoveable estates, and other things; and he resided with his children and his wife and his mother, eating and drinking and delighting. They ceased not to pass the most comfortable life, and the most agreeable, until they were visited by the terminator of delights and the separator of companions.—Extolled be the perfection of Him who possesseth the dominion that is apparent and the dominion that is hidden, and who is the Living, the Everlasting, who dieth not!

NOTES TO CHAPTER TWENTY-FIFTH.

NOTE 1. The hero of this story is called in Dr. Scott's translation "Mazin of Khorassaun," or Khurásán. He is there said, in the commencement of the tale, to have "resided in the city of Khorassaun;" but afterwards, in "Bussorah," or El-Baṣrah. The story in Dr. Scott's version is short in comparison with that in my original; but in other respects, for the most part, it agrees with the latter. I have before mentioned, that another tale of the Thousand and One Nights (that of Jánsháh) is similar to this in its general character, and in the incidents upon which it is chiefly founded.

NOTE 2. In the Breslau edition, Ḥasan is said to have squandered away his wealth.

NOTE 3. There are various kinds of koḥl, as mentioned in Note 34 to Chapter ii. Those which are used merely for the sake of ornament are black; but there are many other kinds of different colours employed for medicinal purposes.

NOTE 4. "That is," as my sheykh observes in a marginal note, "but few persons know it: and in this expression is a double meaning. it signifies also '*I* know not that.'"

NOTE 5. I read "ḳe'áb" (plural of "ḳaab," "a cup,") for a word written in my original "ḳabbát," and in the Breslau edition "ḳaabán."

NOTE 6. "The Persian wrote these two verses, to denote that he had taken Ḥasan, and that he (the latter) would not return."

NOTE 7. This is not consistent with the sequel. The passage is perhaps corrupted by copyists. It should rather be said, "he used every year to take a Muslim and to sacrifice him in order to attain an object of his desire."

NOTE 8. The drum and plectrum here mentioned (called, respectively, in my original, "ṭabl" and "zakhmeh" or "zukhmeh") appear to be similar to those described in the following passage. "Darweeshes, in religious processions, &c., and in begging, often make use of a little ṭabl, or kettle-drum, called 'báz,' six or seven inches in diameter which is held in the left hand, by a little projection in the centre of the back; and beaten by the right hand, with a short leathern strap, or a stick."[2] The term which designates the plectrum in my original is also applied to a stirrup-leather, or strap. The drum is generally of tinned copper, with a parchment face.

NOTE 9. This seems, from the sequel, to be the same palace near which they before passed. We may suppose that it was situate a little above the foot of the mountain, and that the Magian had pursued a very circuitous route (along a winding valley) in order to avoid passing close beneath it.

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[1] Marginal note by my sheykh.

[2] "Modern Egyptians," vol. ii. ch. v.

NOTE 10. So in the Breslau edition: in the Cairo edition, "rakhams," or aquiline vultures.

NOTE 11. There is an incident similar to this in the romance of Seyf Zu-l-Yezen, which work I have mentioned before. Miṣr, the son of Seyf Zu-l-Yezen, is sewed up in a camel's hide, and carried by a rukh' to the top of a mountain, to obtain a treasure for a treacherous Magian, named Bahrám.—It is also remarkable that the story of Ḥasan of El-Baṣrah presents two other incidents which I have found described in the romance above mentioned. See Notes 15 and 16, below.

NOTE 12. These verses, except the last, have occurred before, in volume i. page 307. See the notes there referred to.

NOTE 13. The form of this prayer I have given in my work on the Modern Egyptians, vol. ii. ch. xv.

NOTE 14. For the significations of "mesheed," see a note at the foot of page 350 in this volume.

NOTE 15. This is one of the incidents alluded to above, in Note 11. Seyf Zu-l-Yezen enters a forbidden closet in a palace, and ascends thence, by a flight of steps, to the roof.

NOTE 16. This is the last of the incidents that I have to notice as occurring in the romance of Seyf Zu-l-Yezen. The chief hero of this romance (Seyf himself) sees a number of beautiful damsels with clothing and wings of feathers, who fly like birds and come to a pool in a pavilion, near which he has concealed himself, in the midst of a garden. There they divest themselves of their dresses of feathers, and bathe; and Seyf, like Ḥasan of El-Baṣrah, becoming enamoured of the chief damsel, adopts the same plan as Ḥasan with the view of capturing her, and experiences the same result.—Trébutien mentions (vol. ii. p. 208) a similar incident in a German tale. "Il est assez remarquable qu'il existe en Allemagne une tradition à peu près semblable, et qui a fourni le sujet d'un des contes de Musæus, intitulé *le Voile enlevé*."—I also find that in the first volume of Mr. Keightley's "Fairy Mythology" is a Shetland legend of the same kind; but the vehicle is a seal-skin.

NOTE 17. See Note 43 to Chapter x.

NOTE 18. The new moon of the Festival of Ramaḍán (commonly called the Minor Festival) is anxiously watched for, and the sight of it gives delight, as it shews that the month of abstinence is ended. Hence there is a double reason for the comparison in the text.

NOTE 19. See Note 24 to Chapter xv.

NOTE 20. In the latter hemistich of this verse, in my original, a transposition is required for the sake both of the sense and the measure, as my sheykh has observed. For "wa-hwa fi-l-ḥobbi" we must read "fi-l-ḥobbi wa-hwa."

NOTE 21. "Manḍharah" is here put in my original instead of "maḳ'ad."

NOTE 22. See Note 58 to Chapter ii.

NOTE 23. The words "an army" I have inserted on the authority of the Breslau edition.—Dr. Scott, in his sixty-eighth note, in illustration of a corresponding passage in the story of "Mazin of Khorassaun," gives an extract from Barrow's Public Life of Lord Macartney (vol. ii. p. 23), in which his lordship, speaking of the Cossac soldiery, says, that there is one horde of them, consisting of about 30,000 fighting men, called the Cossacs of Zaporavia, whose women reside in certain islands of the Nieper in their

neighbourhood, and are only visited by them at a particular season of the year. The male children, at a certain age, are delivered to the fathers, like whom they become hunters and warriours, while the females remain with their mothers.

NOTE 24. Thus Seyf Zu-l-Yezen, in the case above alluded to (in Note 16), is directed by a friendly Jinneeyeh to steal the feather-dress of his beloved.

NOTE 25. The "'abáäh" (vulgarly called "'abáyeh") is a kind of woollen cloak, generally striped, brown and white. It is represented in several of the engravings in this work; as, for instance, in page 389 of volume i.

NOTE 26. These words "and demanded," &c., are from the Breslau edition. In my original, the damsels are here said to have gone forth again to the chase, and to have caught the game mentioned immediately after in my translation. Among the game are particularized "wild oxen;" by which name, four different kinds of antelopes are called, by some: it is properly applied to bovine antelopes.

NOTE 27. That is, the hand of the *deputy*. See Note 39 to Chapter iv.

NOTE 28. This is a vulgar proverb, as my sheykh has observed in a marginal note.

NOTE 29. "Toḥfeh" signifies "a present," and particularly "a rare," or "pleasing," or "a rare and pleasing, present."

NOTE 30. See Note 16 to Chapter ii.

NOTE 31. In my original, "the sixth," but this is an error, which my sheykh has noted in the margin; adding, that Er-Rasheed occasioned a proverb, which is applied to any person like that Khaleefeh in his actions, "Is he the fifth of the sons of El-'Abbás?"—meaning Er-Rasheed; for none of the 'Abbásees did like him; neither any before him nor any after him.—Is not this proverb, current in Egypt, sufficient to account for the frequent mention of Er-Rasheed in many of the tales of the Thousand and One Nights, without our supposing that these tales were written by a native of Baghdád, and a subject of the 'Abbásees?

NOTE 32—*On the Islands of* Wáḳ-Wáḳ. These islands, which are called in my original "Wáḳ," and in the Breslau edition "Wáḳ el-Wáḳ," are commonly called "The Islands of Wáḳ-Wáḳ" or "—— of El-Wáḳ-Wáḳ." By some European writers they are supposed to be the Japan Islands: by Langlès, the Sunda Islands. But I rather think that the Arab geographers applied the name of Wáḳ-Wáḳ to all the islands with which they were acquainted on the east and south-east of Borneo. The following particulars respecting the islands thus called by them are derived from the works of El-Ḳazweenee and Ibn-El-Wardee; but chiefly from the latter author.

These islands extend (or are contiguous to) the Islands (or Island) of Er-Ráïj or Ez-Zánij (before identified with Borneo[3]), and the navigation to them is by the stars. They are said to be one thousand and seven hundred in number, and governed by a *woman*, named Demharah, who wears a robe woven with gold, and has shoes (or sandals) of gold. No one walks in all these islands with any other kind of shoe: if he wear any other kind, his feet are cut. The Queen rides amid her slaves and troops with elephants and standards and drums and trumpets and beautiful female slaves. The place of her abode is an island called Amboobeh, the inhabitants of which are skilful in manufactures, so that they weave shirts of one piece each, sleeves and body together, and make great ships of small pieces of wood, and make houses of wood that move upon the face of the water. 'Eesà[4] (or Moosà[5]), the son of El-Mubárak, Es-Seeráfee,[6] relates, "I went in

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[3] In Note 12 to Chapter xx [4] So in Ibn-El-Wardee. [5] So in El-Ḳazweenee.

[6] That is, of the town of Seeráf (formerly a great mercantile town) on the Persian shore of the Persian Gulf. Here most of the Arab ships bound for India and China took in their cargoes.

to this Queen, and saw her sitting naked upon a couch of gold, with a crown of gold upon her head, and before her were four thousand maid-servants, beautiful virgins. They were of the Magian religion, with uncovered heads, and on the head of each of them was a comb of ivory, adorned with mother-of-pearl (or shells): some of them had two combs, or three, or four, or more, to the number of twenty." The people ornament themselves with cowries, which they also treasure up. Here too is a tree that bears fruits like women, with bodies, eyes, limbs, &c., like those of women: they have beautiful faces, and are suspended by their hair. They come forth from integuments like large leathern bags; and when they feel the air and the sun, they cry out "Wáḳ! Wáḳ!" until their hair is cut; and when it is cut, they die; and the people of these islands understand this cry, and augur ill from it. The land where these fruits grow is the best of lands, and the most abundant in odours and perfumes; and in it are rivers sweeter than hydromel and dissolved sugar; but it has no inhabitants except the elephants, some of which attain the height of eleven cubits; and it has abundance of birds. No one knoweth what is beyond it save God. From one of these Islands of Wáḳ-Wáḳ there issueth a great torrent like pitch, which floweth into the sea, and the fish are burnt thereby, and float upon the water.—The Islands of Wáḳ-Wáḳ contain gold in such abundance that the inhabitants make the chains of their dogs and other beasts, and the collars of their apes, of that metal; and the great men make bricks of gold, and build with them palaces and houses, well and skilfully. These islands also contain the ebony-tree.—Ibn-El-Wardee likewise mentions, among the islands of the same sea (the Sea of China), the Island of Women, in which there is not a single male inhabitant.[7]

NOTE 33. It is a common custom of the Arabs to address an old woman by the appellation of "pilgrim," in Arabic "ḥájjeh." This word, in my original, is here written (as it is usually pronounced) "ḥajjeh."

NOTE 34. These were to be shewn to Ḥasan, on his return, as the graves of his wife and two children, as afterwards appears

NOTE 35. I here read (as proposed by my sheykh) "neseem" (zephyr) instead of "nedeem" (boon-companion).

NOTE 36. The word which I have rendered "changeable" (namely "ghayoor") generally signifies "jealous:" but for giving it the former signification I have the authority of my sheykh, in a marginal note in volume i. page 360 of my original, where nearly the same verse occurs: see volume ii. page 99 of the present translation.

NOTE 37. For "semerin," in my original, my sheykh has substituted "saḥarin," and I have followed his reading.

NOTE 38. That is, she is like the full moon, which is fourteen nights old.

NOTE 39. "'Abd-El-Ḳuddoos" signifies "the Servant of the Very Holy."

NOTE 40. An Arab often does thus when meditating; and thus, while He was sitting in the Temple (upon the floor), when the woman taken in adultery was brought before Him, "Jesus stooped down, and with his finger wrote on the ground." (John viii. 6.)

NOTE 41. Here, in my original, for the words signifying "the accursed Iblees," is put "Mo'een;" but afterwards, Abu-r-Ruweysh is called "son of the daughter of the accursed Iblees." He appears, however, to be a virtuous person.

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7 In the geographical dictionary entitled "Marâṣid el-Iṭṭiláʿ," &c., I find "El-Waḳwáḳ" as the name of a country or countries situate above China, mentioned in the "Khuráfát." This last word is the plural of "Khuráfeh;" and it is worthy of remark that the supposed model of the Thousand and One Nights is called "Elf-Khuráfeh." See the Review at the end of this work.—ED.

NOTE 42. In my original, the birds are here called vultures ("nusoor").

NOTE 43. Ed-Deylem is a large province of Persia, bounding the Caspian Sea, on the south.—In the Breslau edition, instead of "here are soldiers of Ed-Deylem," we read "here is a great army."

NOTE 44. "Umm-ed-Dawáhee" signifies "Mother of Calamities."

NOTE 45. It seems that by the term "islands" here used, we are to understand peninsulas, which is often the case. The reader will observe, in the account of the Islands of Wák-Wák here given, some inconsistencies which I cannot pretend to reconcile.

NOTE 46. I omit some passages &c. of my original in the paragraph to which this note refers.

NOTE 47. The *youngest* was his wife; but it appears afterwards that the eldest daughter bore a strong resemblance to her.

NOTE 48. "Noor-el-Hudà" signifies "the Light of Day."

NOTE 49. In my original, they are here said to be seven.

NOTE 50. "Menár-es-Senà" may be rendered "the Pharos of Splendour."

NOTE 51. The first and last of these names have been explained. The second signifies "the Star of the Morning;" the third, "the Sun of the Forenoon;" the fourth, "the Tree of Pearls;" the fifth, "the Food of Hearts;" and the sixth, "the Glory of Damsels."

NOTE 52. See Note 24 to Chapter xv.

NOTE 53. So in the Breslau edition: in the edition of Cairo, "to the place whence I had brought it."

NOTE 54. Thus in the Breslau edition: in the Cairo edition, "the Castle of the Birds." "The Islands of Camphor and the Castle of Crystal" have been mentioned in a former tale: see volume i. of this translation, page 511, and Note 1 to Chapter viii.

NOTE 55. The kind of cap here mentioned (in the Arabic, "ṭáḳeeyeh,") is a close-fitting skull-cap, which is worn next the head. It is generally of cotton. Sometimes the crown is composed of four or three triangular pieces, which are most commonly of different-coloured silks.

NOTE 56. The "jedeed" is a copper coin which, I believe, is now no longer current.[3] My sheykh states, in a marginal note, that ten jedeeds were equivalent to a nuṣf faḍḍah, vulgarly called nuṣṣ, respecting which see Note 17 to Chapter iii. The plural is "jided."

NOTE 57. "Zát-ed-Dawáhee" is similar in import to "Umm-ed-Dawáhee," which has been explained above.

NOTE 58. We must suppose (what is most probable) that the vessels of glass and China-ware fell upon a mattress extending along the side of the room, and therefore did not break.

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[3] This name is also given, in Egypt, to an ancient copper coin of any kind.

NOTE 59. This verse, and others nearly agreeing with those which here follow it, have occurred before, in page 227 in this volume.

NOTE 60. "Nejdee" signifies "of Nejd" (the central and largest province of Arabia), which is famous for its excellent horses.

NOTE 61. In my original they are here said to be ten; but afterwards, whenever they are mentioned, seven.

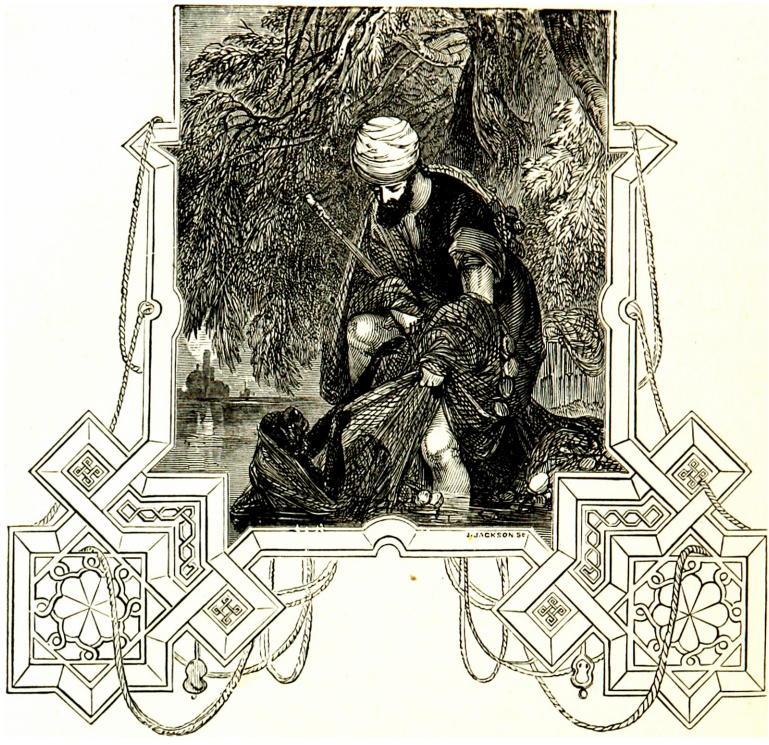
NOTE 62. So before; but here, in my original, three.

NOTE 63. By the *mother's* side, as before stated, Abu-r-Ruweysh was the grandson of Iblees.

NOTE 64. See Note 5 to Chapter ii.

NOTE 65. Here, as in the instance pointed out in Note 54, I read "Castle of Crystal," agreeably with the Breslau edition, instead of "Castle of the Birds."

NOTE 66. These verses seem to be addressed to his *mother:* not to the seven damsels.



CHAPTER XXVI.

COMMENCING WITH PART OF THE EIGHT HUNDRED AND THIRTY-FIRST NIGHT, AND ENDING WITH PART OF THE EIGHT HUNDRED AND FORTY-FIFTH.

THE STORY OF KHALEEFEH THE FISHERMAN.

THERE was, in ancient times, in the city of Baghdád, a fisherman named Khaleefeh, who was a man in needy circumstances, a pauper; and he had never in his life married. And it happened one day that he took his net, and went with it to the river, as it was his custom to do, that he might catch some fish before the other fishermen. When he arrived at the river, he girded himself, and tucked up his sleeves: then advancing to the river, he spread his net, and cast it the first time and the second time; but there came not up in it aught. He ceased not to cast it until he had done so ten times; but nothing whatever came up in it. So his bosom was contracted, and his mind

was perplexed respecting his case, and he said, I beg forgiveness of God, the Great, beside whom there is no deity, the Living, the Everlasting; and I turn unto Him repentant! There is no strength nor power but in God, the High, the Great! What God willeth cometh to pass, and what He willeth not cometh not to pass! Subsistence is to be bestowed by God (to whom be ascribed might and glory!); and when God bestoweth upon a servant, no one preventeth him; and when He preventeth a servant, no one bestoweth upon him.—Then, by reason of the abundant grief that affected him, he recited this couplet:—

When fortune afflicteth thee with a calamity, prepare patience to endure it, and expand thy bosom;
For the Lord of all creatures, in his beneficence and bounty, will cause easy circumstances to follow difficult.

He then sat a while, meditating upon his case, and hanging down his head towards the ground; after which he recited some other verses, and said within himself, I will cast the net this time also, and rely upon God: perhaps He will not disappoint my hope.

Accordingly he advanced, and cast the net as far as he could into the river, and he folded its cord, and waited over it a while. Then, after that, he drew it, and found it heavy: therefore when he knew that it was heavy, he managed it gently, and drew it until it came up on the bank; and, lo, in it was a one-eyed, lame ape. So Khaleefeh, on beholding him, said, There is no strength nor power but in God! Verily to God we belong, and verily unto Him we return! What is this deficient fortune, and evil luck! What hath happened to me on this blessed day! But all this is by the predetermination of God, whose name be exalted!—He then took the ape, bound him with a rope, and, advancing to a tree growing upon the bank of the river, he tied him to it. And he had with him a whip, and he took it in his hand, and raised it in the air, desiring to beat with it the ape. But God caused this ape to speak with an eloquent tongue, and he said to him, O Khaleefeh, restrain thy hand, and beat me not, but leave me tied to this tree, and go to the river, and cast thy net, relying upon God; for He will give thee thy means of subsistence. So when Khaleefeh heard the words of the ape, he took the net, and advanced to the river, and cast it, and slackened its cord. Then he drew it, and found it heavier than it was the first time; and he ceased not to labour at it until it came up to the bank, when, lo, there was in it another ape, whose front teeth were far apart, his eyes adorned with kohl, and

his hands stained with ḥennà; and he was laughing, and had around his waist a piece of ragged stuff. Upon this, Khaleefeh said, Praise be to God who hath substituted, for the fish of the river, apes! He then came to the ape that was tied to the tree, and said to him, See, O unlucky, how abominable was that which thou advisedst me to do! For none caused me to fall in with the second ape but thou; because, when thou presentedst thyself to me in the morning, lame and one-eyed, I became embarrassed, weary, not possessing a piece of silver nor a piece of gold.[1]—And he took in his hand a stick for driving cattle, and whirled it round in the air three times, and was about to strike with it the ape, when he prayed for aid against him, and said to him, I conjure thee by Allah to pardon me for the sake of this my companion, and seek thou of him what thou wantest; for he will guide thee to that which thou desirest. Khaleefeh therefore threw down the stick and pardoned him. He then came to the second ape, and stood by him; and the ape said to him, O Khaleefeh, these words will not profit thee at all, unless thou hear what I shall say to thee; but if thou hear my words and comply with my advice, and oppose me not, I shall be the means of thy becoming rich. So Khaleefeh said to him, What wilt thou say to me, that I may obey thee respecting it? And he answered him, Leave me tied here in my place, and go to the river and cast thy net, and I will tell thee what thou shalt do after this. Khaleefeh accordingly took the net and went to the river, and cast it and waited over it a while. Then he drew it, and found it heavy; and he ceased not to labour at it until he brought it up to the bank; and, lo, in it was another ape: but this ape was red; around his waist were blue garments, and his hands and feet were stained with ḥennà, and his eyes adorned with koḥl.

On seeing him, Khaleefeh said, Extolled be the perfection of God, the Great! Extolled be the perfection of the Possessor of dominion! Verily this day is blessed from its beginning to its end; for its luck hath been shewn to be fortunate by the countenance of the first ape, and the page is shewn by its superscription! This day is a day of apes; there remaineth not in the river a single fish, and we came not forth to-day save to catch apes! Praise be to God who hath substituted, for the fish, apes!—He then looked towards the third ape, and said to him, What art thou also, O unlucky? The ape said to him, Dost thou not know me, O Khaleefeh? Khaleefeh answered, No. And he replied, I am the ape of Abu-s-Sa'ádát, the Jew, the money-changer.—And what dost thou for him? said Kha-

leefeh. He answered him, I present myself to him in the morning, at the beginning of the day, and he gaineth five pieces of gold; and I present myself to him in the evening, at the close of the day, and he gaineth five pieces of gold again. And Khaleefeh thereupon looked towards the first ape, and said to him, See, O unlucky, how excellent are the apes of other people: but as to thee, thou presentest thyself to me in the morning lame and one-eyed, and with thine unlucky countenance, and I become a pauper, a bankrupt, hungry. He then took the stick, and whirled it round in the air three times, and was about to strike him with it. But the ape of Abu-s-Sa'ádát said to him, Leave him, O Khaleefeh, and withdraw thy hand, and come to me, that I may tell thee what thou shalt do. So Khaleefeh threw down the stick from his hand, and, advancing to him, said to him, Of what wilt thou tell me, O master of all apes? And he answered him, Take the net, and cast it in the river, and leave me and these apes remaining by thee; and whatever cometh up to thee in the net, bring it to me, and I will acquaint thee with that which will rejoice thee. Khaleefeh replied, I hear and obey. And he took the net and folded it upon his shoulder, and recited these verses:—

When my bosom is contracted, I will beg aid of my Creator, who is able to make easy every thing that is difficult;
For before the eye can close, by the grace of our Lord the captive is liberated and the broken heart made whole.
Commit then to God all thine affairs; for every discerning person knoweth his beneficence.

Then he recited also these two verses:—

Thou art the cause of men's falling into trouble, and Thou removest anxieties and the means of misfortunes.
Cause me not to covet what I cannot attain. How many who have coveted have failed to gain their wishes!

And when he had ended his verses, he advanced to the river, and cast in it the net, and waited over it a while; after which he drew it, and, lo, in it was a large fish, with a great head, and its tail was like a ladle, and its eyes were like two pieces of gold. So when Khaleefeh saw it, he was rejoiced at it; for he had not caught the like of it before in his life. He took it, wondering at it, and brought it to the ape of Abu-s-Sa'ádát the Jew; and he was as though he had gained possession of the whole world. And the ape said to him, What dost thou desire to do with this, O Khaleefeh, and what wilt thou do

thine ape? Khaleefeh answered him, I will inform thee, O master of all apes, what I will do. Know that I will, before every thing else, contrive means of destroying this accursed one, my ape, and I will take thee in his stead, and feed thee every day with what thou shalt desire.—And the ape said to him, Since thou hast informed me, I will tell thee how thou shalt do; and by thy so doing, thy state shall be amended, if it be the will of God, whose name be exalted! Understand then what I say to thee; and it is this: that thou prepare for me also a rope, and tie me with it to a tree: then thou shalt leave me, and go to the middle of the quay, and cast thy net into the river Tigris; and when thou hast cast it, wait over it a little, and draw it, and thou wilt find in it a fish than which thou hast not seen any more beautiful in thy whole life. Bring it to me, and I will tell thee how thou shalt do after that.—So thereupon Khaleefeh arose immediately, and cast the net in the river Tigris, and drew it, and he saw in it a fish of the kind called bayáḍ,[2] of the size of a lamb. He had not seen the like of it in his whole life; and it was larger than the first fish.

He took it and went with it to the ape; and the ape said to him, Bring for thyself some green grass, and put half of it into a basket, and put the fish upon it, and cover it with the other half, and leave us tied. Then carry the basket upon thy shoulder, and go with it into

the city of Baghdád; and whoever speaketh to thee, or asketh thee a question, return him not a reply, until thou enterest the market of the money-changers. Thou wilt find, at the upper end of the market, the shop of the Mo'allim[3] Abu-s-Sa'ádát the Jew, the Sheykh of the money-changers, and thou wilt see him sitting upon a mattress, with a pillar behind him, and before him two chests, one for the gold and the other for the silver, and with him memlooks, and black slaves, and pages. Advance to him, and put the basket before him, and say to him, O Abu-s-Sa'ádát, I have gone forth to-day to fish, and cast the net in thy name, and God (whose name be exalted!) sent this fish. Thereupon he will say, Hast thou shewn it to any one beside me?[4] And do thou answer him, No, by Allah. And he will take it from thee, and give thee a piece of gold. But do thou return it to him. And he will give thee two pieces of gold. But return them to him. And whenever he giveth thee aught, return it to him; if he give thee its weight in gold, receive not from him aught. So he will say to thee, Tell me what thou desirest. And say thou to him, By Allah, I will not sell it save for two sayings. And when he saith to thee, And what are those two sayings?—answer him, Rise upon thy feet, and say, Bear witness, O ye who are present in the market, that I have exchanged, for the ape of Khaleefeh the fisherman, my ape; and have exchanged, for his lot, my lot; and for his good fortune, my good fortune. This is the price of the fish, and I have no need of the gold.—And when he hath done with thee thus, I will every day present myself to thee in the morning and the evening, and henceforth thou wilt gain every day ten pieces of gold; while this his one-eyed, lame ape will present himself in the morning to Abu-s-Sa'ádát the Jew, and God will afflict him every day with an exaction which he will be obliged to pay, and he will not cease to be thus afflicted until he becometh reduced to poverty, and is possessed of nothing whatever. Hear then what I say to thee: so wilt thou become prosperous and be directed aright.—And when Khaleefeh the fisherman heard the words of the ape, he replied, I accept the advice which thou hast given me, O King of all the apes! But as to this unlucky one, may God not bless him! I know not what to do with him.—The third ape, however, said to him, Let him go into the water, and let me go also. And Khaleefeh replied, I hear and obey:—and he advanced to the apes and loosed them and left them; whereupon they descended into the river.

He then approached the fish, and took it and washed it, and he

put beneath it some green grass in the basket, covered it also with grass, and, carrying it upon his shoulder, proceeded, singing this mowwál :[5]—

> Commit thine affairs to the Lord of Heaven, and thou wilt be safe;
> And act kindly throughout thy life, and thou wilt not repent;
> And associate not with the suspected, for thou wouldst be suspected;
> And keep thy tongue from reviling, for thou wouldst be reviled.

He ceased not to walk on until he entered the city of Baghdád; and when he entered it, the people, knowing him, wished him good morning, and said, What hast thou with thee, O Khaleefeh? But he paid no regard to any one among them until he came to the market of the money-changers, and passed the shops, as the ape directed him. Then he looked at that Jew, and saw him sitting in the shop, with the pages in attendance upon him, and he was like one of the Kings of Khurásán. When Khaleefeh saw him, he knew him, and walked on until he stood before him; whereupon the Jew raised his head towards him, and knew him, and said to him, Welcome to thee, O Khaleefeh! What is thine affair, and what is it that thou desirest? For if any one have spoken to thee or contended with thee, tell me, that I may go with thee to the Wálee, and he will exact for thee thy due from him.—So he replied, No, by thy head, O chief of the Jews! No one hath spoken to me. But I went forth to-day from my house for thy luck, and repaired to the river, and cast my net in the Tigris, and there came up this fish.—He then opened the basket, and threw down the fish before the Jew; and when the Jew saw it, he admired it, and said, By the Pentateuch and the Ten Commandments,[6] I was sleeping yesterday, and I saw in my sleep as though I were before a person[7] who said to me, Know, O Abu-s-Sa'ádát, that I have sent to thee a beautiful present. So probably the present is this fish: without doubt it is.—Then he looked towards Khaleefeh and said to him, By thy religion, hath any one seen it beside me? Khaleefeh answered him, No, by Allah! By Aboo-Bekr the Very Veracious,[8] O chief of the Jews, no one beside thyself hath seen it!—And upon this the Jew looked towards one of his pages, and said to him, Come hither: take this fish, and go with it to the house, and let Sa'ádeh[9] prepare it, and fry and broil against the time when I shall accomplish my business and come. Khaleefeh also said to him, Go, O page: let the wife of the Mo'allim fry some of it and broil some of it. And the page replied, I hear and obey, O my master. And he took the fish and went with

it to the house. But as to the Jew, he stretched forth his hand with a piece of gold, and offered it to Khaleefeh the fisherman, saying to him, Take this for thyself, O Khaleefeh, and expend it upon thy family.

When Khaleefeh saw it in his hand, he said, Extolled be the perfection of the Possessor of dominion!—and seemed as though he had not seen anything of gold in his life. He took the piece of gold, and walked away a little. Then he remembered the charge of the ape: so he returned, and threw back the piece of gold to the Jew, saying to him, Take thy gold, and give me people's fish. Are people to thee objects of ridicule?—And when the Jew heard his words, he imagined that he was jesting with him; wherefore he handed to him two pieces of gold, in addition to the first piece. But Khaleefeh said to him, Give me the fish without jesting. Dost thou know that I will sell the fish for this price? —And the Jew put forth his hand to two other pieces, and said to him, Take these five pieces of gold as the value of the fish, and relinquish covetousness. And Khaleefeh took them in his hand, and went away with them, joyful. He proceeded to look at the gold, and to wonder at it, and say, Extolled be the perfection of God! There is not in the possession of the Khaleefeh of Baghdád the like of

what is in my possession this day!—And he ceased not to walk on until he came to the end of the market. Then he remembered the words of the ape, and the charge that he had given him. So he returned to the Jew, and threw back to him the gold. The Jew therefore said to him, What aileth thee, O Khaleefeh? What dost thou desire? Wilt thou take pieces of silver in change of thy gold?—And he answered him, I desire not pieces of silver nor pieces of gold. I only desire that thou give me people's fish.—And upon this the Jew was enraged, and cried out at him, and said to him, O fisherman, dost thou come to me with a fish that is not worth a piece of gold, and do I give thee for it five pieces of gold, and dost thou not consent? Art thou mad? Tell me for how much thou wilt sell it.—Khaleefeh answered him, I will not sell it for silver nor for gold, and I will not sell it save for two sayings that thou shalt utter to me. And when the Jew heard his mention of two sayings,[10] his eyes became fixed in his head, and his breathing became difficult, and he locked his teeth together, and said to him, O recrement of the Muslims, dost thou desire that I should abandon my religion for the sake of thy fish, and wouldst thou alienate from me my faith and my belief which I found my fathers to have held before me? And he cried out to his pages, who came before him, and he said to them, Wo to you! Take this unlucky fellow; mangle with blows the back of his neck, and torture him with abundant beating.—They therefore fell to beating him, and ceased not to do so until he fell down beneath the shop, when the Jew said to them, Leave him, that he may rise. And Khaleefeh rose up as though nought ailed him.[11]

The Jew then said to him, Tell me what thou desirest as the price of this fish, and I will give it thee; for thou hast not obtained good from us on this occasion. But Khaleefeh replied, Fear not for me, O Mo'allim, on account of the beating; for I can bear as much beating as ten asses. And the Jew laughed at his words, and said to him, by Allah, I conjure thee, tell me what thou desirest, and I, by my religion, will give thee it. So he replied, Nought from thee will content me as the price of this fish save two sayings. The Jew therefore said to him, I imagine thou desirest of me that I should become a Muslim. Khaleefeh replied, By Allah, O Jew, if thou become a Muslim, thy becoming so will not profit the Muslims nor will it injure the Jews; and if thou remain in thine infidelity, thine infidelity will not injure the Muslims nor will it profit the Jews.[12] But what I desire of thee is this: that thou rise upon thy feet, and

say, Bear witness against me, O people of the market, that I have given in exchange my ape for the ape of Khaleefeh the fisherman, and my good luck in the world for his good luck, and my good fortune for his good fortune.—And the Jew said, If this thing be thy desire, it is to me easy. Then the Jew rose immediately, and stood upon his feet, and said as Khaleefeh the fisherman had told him; after which he looked towards him, and said to him, Hast thou aught more to demand of me? The fisherman answered, No. And the Jew said to him, Go in peace. So Khaleefeh arose immediately, and, having taken his basket and his net, went to the river Tigris, and cast the net. Then he drew it, and found it heavy, and he pulled it not forth save after laborious exertion; and when he pulled it forth, he saw it full of fish of all kinds. And there came to him a woman, having with her a plate, and she gave him a piece of gold, for which he gave her fish; and there came to him a eunuch also, who bought of him for a piece of gold. Thus it happened until he had sold fish for ten pieces of gold; and he ceased not to sell every day for ten pieces of gold till the end of ten days, so that he amassed a hundred pieces of gold.

Now this fisherman had a chamber within a place through which the merchants passed.[13] And while he was sleeping in his chamber one night, he said to himself, O Khaleefeh, verily all the people know that thou art a poor man, a fisherman, and there have come into thy possession a hundred pieces of gold: so, inevitably, the Prince of the Faithful, Hároon Er-Rasheed, will hear of thy story from some one of the people; and probably he will be in need of wealth, and will send to thee and say to thee, I am in want of a certain number of pieces of gold, and it hath been told me that thou hast a hundred pieces of gold; therefore lend them to me. Then I will say, O Prince of the Faithful, I am a poor man, and he who informed thee that I had a hundred pieces of gold lied against me: they are not in my possession, nor have I aught thereof. And he will deliver me to the Wálee, and will say to him, Strip him of his clothing, and torture him with beating, that he may confess, and may bring the hundred pieces of gold that are in his possession. Therefore the right opinion, that will be the means of saving me from this embarrassing predicament, is this: that I arise immediately, and torture myself with the whip, that I may be accustomed to beating.—And his ḥasheesh[14] said to him, Arise; strip thyself of thy clothes. So he arose forthwith, and stripped himself of his clothes, and took in his hand a whip that he

had by him.—He had also a pillow of leather; and he proceeded to strike one blow upon that pillow, and one blow upon his skin, saying, Ah! Ah! By Allah, this is a false assertion, O my lord, and they utter a lie against me: I am a poor man, a fisherman, and have not in my possession aught of worldly goods.—And the people heard Khaleefeh the fisherman torturing himself, and beating upon the pillow with the whip, the falling of the blows upon his body and upon the pillow making a noise in the night; and among those who heard him were the merchants. They therefore said, What can be the matter with this poor man, that he crieth, and that we hear the falling of the blows upon him? It seemeth that the robbers have come down upon him, and they are the persons who are torturing him.—So thereupon they all arose, on hearing the sounds of the beating and crying, and came forth from their lodgings to the chamber of Khaleefeh, and, seeing its door locked, they said, one to another, Probably the robbers have descended upon him from behind the saloon:[15] therefore it is expedient that we ascend by way of the roofs. Accordingly they ascended to the roofs, and descended through the memrak;[16] and they saw him with bare back, and torturing himself. They therefore said to him, What aileth thee, O Khaleefeh? What is thy story?—And he answered, Know, O people, that I have acquired some pieces of gold, and I fear that my case will be reported to the Prince of the Faithful, Hároon Er-Rasheed, and he will summon me before him, and demand of me those pieces of gold. Then I will deny; and when I deny, I fear that he will torture me; wherefore I am torturing myself, and making the torture habitual to me, to prepare for what may come.—And the merchants laughed at him, and said to him, Leave off these actions. May God not bless thee, nor the pieces of gold that have come to thee! For thou hast disquieted us this night, and alarmed our hearts.

So Khaleefeh discontinued the beating of himself, and slept until the morning; and when he arose from sleep, and desired to depart to his occupation, he reflected upon the matter of the hundred pieces of gold that had come into his possession, and said within himself, If I leave them in the chamber, the robbers will steal them; and if I put them into a kamar[17] around my waist, probably some one will see them, and lay wait for me until I am alone, in a place devoid of other persons, and he will slay me, and take them from me. But I will practise a stratagem, one that will be good, and very advantageous.—He then arose immediately, and sewed for himself a pocket within the

upper border of his vest, and, having tied up the hundred pieces of gold in a purse, put them into that pocket which he had made ; after which he arose and took his net and his basket and his staff, and proceeded until he came to the river Tigris, and cast his net in it. Then he drew it ; but there came not up for him anything. He therefore removed from that place to another place, and there he cast his net ; but nothing came up for him. And he ceased not to remove from place to place until he was as far from the city as the space of half a day's journey, casting the net on the way ; but still there came not up for him aught. And he said within himself, By Allah, I will not cast my net again into the water save this time, whatever be the result! So he cast the net with all his force, by reason of the violence of his rage, and the purse in which were the hundred pieces of gold flew from his bosom, fell into the midst of the river, and was carried away with the force of the current. Upon this he threw down the net from

his hand, and stripped himself of his clothes, and leaving them upon the bank, descended into the river, and dived after the purse. He ceased not to dive and come up about a hundred times, until his strength became impaired; but he found not that purse; and when he despaired of it, he came up on the bank, and found not aught save the staff and the net and the basket. He sought his clothes; but discovered no trace of them. So he unfolded the net, and wrapped himself in it, and, taking the staff in his hand, and the basket upon his shoulder, he went trotting along like the stray camel, running to the right and left, and backwards and forwards, with dishevelled hair, and dust-coloured, like the refractory 'Efreet when let loose from Suleymán's prison.[18]—Such was the case of Khaleefeh the fisherman.

Now the Khaleefeh Hároon Er-Rasheed had a companion, a jeweller, named Ibn-El-Ḳirnáṣ; and all the people and the merchants and the brokers and the bargain-makers knew that Ibn-El-Ḳirnáṣ was the merchant of the Khaleefeh. Nought that was sold in the city of Baghdád, of rarities and other costly things, was sold until it was shewn to him, and among these things were the memlooks and the female slaves. And while that merchant, Ibn-El-Ḳirnáṣ, was sitting in his shop one day, lo, the sheykh of the brokers came to him, having with him a female slave, the like of whom eyes had not beheld. She was endowed with the utmost beauty and loveliness, and fine stature, and justness of form; and among the number of her excellences were these: that she knew all sciences and arts, and composed verses, and played upon all kinds of musical instruments. So Ibn-El-Ḳirnáṣ the jeweller purchased her for five thousand pieces of gold, and he clad her at the cost of one thousand pieces of gold, and brought her to the Prince of the Faithful, who tried her in every science and in every art, and found her to be acquainted with all sciences and arts. She was unequalled in her age; and her name was Ḳoot-el-Ḳuloob. And on the following morning, the Khaleefeh Hároon Er-Rasheed sent to Ibn-El-Ḳirnáṣ the jeweller; and when he came, he gave orders to pay him ten thousand pieces of gold as the price of that slave-girl. Then the heart of the Khaleefeh became engrossed by that slave-girl named Ḳoot-el-Ḳuloob, and he abandoned the lady Zubeydeh the daughter of El-Ḳásim, though she was the daughter of his paternal uncle. He abandoned also all the concubines, and remained a whole month without going forth from that slave-girl, save to the Friday-prayers, after which he returned to her in haste. So this conduct was grievous to the lords of the empire;

wherefore they complained thereof to the Wezeer Jaạfar El-Barmekee; and the Wezeer waited for the Prince of the Faithful until the next Friday, when he entered the mosque, and met the Prince of the Faithful, and related to him all that he had heard of stories concerning extraordinary love, in order that he might draw forth the statement of his feelings. And upon this the Khaleefeh said to him, O Jaạfar, by Allah, that thing was not of my choice; but my heart is entangled in the snare of love, and I know not what is to be done. The Wezeer Jaạfar therefore replied, Know, O Prince of the Faithful, that this concubine Ḳoot-el-Ḳuloob hath become under thine authority, and of the number of thy servants; and what the hand possesseth the soul doth not covet. I will also acquaint thee with another thing, which is this: that the best of what the Kings and the sons of the Kings glory in are hunting, and enjoying sport and conveniences; and if thou do thus, probably thou wilt thereby be diverted from her, and probably thou wilt forget her.—And the Khaleefeh said to him, Excellent is that which thou hast said, O Jaạfar. Repair then with us hastily, immediately, to hunt.

Accordingly, when the Friday-prayers were ended, they both went forth from the mosque, and mounted immediately, and went to hunt. They proceeded until they came to the desert, and the Prince of the Faithful and the Wezeer Jaạfar were riding upon two mules; and as they occupied each other by conversation, the troops outwent them. The heat had become oppressive to them: so Er-Rasheed said, O

Jaạfar, violent thirst hath affected me. Then Er-Rasheed cast his eyes, and saw a distant object faintly appearing upon a high mound; and he said to the Wezeer, Dost thou see what I see? The Wezeer answered him, Yes, O Prince of the Faithful: I see a distant object faintly appearing upon a high mound, and it is either the keeper of a garden or the keeper of a ground for melons and cucumbers; and in either case, his tract is not without water. The Wezeer then said, I will go to him, and bring thee some water from him. But Er-Rasheed replied, My mule is more swift than thine; therefore stay thou here, on account of the troops, and I will myself go and get drink from the station of this person, and return. And he urged his mule, which thereupon went forth like the wind in its pace, or as water poureth into a pool, and ceased not to bear him away until he arrived at that faint object in the twinkling of an eye, when he found not that object to be any one but Khaleefeh the fisherman. Er-Rasheed saw him with his naked body wrapped in the net, and his eyes, by reason of their excessive redness, were like burning cressets. His form was horrible, and his figure bending, and, with dishevelled hair, and dust-coloured, he resembled an 'Efreet, or a lion.

Er-Rasheed saluted him, and he returned his salutation in a state of rage, and his breath would have kindled fires; and Er-Rasheed said to him, O man, hast thou by thee any water? Khaleefeh replied, O thou, art thou blind or mad?. Go to the river Tigris; for it is behind this mound.[19] So Er-Rasheed went round behind the mound, and descended to the river Tigris, and drank, and watered his mule. Then he went up immediately, and, returning to Khaleefeh the fisherman, said to him, Wherefore, O man, art thou standing here, and what is thine occupation? Khaleefeh replied, Verily this question is more wonderful and more extraordinary than thy question respecting the water. Dost thou not see the apparatus of my occupation upon my shoulder?—Er-Rasheed therefore said to him, It seemeth that thou art a fisherman. He replied, Yes.—Where then, said Er-Rasheed, is thy jubbeh, and where is thy shemleh,[20] and where is thy ḥerám,[21] and where are thy clothes?—Now the things that had gone from Khaleefeh were like those which he mentioned to him, article agreeing with article: so when Khaleefeh heard those words of the Khaleefeh, he imagined in his mind that he was the person who had taken his clothes from the bank of the river. He therefore descended immediately from the top of the mound, more swiftly than the blinding lightning, and, seizing the bridle of the mule of the Khaleefeh, said to

him, O man, give me my things, and desist from sport and jesting. So the Khaleefeh replied, I, by Allah, have not seen thy clothes, nor do I know them. And Er-Rasheed had large cheeks, and a small mouth: wherefore Khaleefeh said to him, Probably thine occupation is that of a singer, or a piper? But give me my clothes, by the means that are best, or else I will beat thee with this staff so that thou shalt find thyself in an evil plight.—And when the Khaleefeh saw the staff in Khaleefeh's hand, he said within himself, By Allah, I cannot endure from this pauper half a blow with this staff. And there was upon Er-Rasheed a long vest of satin: so he pulled it off, and said to Khaleefeh, O man, take this vest instead of thy clothes. Khaleefeh therefore took it, and turned it over, and said, Verily my clothes are worth ten such things as this variegated cloak. Er-Rasheed however replied, Wear it till I bring thee thine own clothes. And Khaleefeh took it and put it on; but he saw it to be too long for him; and, having with him a knife tied to the handle of the basket, he took it and cut off with it from the lower part of the vest as much as one third of it, so that it reached but just below his knees.

He then looked towards Er-Rasheed, and said to him, By Allah I conjure thee, O piper, that thou inform me what is the amount of thy wages that thou receivest every month from thy master, for the art of piping. The Khaleefeh replied, My wages every month are ten pieces of gold. And upon this, Khaleefeh said to him, By Allah, O poor man, thou hast made me to partake of thine anxiety! By Allah, the sum of ten pieces of gold I gain every day! Dost thou desire, then, to be with me as my servant? If so, I will teach thee the art of fishing, and be partner with thee in the gain. Thus thou wilt work every day at the rate of five pieces of gold, and be my young man, and I will protect thee from thy master with this staff.—And Er-Rasheed answered him, I consent to that. So Khaleefeh said to him, Alight now from the back of the ass, and tie it, that it may be of use to us hereafter in carrying the fish; and come, that I may teach thee the art of fishing immediately. And thereupon Er-Rasheed alighted from the back of his mule, and tied it, and tucked up his skirts within the circle of his girdle. Khaleefeh then said to him, O piper, hold this net so, and put it upon thine arm so, and cast it into the river Tigris so. And Er-Rasheed fortified his heart, and did as Khaleefeh shewed him. He cast the net in the river, and pulled it; but could not draw it up. Khaleefeh therefore came to him, and pulled it with him; but they could not draw it up together. So Khaleefeh said to

him, O ill-omened piper, if I took thy cloak instead of my clothes the first time, this time I will take thine ass for my net, if I see it mangled, and I will beat thee until thou shalt be in an abominable condition. Er-Rasheed replied, Let me and thee pull together. And the two together pulled the net, and they could not draw up that net save with difficulty; and when they had drawn it up, they looked at it, and, lo, it was full of all kinds of fish. Upon this, Khaleefeh said to Er-Rasheed, By Allah, O piper, verily thou art an ugly fellow; but when thou shalt have laboured at fishing, thou wilt be an excellent fisherman. And now, the right opinion is this: that thou mount thine ass, and go to the market, and bring two great baskets, and I will take care of these fish until thou come again, when I and thou will put them upon the back of thine ass; and I have the pair of scales and the pound-weights and every thing that we require. We will take all with us, and thou wilt have nothing to do but to hold the pair of scales and to receive the prices; for we have with us fish worth twenty pieces of gold. Hasten then to bring the two great baskets, and delay not.—And the Khaleefeh replied, I hear and obey.

He left him, and left the fish, and urged on his mule, being in a state of the utmost joy. He ceased not to laugh at what had happened to him with the fisherman until he came to Jaạfar; and when Jaạfar saw him, he said to him, O Prince of the Faithful, probably when thou wentest to drink, thou foundest a pleasant garden, and enteredst it and divertedst thyself in it alone. And Er-Rasheed, on his hearing the words of Jaạfar, laughed. Then all the Barmekees kissed the ground before him, and said to him, O Prince of the Faithful, may God perpetuate thy joys, and dispel from thee troubles! What was the cause of thy delay when thou wentest to drink, and what happened to thee?—And the Khaleefeh answered them, An extraordinary event, and a mirth-exciting, wonderful thing hath happened to me. Then he repeated to them the story of Khaleefeh the fisherman, and what had happened to him with him; his saying, Thou hast stolen my clothes,—and his having given him his vest, and the fisherman's having cut off a part of the vest on his seeing it to be too long for him. And Jaạfar said, By Allah, O Prince of the Faithful, it was my wish to have requested of thee the vest; but I will go immediately to the fisherman and purchase it of him. So the Khaleefeh said to him, By Allah, he hath cut off a third of it, from its lower part, and hath entirely spoiled it; but, O Jaạfar, I am fatigued by my fishing

in the river; for I have caught a great quantity of fish, and they are upon the bank of the river, with my teacher Khaleefeh. He is standing there waiting for me to return to him, and to take to him two great baskets. Then I and he are to go to the market, and we are to sell the fish, and divide their price.—Jaạfar replied, O Prince of the Faithful, I will bring to you one who will purchase of you. And the Khaleefeh said to him, O Jaạfar, by my pure forefathers, to every one who bringeth me a fish from among those which are before Khaleefeh, who taught me the art of fishing, I will give for it a piece of gold! The crier therefore proclaimed among the troops, Go ye forth and purchase fish for the Prince of the Faithful!

Accordingly the memlooks went forth, repairing to the bank of the river; and while Khaleefeh was waiting for the Prince of the Faithful to bring to him two great baskets, lo, the memlooks pounced upon him like eagles, and took the fish, and put them in gold-embroidered handkerchiefs, and proceeded to beat each other to get at him. So Khaleefeh said, No doubt these fish are of the fish of Paradise! Then, taking two fish in his right hand, and two in his left hand, he descended into the water to his throat, and began to say, O Allah, by these fish, let thy servant the piper, my partner, come immediately! [22] And, lo, a black slave advanced to him, and that slave was the chief over all the black slaves that were in the palace of the Khaleefeh. The cause of his having come later than the memlooks was an impediment that occurred to him on the way. So when he came to

Khaleefeh, he found that there remained not of the fish little nor much; but looking to the right and left, he saw Khaleefeh the fisherman standing in the water with the fish in his hands; and thereupon he said to him, O fisherman, come hither! The fisherman replied, Go, without impertinence. The eunuch however advanced to him, and said to him, Give me these fish, and I will give thee the price. Khaleefeh the fisherman rejoined, Art thou of little sense? I will not sell them.—But the eunuch drew forth against him the mace: so thereupon Khaleefeh said to him, Strike not, O wretch: for the conferring of a favour is better than the mace! Then he threw to him the fish, and the eunuch took them, and placed them in his handkerchief, and put his hand into his pocket; but found not a single piece of silver. He therefore said, O fisherman, verily thy fortune is unlucky! I, by Allah, have not with me any money. But to-morrow come thou to the palace of the Khaleefeh, and say, Direct me to the eunuch Ṣandal. Thereupon the eunuchs will direct thee to me; and when thou hast come to me there, thou wilt obtain what is decreed for thee, and thou shalt receive it and go thy way.

So upon this, Khaleefeh said, Verily this day is blessed, and its blessing was apparent from its commencement![23] Then he took his net upon his shoulder, and walked on until he entered Baghdád, and he walked along the streets. The people therefore saw the garment of the Khaleefeh upon him, and they continued looking at him until he entered the quarter [where he lived]. And the shop of the tailor of the Prince of the Faithful was by the gate of the quarter: so the tailor saw Khaleefeh the fisherman having upon him a garment worth a thousand pieces of gold, of the apparel of the Khaleefeh; and he said, O Khaleefeh, whence obtainedst thou this farajeeyeh? Khaleefeh replied, And what reason hast thou to be impertinent? I received it from him whom I have taught the art of fishing, and who hath become my young man, and I have remitted to him the amputation of his hand;[24] for he stole my clothes, and gave me this cloak instead of them.—The tailor therefore knew that the Khaleefeh had passed by him, while he was fishing, and had jested with him, and given him the farajeeyeh. Then the fisherman went to his abode.

Now the Khaleefeh Hároon Er-Rasheed had not gone forth to the chase save in order that he might be diverted from thinking of the slave-girl Ḳoot-el-Ḳuloob. And when Zubeydeh heard of the slave-girl, and of the Khaleefeh's devotion to her, that jealousy which seizes women so seized her that she abstained from food and drink, and

relinquished the delight of sleep; and she waited for the absence of the Khaleefeh, and his going forth on a journey, that she might set, for Ḳoot-el-Ḳuloob, the snare of stratagems. Therefore when she knew that the Khaleefeh had gone forth to hunt, she ordered the female slaves to spread the furniture in the palace, and she made a profuse display of decoration and magnificence, caused the viands and the sweetmeats to be placed, and prepared, among these, a China dish containing sweetmeat of the most dainty kind, in which she put some benj, infusing it therewith. She then ordered one of the eunuchs to go to the slave-girl Ḳoot-el-Ḳuloob, to invite her to partake of the food of the lady Zubeydeh the daughter of El-Ḳásim, the wife of the Prince of the Faithful, and to say to her, The wife of the Prince of the Faithful hath drunk to-day some medicine, and she hath heard of the sweetness of thy melody, wherefore she desireth to divert herself by hearing somewhat of thy performance.—And she replied, I hear and obey God and the lady Zubeydeh. She arose immediately, not knowing what was secretly decreed to befall her, and, taking with her what instruments she required, she accompanied the eunuch, and ceased not to proceed until she went in to the lady Zubeydeh, when she kissed the ground before her many times; after which she rose upon her feet and said, Peace be on the lady of the highly-honoured curtain and the unapproachable majesty, the descendant of El-'Abbás and the member of the family of the Prophet! May God cause thee to obtain prosperity and peace during the course of days and years!—Then she stood among the female slaves and the eunuchs; and thereupon the lady Zubeydeh raised her head towards her, and contemplated her beauty and loveliness; and she saw a damsel with smooth cheeks, with a bosom presenting the similitude of two pomegranates, and a brilliant countenance and shining forehead and large black eyes. Her eyelids were languishing, and her face was beauteously bright. The splendour of her countenance was like that of the rising sun; and the hair over her forehead, like the darkness of night; and her odour, like the fragrance diffused by musk; and her beauty, like charming flowers; and her forehead, like the moon; and her figure, like the waving branch. She was like the full moon shining in the dark night, and her eyes were amorous, and her eyebrows were arched, and her lips were as though they were formed of coral. She amazed by her beauty every one who beheld her, and enchanted with her eye every one who saw her. Glory be to Him who created her and perfected her and completed her! She was like her of whom the poet hath said,—

When she is incensed, thou seest men slain; and when she is pleased, their souls return.
She hath eyes the glances of which are enchanting: with them she killeth and reanimateth whom she will.
She captivateth all creatures with her eyes; and it seemeth as though they were her slaves.

The lady Zubeydeh said to her, A friendly and free and an ample welcome to thee, O Ḳoot-el-Ḳuloob! Sit, that thou mayest amuse us with thy performances and the excellence of thine art.—So she replied, I hear and obey. And she sat, and, putting forth her hand, she took the tambourine; and after that, the shebbábeh;[25] and next, the lute; and she played fourteen tunes, and sang to it an entire piece in such a manner that she amazed the beholders, and moved with delight the hearers. And after that, she exhibited her skill in juggling and sleights, and every pleasing art, so that the lady Zubeydeh almost became enamoured of her, and said within herself, The son of my uncle, Er-Rasheed, is not to be blamed for his passion for her. Then the damsel kissed the ground before Zubeydeh, and sat down; and they presented to her the viands; and afterwards, the sweetmeat; and they presented the dish in which was the benj. So she ate of it; and the sweetmeat had not settled in her stomach before her head turned over and she fell down on the floor asleep; whereupon the lady Zubeydeh said to the female slaves, Take her up to one of the private chambers, and there leave her until I require her to be brought. And they replied, We hear and obey. She then said to one of the eunuchs, Make for us a chest, and bring it to me. And she gave orders to make the semblance of a tomb, and to spread a report that the damsel had been choked and had died. She also warned her chief attendants, that whoever should say that she was living, that person's head should be struck off.—And, lo, the Khaleefeh then came back from the chase, and his first inquiry was respecting the damsel. So one of his eunuchs advanced to him; and the lady Zubeydeh had charged him that, if the Khaleefeh should ask him respecting her, he should say she had died: wherefore he kissed the ground before him, and said to him, O my lord, may thy head long survive! Know for certain that Ḳoot-el-Ḳuloob hath been choked with food, and hath died.—Upon this, the Khaleefeh said, May God not rejoice thee with good tidings, O wicked slave! He then arose and entered the palace, and heard of her death from every one in it; and he said, Where is her tomb? They therefore conducted him thither, and shewed him the tomb that had been made

for deception, saying to him, This is her tomb. And when he saw it, he cried out, and embraced the tomb, and wept, and recited some verses. He wept for her violently, and remained there some time; after which he arose and quitted the tomb, in a state of the utmost grief. So the lady Zubeydeh knew that her stratagem had been accomplished, and she said to the eunuch, Bring the chest. He therefore brought it before her; and she caused the damsel to be brought, and put her in it, and said to the eunuch, Endeavour to sell the chest, make it a condition with the purchaser that he shall purchase it locked: then give its price in alms. And the eunuch took it and went forth from her, and complied with her command.

But as to Khaleefeh the fisherman, when the morning came and diffused its light and shone, he said, I have no occupation to follow this day better than my going to the eunuch who bought of me the fish; for he made an appointment with me that I should go to him in the palace of the Khaleefeh. He then went forth from his abode to repair to the palace of the Khaleefeh; and when he arrived at it, he found the memlooks and the black slaves and the eunuchs sitting and standing. So he looked attentively at them, and, lo, the eunuch who took from him the fish was sitting there, with the memlooks in attendance upon him. And one of the memlooks called out to him; whereupon the eunuch looked towards him, to see who he was; and, behold, he saw the fisherman. Therefore when the fisherman knew that he saw him, and recognized his person with certainty, he said to him, Thou hast not failed in thy duty, O Shukeyr![26] Thus are persons of fidelity!—And the eunuch, on hearing his words, laughed at him, and replied, By Allah, thou hast spoken truth, O fisherman! Then the eunuch Ṣandal desired to give him something, and put his hand to his pocket. But just then a great clamour arose: so the eunuch raised his head, to see what had happened; and, lo, the Wezeer Jaafar El-Barmekee was coming forth from the Khaleefeh. Therefore when the eunuch saw him, he rose to him, and walked before him, and they both proceeded to converse together as they walked until the time became tedious. Khaleefeh the fisherman waited a considerable while, during which the eunuch looked not towards him; and when his standing was tedious to him, the fisherman placed himself opposite to him, but at a distance from him, and, making a sign to him with his hand, said, O my master Shukeyr, let me go! And the eunuch heard him, but was ashamed to return him a reply,

on account of the presence of the Wezeer Jaạfar. He continued to converse with the Wezeer, and so to divert himself from attending to the fisherman. So Khaleefeh said, O delayer of the payment of thy debt, may God disgrace every sulky person, and every one who taketh the goods of others and acteth sulkily to them! I place myself under thy protection, O my master Kerish-en-Nukhál,[27] begging thee to give me what is my due, that I may go!

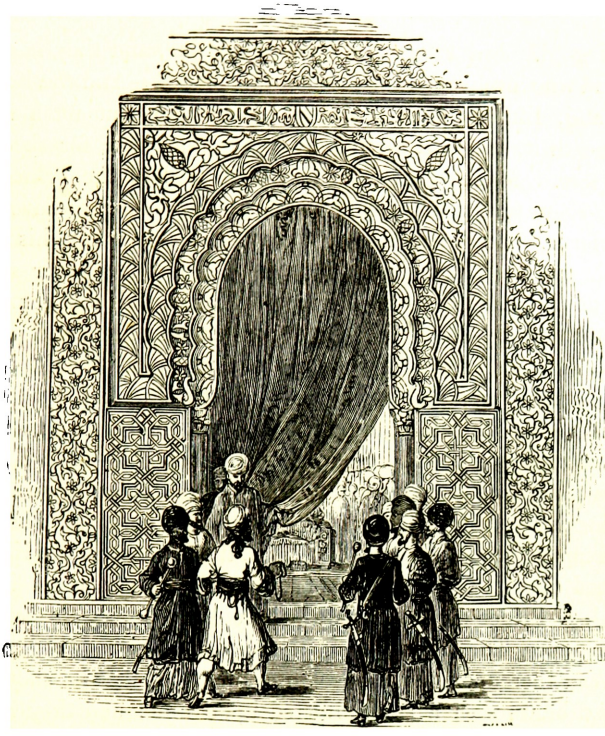
The eunuch heard him; but he was abashed at Jaạfar; and Jaạfar also saw him as he made signs with his hands and talked to the eunuch, though he knew not what he said to him; and he said to the eunuch, disapproving of his conduct, O eunuch, what doth this poor beggar demand of thee? Ṣandal the eunuch therefore said to him, Dost thou not know this man, O our lord the Wezeer? The Wezeer Jaạfar answered, By Allah, I do not know him! And how (he added) should I know this man when I have not seen him before the present time? —So the eunuch replied, O our lord, this is the fisherman whose fish we seized from the bank of the Tigris. I got not any, and was ashamed to return to the Prince of the Faithful without aught, all the memlooks having taken. But when I came to him, I found him standing in the midst of the river, supplicating God, and having with him four fish. I therefore said to him, Give me what thou hast with thee, and receive their price. And when he gave me the fish, I put my hand into my pocket, desiring to give him something; but found not in it aught: wherefore I said to him, Come to me in the palace, and I will give thee something by means of which thou mayest seek aid against thy poverty. Accordingly he came to me this day, and I put forth my hand with the desire of giving him something, and thou

camest: so I arose to wait upon thee, and was diverted by thee from attending to him, and the case became tedious to him. This is his story, and this is the reason of his standing here.—And when the Wezeer heard the words of the eunuch, he smiled at them, and said, O eunuch, how is it that this fisherman hath come in the time of his need, and thou hast not accomplished his affair? Dost thou not know him, O chief of the eunuchs?—He answered, No. And Jaạfar said, This is the teacher of the Prince of the Faithful, and his partner; and our lord the Khaleefeh hath risen this day with contracted bosom, mourning heart, and troubled mind, and there is nothing that will dilate his bosom except this fisherman. So let him not go until I consult the Khaleefeh respecting him, and bring him before him. Perhaps God will dispel his grief, and console him for the loss of Ḳoot-el-Ḳuloob, by means of his presence, and he will give him something wherewith to seek for himself aid; and thou wilt be the cause of that.—The eunuch therefore replied, O my lord, do what thou desirest; and may God (whose name be exalted!) preserve thee as a pillar of the dynasty of the Prince of the Faithful! May God perpetuate its shadow, and keep its branch and its root!

The Wezeer Jaạfar then went to the Khaleefeh, and the eunuch commanded the memlooks that they should not quit the fisherman. So thereupon Khaleefeh the fisherman said, How excellent is thy beneficence, O Shuḳeyr! The demander hath become demanded; for I came to demand my money, and they have imprisoned me for the arrears![28]—And when Jaạfar went in to the Khaleefeh, he saw him sitting, hanging down his head towards the ground, with contracted bosom, full of solicitude, singing some plaintive verses; and Jaạfar, standing before him, said, Peace be on thee, O Prince of the Faithful, and defender of the dignity of the religion, and descendant of the uncle of the Chief of Apostles—may God bless and save him and all his family!—The Khaleefeh therefore raised his head, and replied, And on thee be peace, and the mercy of God, and his blessings! And Jaạfar said, With the permission of the Prince of the Faithful, may his servant speak, and not be restrained? The Khaleefeh replied, And when was restraint as to speech put upon thee? Thou, being the chief of the Wezeers, shalt speak what thou wilt.—So the Wezeer Jaạfar said to him, I went forth, O our lord, from before thee, desiring to repair to my house, and I saw thy master and thy teacher and thy partner, Khaleefeh the fisherman, standing at the gate, and he was displeased with thee, and was complaining of thee, and saying,

Extolled be the perfection of God! I have taught him the art of fishing, and he went to bring me two great baskets, and returned not to me; and this is not consistent with the condition of partnership nor the condition of teachers.—Therefore if thou desire to be a partner, no harm: but if not, inform him, that he may take some other than thyself as partner.—And when the Khaleefeh heard his words, he smiled, and the contraction of the bosom that he suffered ceased; and he said to Jaạfar, By my life I conjure thee to tell me, is it true that thou sayest, that the fisherman is standing at the gate? Jaạfar answered, By thy life, O Prince of the Faithful, he is standing at the gate. And thereupon the Khaleefeh said, O Jaạfar, by Allah, I will assuredly endeavour to accomplish that which is his due; and if God send him, by my means, misery, he obtaineth it; and if He send him, by my means, prosperity, he obtaineth it. Then the Khaleefeh took a piece of paper, and cut it in pieces, and said, O Jaạfar, write with thine own hand twenty sums of money, from a piece of gold to a thousand pieces of gold; and the posts of Wálee and Emeers, from the least office to that of Wezeer;[29] and twenty kinds of punishment, from the slightest chastisement to slaughter. And Jaạfar replied, I hear and obey, O Prince of the Faithful. He wrote the papers with his own hand, as the Khaleefeh commanded him; and after that, the Khaleefeh said, O Jaạfar, I swear by my pure forefathers, and my connection by lineage with Ḥamzeh and 'Aḳeel,[30] that I desire to cause Khaleefeh the fisherman to be brought, and I will order him to take one of these papers, the inscription of which none shall know except me and thee; and whatever is written upon it, I will give him possession thereof: even if upon it be written the office of Wezeer, I will make him possessor of it; and if upon it be written hanging, or amputation, or slaughter, I will do unto him accordingly. So go, and bring him unto me.

When Jaạfar, therefore, heard these words, he said within himself, There is no strength nor power but in God, the High, the Great! Perhaps there will prove to be the lot of this poor man something that will occasion his destruction, and I shall be the cause. But the Khaleefeh hath sworn: so it only remaineth for him to enter; and nought will happen but what God desireth.—He then went to Khaleefeh the fisherman, and laid hold of his hand, desiring to enter with him; and upon this, the reason of Khaleefeh fled from his head, and he said within himself, How have I trifled, that I have come to this ill-omened slave Shuḳeyr, and he hath brought me into the company of



Kerish-en-Nukhál! Jaạfar ceased not to proceed with him, the memlooks being behind him and before him, and Khaleefeh saying, Is not imprisonment enough, that these are behind me and before me, preventing my fleeing?—Jaạfar still went on with him until he had passed through seven antechambers, when he said to Khaleefeh, Wo to thee, O fisherman! Thou wilt stand before the Prince of the Faithful, and the defender of the dignity of the religion.—Then he raised the grand curtain, and the eye of Khaleefeh the fisherman fell upon the Khaleefeh, who was sitting upon his couch, with the lords of the empire standing in attendance upon him; and when he knew him, he advanced to him and said, A friendly and free welcome to thee, O piper! It is not right in thee to become a fisherman, and leave me sitting to keep watch over the fish, and go, and not return, so that I was not aware when the memlooks advanced, upon beasts of various colours, and snatched the fish from me, while I stood alone. All this was occasioned by thee; for if thou hadst come with the great baskets, quickly, we should have sold of them for a hundred

pieces of gold. But I came to demand my due, and they imprisoned me. And who imprisoned thee also in this place?—And the Khaleefeh smiled, and, lifting up the edge of the curtain, put forth his head from beneath it, and said to him, Advance, and take for thee one of these papers. So Khaleefeh the fisherman said to the Prince of the Faithful, Thou wast a fisherman, and I see thee to-day to have become an astrologer. But when a man's trades become many, his poverty becometh great.—Upon this, Jaạfar said, Take the paper speedily, without talking, and do as the Prince of the Faithful hath commanded thee. Accordingly Khaleefeh the fisherman advanced, and put forth his hand, and said, Far be it from me that this piper should be again my young man, and fish with me! He then took the paper, and handed it to the Khaleefeh, and said, O piper, what hath proved to be written upon it as my lot? Conceal not of it aught.—The Khaleefeh therefore took it and handed it to the Wezeer Jaạfar, saying to him, Read what is upon it. And Jaạfar looked at it, and said, There is no strength nor power but in God, the High, the Great! So the Khaleefeh said, Good news,[31] O Jaạfar! What hast thou seen upon it?—He answered, O Prince of the Faithful, there hath proved to be written upon the paper, The fisherman shall receive a hundred blows with a staff. And thereupon the Khaleefeh commanded that he should have a hundred blows with a staff inflicted upon him; and they complied with his command; and when they had done so, Khaleefeh arose, saying, Accursed be this game, O Kerish-en-Nukhál! Are imprisonment and beating among the conditions of the game?

Upon this, Jaạfar said, O Prince of the Faithful, this poor man hath come to the great river,[32] and how shall he return thirsty? We hope that by the beneficence of the Prince of the Faithful he may be allowed to take for himself another paper, and perhaps there may prove to be written upon it as his lot something good, so that he may return with it, to have recourse to it for aid against his poverty.—The Khaleefeh replied, By Allah, O Jaạfar, if he take a paper, and slaughter prove to be the lot written for him upon it, I will assuredly slay him, and thou wilt be the cause. Jaạfar rejoined, If he die, he will be at rest. And upon this, Khaleefeh the fisherman said to him, May God not rejoice thee with good tidings! Have I made Baghdád strait unto you, that ye seek my slaughter?—But Jaạfar replied, Take for thyself a paper, and beg success of God, whose name be exalted! And he put forth his hand, and took a paper, and gave it to Jaạfar, who took it from him, and read it, and was silent. The Khaleefeh

therefore said to him, Why art thou silent, O son of Yaḥyà? He answered, O Prince of the Faithful, there hath proved to be written upon the paper, The fisherman shall not be given any thing. And the Khaleefeh said, There is no good fortune for him to obtain from us. Tell him to depart from before my face.—But Jaạfar said, By thy pure forefathers, let him take the third! Perhaps good fortune may betide him by it.—And the Khaleefeh replied, Let him take for himself one paper more, and nought beside it. So he stretched forth his hand, and took the third paper; and, lo, on it was written, The fisherman shall be given a piece of gold. Jaạfar therefore said to Khaleefeh, I sought for thee prosperity; but God would not that aught should fall to thy lot save this piece of gold. Khaleefeh replied, Every hundred blows with a staff for a piece of gold are abundant good fortune. May God not make thy body to be healthy!—And the Khaleefeh laughed at him.

Jaạfar then took the hand of Khaleefeh, and went forth with him; and when he came to the gate, Ṣandal the eunuch saw him, and said to him, Come hither, O fisherman! Bestow upon us a present from that which the Prince of the Faithful hath given thee while jesting with thee.—And Khaleefeh replied, By Allah, thou hast spoken truth, O Shuḳeyr! And dost thou desire to share with me, O black-skinned, when I have had a hundred blows with a staff and received one piece of gold? Thou art absolved of responsibility with respect to it.—Then he threw the piece of gold to the eunuch, and went forth, his tears running down upon the surface of his cheek. So when the eunuch saw him in this state, he knew that he had spoken truth: he therefore went towards him, and called out to the pages, Bring him back! Accordingly they brought him back; and the eunuch put his hand to his pocket, and took forth from it a red purse, which he opened and shook, and, lo, in it were a hundred pieces of gold; and he said, O fisherman, take this gold as the price of thy fish, and go thy way. So thereupon, Khaleefeh the fisherman rejoiced.

He took the hundred pieces of gold, and the Khaleefeh's piece of gold, and went forth; and he had forgotten the beating. And as God (whose name be exalted!) desired the accomplishment of an event that He had decreed, Khaleefeh the fisherman passed through the market for female slaves; and he saw a large ring of persons, comprising many people; upon which he said within himself, What are these people? Then he advanced and made his way among the people, who consisted of merchants and others; and the merchants

said, Make room for the nákhoodah Zuleyṭ![33] So they made room for him; and Khaleefeh looked, and, lo, there was a sheykh upon his feet, and before him was a chest, upon which was sitting a eunuch; and the sheykh was crying and saying, O merchants, O possessors of riches, who will hazard and hasten to give his money for this chest of which the contents are unknown, from the palace of the lady Zubeydeh the daughter of El-Ḳásim, the wife of the Prince of the Faithful, Er-Rasheed? At what sum shall it be announced for you? May God bless you!—Upon this, one of the merchants said, By Allah, this is a hazarding; but I will say something for which I shall not be blameable. Be it mine for twenty pieces of gold.—Another said, For fifty pieces of gold. And the merchants increased their biddings for it until the sum offered amounted to a hundred pieces of gold; when the crier said, Have ye any addition to make, O merchants? And Khaleefeh the fisherman said, Be it mine for a hundred pieces of gold and one. So when the merchants heard the words of Khaleefeh, they imagined that he was jesting; and they laughed at him, and said, O eunuch, sell it to Khaleefeh for the hundred pieces of gold and one. And the eunuch replied, By Allah, I will not sell it save to him! Take it, O fisherman. May God bless thee in it! And give me the

gold.—Khaleefeh therefore took forth the gold, and delivered it to the eunuch, and the contract was concluded. The eunuch then gave away the gold in alms in the place where he stood, and returned to the palace, and acquainted the lady Zubeydeh with that which he had done; whereat she rejoiced. Khaleefeh the fisherman took the chest upon his shoulder; but he could not carry it so, on account of the greatness of its weight; wherefore he carried it upon his head, and came with it to the quarter in which he dwelt, and put it down from his head. He had become fatigued; and he sat meditating upon the events that had happened to him, and began to say within himself, Would that I knew what is in this chest! Then he opened the door of his abode, and laboured to remove the chest until he had brought it into his abode; after which he laboured to open it; but was not able. So he said within himself, What hath happened to my reason, that I have bought this chest? I must break it, and see what is in it.—And he applied himself to open the lock; but could not; and he said within himself, I will leave it till the morrow.

He then desired to sleep; but found not a place in which to sleep, for the chest was just of the size of the chamber in length and breadth. He therefore got upon it, and slept on it; and after he had remained a while, something moved; whereupon Khaleefeh was frightened, and sleep fled from him, and his reason also took flight. He arose and said, It seemeth that there are Jinn in it. Praise be to

God who caused me not to open it! For if I had opened it, they would have come upon me in the dark and destroyed me, and no good would have betided me from them.—Then he returned and lay down again; and, lo, the chest moved a second time, more than the first time. Khaleefeh therefore arose and stood up, and said, This is another time; but it is alarming! And he hastened to get a lamp; but found it not, and he had not aught wherewith to buy a lamp. So he went forth from the house, and called out, O people of the quarter! And most of the people of the quarter were sleeping; and they awoke at his cry, and said, What aileth thee, O Khaleefeh? He answered, Come to me with a lamp; for the Jinn have come forth upon me! They therefore laughed at him, and gave him a lamp, and he took it and went with it into his abode. He then beat the lock of the chest with a stone, and broke it, and opened the chest; and, lo, he beheld a damsel like a ḥooreeyeh, lying in the chest. She had been stupified with benj, and having then vomited the benj, and recovered her senses, she opened her eyes, and became sensible of her confinement, and moved. So when Khaleefeh saw her, he rose to her, and said, By Allah, O my mistress, whence art thou? And she opened her eyes, and said, Bring me Yásemeen and Narjis.[34] Khaleefeh replied, There is nothing here but temer-ḥennà.[35] And upon this she recovered her consciousness, and, seeing Khaleefeh, she said to him, What art thou? Then she said, And where am I? He answered her, Thou art in my house. She said, Am I not in the palace of the Khaleefeh Hároon Er-Rasheed? He replied, What is Er-Rasheed, O mad woman? Thou art nought but my slave-girl, and this day I bought thee for a hundred pieces of gold and one, and brought thee to my house, and thou wast in this chest, asleep.—And when the damsel heard his words, she said to him, What is thy name? He answered, My name is Khaleefeh. And how is it (he added) that my star hath become fortunate, when I know that my star was not so?—And she laughed and said, Cease to trouble me with these words. Hast thou any thing to be eaten?—He answered, By Allah, I have not even any thing to be drunk; and I, by Allah, have passed two days without eating aught, and I am now in want of a morsel. So she said to him, Hast thou not any money? He replied, Allah preserve this chest which hath reduced me to poverty! For I have given what I had for it, and become a bankrupt.—And the damsel laughed at him, and said, Arise, seek of thy neighbours something that I may eat; for I am hungry.

Khaleefeh therefore arose and went forth from the chamber, and cried out, O people of the quarter! And they were sleeping: so they awoke and said, What aileth thee, O Khaleefeh? He answered, O my neighbours, I am hungry, and I have not any thing for me to eat. And upon this, one came down to him with a cake of bread, and another with a fragment of bread, and another with a bit of cheese, and another with a cucumber. Thus his lap was filled, and he entered the chamber, and put the whole before her, saying to her, Eat. But she laughed at him, and said to him, How shall I eat of this, when I have not a mug of water whereof to drink, so that I fear I may be choked with a morsel, and die? Khaleefeh therefore said, I will fill for thee this jar. And he took the jar, and went forth into the midst of the quarter, and called out, O people of the quarter! So they said to him, What is thy misfortune this night, O Khaleefeh? And he answered them, Ye gave me, and I have eaten; but I am thirsty: therefore give me to drink. And this one came down to him with a mug, and this with a ewer, and this with a water-bottle; and he filled the jar, went with it into the chamber, and said to the damsel, O my mistress, there remaineth to thee no want. She replied, True: there remaineth to me no want at present. He then said to her, Speak to me, and tell me thy story. And she replied, Wo to thee! If thou know me not, I will acquaint thee with myself. I am Ḳoot-el-Ḳuloob, the slave-girl of the Khaleefeh Hároon Er-Rasheed. The lady Zubeydeh hath become jealous of me, and stupified me with benj, and put me into this chest.—Then she said, Praise be to God that this easy event happened, and that another event happened not! But this happened not to me save for the sake of thy good fortune; for thou wilt undoubtedly receive from the Khaleefeh Er-Rasheed a large sum of money, that will be the cause of thy becoming rich.—Upon this, Khaleefeh said to her, Is not he Er-Rasheed in whose palace I was imprisoned? She answered, Yes. And he said, by Allah, I have not beheld any one more avaricious than he, that piper of little goodness and intellect! For he caused me to receive, yesterday, a hundred blows with a staff, and gave me one piece of gold, although I had taught him the art of fishing, and made him my partner; and he acted perfidiously to me.—So she said to him, Abstain from this foul language, and open thine eyes, and behave respectfully when thou seest him after this; for if so, thou wilt attain thy desire. And when he heard her words, he was as though he had been sleeping, and awoke; and God removed the

veil from his judgment, for the sake of his good fortune; wherefore he replied, On the head and the eye. Then he said to her, In the name of Allah, sleep.

Accordingly she arose, and laid herself down and slept, and he slept at a distance from her until the morning; and when she arose in the morning, she demanded of him an inkhorn and a piece of paper. So he brought them to her; and she wrote to the merchant who was the companion of the Khaleefeh, acquainting him with her case, and the events that had happened to her; that she was in the abode of Khaleefeh the fisherman, and that he had purchased her. Then she gave to him the paper, and said to him, Take this paper, and go with it to the jewel-market, and inquire for the shop of Ibn-El-Ḳirnáṣ the jeweller, and give him this paper without speaking. Khaleefeh therefore replied, I hear and obey. He took the paper from her hand, and went with it to the jewel-market, and inquired for the shop of Ibn-El-Ḳirnáṣ. So they directed him to it, and he came to him and saluted him, and he returned his salutation, but despised him, and said to him, What dost thou want? And he handed to him the paper, which he took; but he read it not, imagining that he was a pauper, who desired of him an alms; wherefore he said to one of his pages, Give him half a piece of silver. So Khaleefeh said to him, I have no need of alms; but read thou the paper. He therefore took the paper and read it, and he understood its contents; and when he knew what it contained, he kissed it, and put it on his head, and, rising, he said to Khaleefeh, O my brother, where is thy house? Khaleefeh said to him, And what desirest thou with regard to my house? Is it thy desire to go to it to steal my slave-girl?—He answered him, No: but I will buy for thee something that thou shalt eat with her. So thereupon Khaleefeh replied, My abode is in such a quarter. And the jeweller said to him, Thou hast done well. May God not give thee health, O unfortunate![36]—Then he cried out to two of his black slaves, and said to them, Go with this man to the shop of Moḥsin the money-changer, and say to him, O Moḥsin, give this person a thousand pieces of gold,—and return ye with him to me speedily.—Accordingly the two slaves went with Khaleefeh to the shop of the money-changer, and said to him, O Moḥsin, give this man a thousand pieces of gold. He therefore gave him them, and Khaleefeh took them, and returned with the two slaves to the shop of their master; whom they found riding upon a light-paced mule worth a thousand pieces of gold, with the memlooks

and pages around him, and by the side of his mule was a mule like it, saddled and bridled. The jeweller then said to Khaleefeh, In the name of Allah, mount this mule. But Khaleefeh replied, I will not mount. By Allah, I fear that she would throw me.—The merchant Ibn-El-Ḳirnáṣ, however, said to him, By Allah, thou must mount. So Khaleefeh advanced to mount her, and he mounted her back-foremost, and laid hold of her tail, and cried out; whereupon she threw him on the ground, and the people laughed at him; and he rose and said, Did I not say to thee, I will not mount this great ass?

Then Ibn-El-Ḳirnáṣ left Khaleefeh in the market, and went to the Prince of the Faithful, and gave him information of the damsel; after which he returned, and removed her to his own house. And Khaleefeh went to his house to see the damsel, and beheld the people of the quarter assembled, and saying, Verily Khaleefeh is to-day altogether terrified![37] Whence can this damsel have come into his possession?—And one of them said, This man is a mad rascal. Probably he found her in the way, intoxicated, and carried her and brought her to his house, and hath not absented himself save because he knew his crime.—And while they were talking, lo, Khaleefeh approached them; and they said to him, How is thy condition, O poor man? Dost thou not know what hath happened to thee?—He answered, No, by Allah. And they said, Just now some memlooks came and took thy slave-girl, and they sought thee, but found thee not. So Khaleefeh said, How did they take my slave-girl? And one said, Had he fallen in their way, they had slain him. And Khaleefeh paid no regard to them; but returned running to the shop of Ibn-El-Ḳirnáṣ; and he saw him riding, and said to him, By Allah,

it is not right in thee; for thou divertedst my attention, and sentest thy memlooks, and they have taken my slave-girl. And he replied, O madman, come hither, and be thou silent! Then he took him and conducted him to a house of handsome construction, which he entered with him, and he saw the damsel sitting in it upon a couch of gold, surrounded by ten slave-girls resembling moons. And when Ibn-El-Ḳirnáṣ saw her, he kissed the ground before her; and she said to him, What hast thou done with my new master, who purchased me with all that he possessed? He answered her, O my mistress, I have given him a thousand pieces of gold. And he related to her the story of Khaleefeh from its beginning to its end; whereupon she laughed, and said, Blame him not; for he is a man of the vulgar class. Then she said, And these thousand pieces of gold besides are a present from me to him; and if it be the will of God (whose name be exalted!), he shall receive from the Khaleefeh what will enrich him.

Now while they were talking, lo, a eunuch from the palace of the Khaleefeh advanced, demanding Ḳoot-el-Ḳuloob; for the Khaleefeh knew that she was in the house of Ibn-El-Ḳirnáṣ, and when he knew that, he could not endure her absence, wherefore he gave orders to bring her. And when she went to him, she took Khaleefeh with her. She went on until she approached the Khaleefeh; and on her coming to him, she kissed the ground before him; and he rose to her and saluted her and welcomed her, and asked her how had been her state with him who had purchased her. So she answered him, He is a man named Khaleefeh the fisherman, and here he is, standing at the gate; and he hath mentioned to me that he hath a reckoning to make with our lord the Prince of the Faithful, on account of the partnership that was between him and the Prince of the Faithful in the trade of fishing. Upon this the Khaleefeh said, Is he standing there? She answered, Yes. And he gave orders to bring him. Therefore he came; and he kissed the grouud before the Khaleefeh, and prayed for the continuance of his glory and blessings; and the Khaleefeh wondered at him, and laughed at him, and asked him how he had conducted himself to Koot-el-Ḳuloob. So he told him that he had treated her respectfully, and he repeated to him the account of all that had happened to him from first to last, while the Khaleefeh laughed at him. He told him the story of the eunuch, and what happened to him with him, and how he gave him the hundred pieces of gold, in addition to the piece of gold that he had received from the Khaleefeh. He told him also of his entering the market, and his

buying the chest for the hundred pieces of gold and one, not knowing what was in it; and he related to him the whole story, from the beginning to the end. And the Khaleefeh laughed at him; his bosom became dilated, and he said to him, We will do as thou desirest, O thou who hast conveyed to the owner his rightful property! Then he was silent. And after that, the Khaleefeh gave orders to present him with fifty thousand pieces of gold, and a sumptuous robe of honour, of the apparel of the great Khaleefehs, and a mule; and he gave to him black slaves to serve him. Thus he became as though he were one of the Kings of that age. And the Khaleefeh was rejoiced at the return of his slave-girl, and knew that all this was of the doings of the lady Zubeydeh, the daughter of his uncle; wherefore his rage against her was excessive, and he forsook her for a length of time, and visited her not, nor inclined to her.

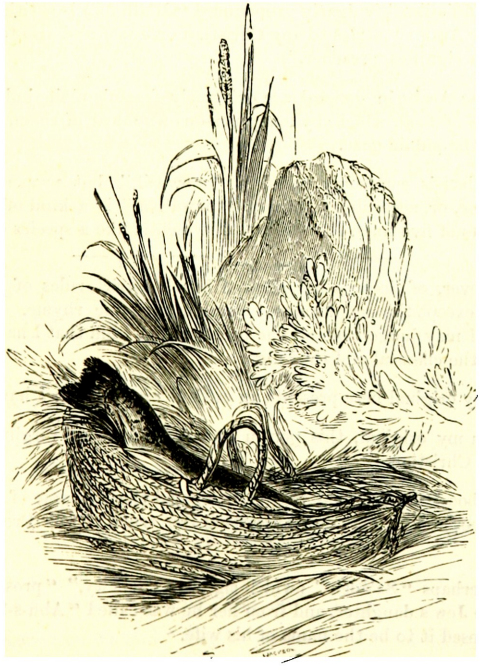
So when she was certified thereof, she was affected with great anxiety on account of his wrath. Her complexion became sallow after redness; and when endurance wearied her, she sent a letter to the son of her uncle, the Prince of the Faithful, apologizing to him, and confessing her crime; and she recited these verses:—

I long to experience your former approbation, that I may quench the fire of my grief and sorrow.
O my lord, have pity for the excess of my passion; for this that I have suffered from you is sufficient!
My patience hath failed since your estrangement, O my beloved, and what was bright in my life you have rendered turbid.
I shall live if you fulfil the vows that you made me; and if you grant me not fulfilment, I shall die.
Suppose I have committed a crime: forgive it. For, by Allah, how sweet is the beloved when he pardoneth!

Therefore when the letter of the lady Zubeydeh came to the Prince of the Faithful, and he read it, he knew that she had acknowledged her crime, and sent to apologize to him for that which she had done. So he said within himself, Verily God forgiveth all sins; for He is the Very Forgiving, the Merciful.[38] And he sent to her a reply to her letter, containing the expression of his satisfaction and forgiveness, and pardon of what was past; whereupon she experienced great joy.

The Khaleefeh then assigned Khaleefeh a monthly allowance of fifty pieces of gold, and he acquired, in the estimation of the Khaleefeh, great dignity and high rank, and honour and respect. Khaleefeh kissed the ground before the Prince of the Faithful on his going forth, and went forth walking with stately gait; and when he came to the entrance, the eunuch who had given him the hundred pieces of gold saw him and knew him, and said to him, O fisherman, whence came to thee all this? So he told him what had happened to him from first to last. And the eunuch rejoiced at that, seeing that he had been the cause of his becoming rich; and he said to him, Wilt thou not give me a present from this wealth that hath become thine? And Khaleefeh put his hand to his pocket, and took forth from it a purse containing a thousand pieces of gold, which he handed to the eunuch; but the eunuch said to him, Take thy wealth. May God bless thee in it!—And he wondered at his generosity, and the liberality of his mind, considering his late poverty. Khaleefeh then went forth from the eunuch, riding upon the mule, and attended by the servants with their hands upon her haunches. Thus he proceeded until he came to the Khán, the people diverting themselves with gazing at him, and wondering at the glory that had betided him; and they advanced to him after he had alighted from the mule, and asked him respecting the cause of that good fortune. He therefore acquainted them with the events that had happened to him from first to last. Then he purchased a house of handsome structure, and expended upon it a large sum of money, so that it became perfect in beauty. He took up his

abode in that house; and when he had settled himself in it, he demanded for himself in marriage one of the daughters of the chief men of the city, of the beautiful damsels, and took her as his wife; and he experienced the utmost delight, and exceeding pleasure, and happiness. He became in a state of abundant affluence and complete prosperity; and when he beheld himself in that state of enjoyment, he thanked God (whose perfection be extolled, and whose name be exalted!) for the abundant affluence and successive favours that He had bestowed upon him, praising his Lord with the praise of the grateful. He used frequently to visit the Khaleefeh Hároon Er-Rasheed, being well received by him, and Er-Rasheed used to cover him with his benefits and munificence. So Khaleefeh ceased not to live in a state of the most perfect affluence and happiness and glory and hilarity, enjoying abundant wealth and rising elevation, and a pleasant, agreeable life, and pure, grateful delight, until he was visited by the terminator of delights and the separator of companions.—Extolled be the perfection of Him to whom belong glory and permanence, and who is living, everlasting, who will never die![39]



NOTES TO CHAPTER TWENTY-SIXTH.

NOTE 1. THIS is explained by Note 81 to Chapter v.

NOTE 2. The "bayáḍ" is a fish of the genus silurus. It is common in the Nile.

NOTE 3. "Mo'allim" (vulgarly pronounced "M'allim") is a title usually given in Egypt and other Arab countries to any Christian or Jew; and also to a master in any art or trade. It signifies "teacher."

NOTE 4. The Arabs in general are extremely fearful of the influence of the evil eye upon articles of food, which, by many persons who deal in them, are consequently concealed from the public gaze.

NOTE 5. What is commonly called a "mowwál," but properly "mawáleeyà" according to some, or, according to others, "mawáliyà," is a kind of short poem. It generally consists of five lines, the measure of which is like a species of the "beseeṭ,"

— — ⏑ — | — ⏑ — | — — ⏑ — | — —

admitting, however, of licences not allowed by the strict rules of prosody; and all these five lines, except the penultimate, end with the same rhyme. The language of the mowwál, if I may judge from all the poems of this kind that I have seen and heard, is a mixture of the classical and the vulgar.

NOTE 6. My original here presents an evident error, which I have corrected

NOTE 7. In my original, this person is said to be "the Virgin," as though the dreamer were a Christian.

NOTE 8. Aboo-Bekr received from Moḥammad the surname of "the Very Veracious" (eṣ-Ṣiddeek) on account of his asserting the truth of the Prophet's miraculous Night-Journey.

NOTE 9. Perhaps "Sa'ádeh" (which signifies "felicity," "prosperity," &c.,) was the name of the Jew's daughter, and from her he was called "Abu-s-Sa'ádát;" though Khaleefeh supposed it to be the name of his wife.

NOTE 10. The words which compose the profession of the faith of El-Islám ("There is no deity but God: Moḥammad is God's Apostle") are commonly called "the Two Sayings."

NOTE 11. Some readers may imagine that a Muslim, in his own country, could not be beaten at the command of a Jew; but Arabs have not unfrequently thus suffered both from Christians and Jews under the domination of the Memlooks and Turks.

NOTE 12. The Muslims believe that the number of the faithful is decreed by God, and that no act of man can increase or diminish it.

NOTE 13. It is said, at the close of the story, that Khaleefeh resided in a Khán; and the Breslau edition describes him as dwelling in a magazine of a ruined Khán. According to my original, his habitation seems to have been a closet adjoining a ruined saloon. The word which I have rendered "chamber" generally signifies "house."

NOTE 14. That is, his mind, under the influence of ḥasheesh, suggested to him the idea of stripping himself, &c. Most of Khaleefeh's oddities are such as might be the effect of ḥasheesh. See the fourth paragraph of Note 22 to Chapter iii.

NOTE 15. See above, Note 13.

NOTE 16. A "memraḳ" is generally a kind of small lantern for the admission of air, in the roof of a chamber: its form is octagonal; and its sides are of wooden lattice-work, supporting a cupola. But this term is also applied to a simple aperture in the roof, made for the same purpose, or to admit light.

NOTE 17. The "kamar" is a kind of belt containing a purse for money. [It is the usual belt worn by grooms in Cairo, and is commonly used by all classes in travelling, under the shirt, as a safe receptacle for money.—ED.]

NOTE 18. By "Suleymán's prison" is meant one of the bottles of brass in which Suleymán confined the refractory Jinn, as mentioned in two former tales in this work.

NOTE 19. Here, and in the next sentence, I read "kóm" (a mound) instead of "karm," which signifies "a grape-vine."

NOTE 20 The "shemleh" is a kind of cloak, or wrapper, entirely enveloping the person.

NOTE 21. The "ḥerám" (more properly "eḥrám") is a kind of woollen sheet, mostly used by the western Arabs, both to envelop the body by day and as a night-covering. It is so called because it is similar to the covering of the body worn during the performance of the rites of pilgrimage.

NOTE 22. Imagining the fish to be from Paradise, he thought that this prayer would surely be answered.

NOTE 23. This is said ironically; for the commencement of the day was unfortunate, and its end seemed to be unfortunate also.

NOTE 24. See Note 32 to Chapter v.

NOTE 25. The "shebbábeh" is a kind of flageolet, made of reed.

NOTE 26. My sheykh states that "shuḳeyr" is a diminutive form of "ashḳar," which signifies "of a ruddy complexion," and also "tawny."

NOTE 27. "Kerish-en-Nukhál" may be rendered "Paunch of Bran." This nickname is applied by Khaleefeh to the Wezeer Jaafar.

NOTE 28. His case was like that of a peasant, who, on his demanding money due to him from the government for grain, or on some other account, is imprisoned for arrears of taxes due from his fellow-villagers; for tyrannical measures of this kind have been often practised.

NOTE 29. In my original, "that of Khaleefeh." I follow the reading which Trébutien's version shews to be that of Von Hammer's manuscript.

NOTE 30. Ḥamzeh was a brother of El-'Abbás, from whom the Khaleefehs of Baghdád derived their origin; and 'Aḳeel was a son of Aboo-Ṭálib, another brother of El-'Abbás.

NOTE 31. The meaning of this expression is, "I hope that thou hast good news to tell."

NOTE 32. That is, "to the Prince whose munificence is as a great river."

NOTE 33. "Nákhoodah" is a title of a master of a ship, and "zuleyṭ" is a term often applied to a low fellow.

NOTE 34. "Yásemeen" and "Narjis" (or Jasmine and Narcissus) are to be understood as the names of two female slaves, or, perhaps, two eunuchs, attendants of Koot-el-Ḳuloob.

NOTE 35. This is the Lawsonia inermis. See Volume i. p. 199.

NOTE 36. This is to be understood as said in jest.

NOTE 37. I here read "mar'oob" (terrified) instead of "marhoob," which signifies "terrible."

NOTE 38. These words, "Verily God forgiveth," &c., are part of the fifty-fourth verse of the thirty-ninth chapter of the Ḳur-án.

NOTE 39. The next two stories in my original I omit. The first of these, which is "Mesroor and Zeyn-el-Mawáṣif," is a tale of the illicit amours of a Christian and a Jewess, who dupes her husband in various abominable ways. The husband, to separate her from her paramour, takes her with him on a journey; but she prefers a malicious suit against him to four judges, professing herself a Muslimeh, denying that she is his wife, and falsely accusing him of having defrauded her of fifteen thousand pieces of gold; and all the four judges, captivated by her beauty, decide in her favour. She receives the above-mentioned sum, and with other valuables, returns to her lover, who embraces El-Islám, and marries her. Her former husband also returns, and, by her direction, one of her female slaves informs him that she is dead, and shews him her pretended tomb: the Jew throws himself upon the tomb and faints, and while he is insensible, the female slave puts him into the tomb and closes it over him.—From this brief statement the reader will see that it is not a story fit to be included in the present series.

The other story is that of "Noor-ed-Deen and Maryam," which I omit because part of it is very similar to the story of "'Alee Shér and Zumurrud," and part to that of "'Alá-ed-Deen Abu-sh-Shámát," and neither of these two tales is among the best of the collection.

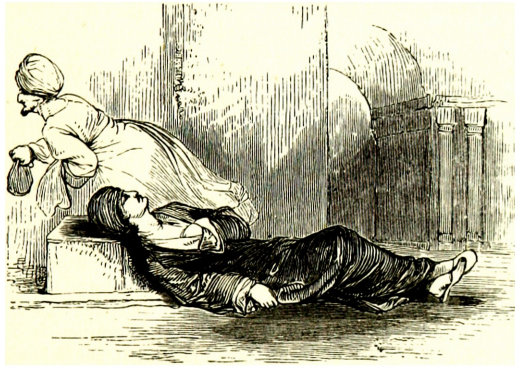
Then follow two anecdotes, of the latter of which I here give a translation. It commences with part of the Eight Hundred and Ninety-sixth Night, and ends with part of the Eight Hundred and Ninety-ninth.

Anecdote of a Man of Baghdád *and his Slave-girl.*

There was in ancient times, a man in Baghdàd, of the sons of the people of affluence, who inherited from his father abundant wealth, and he was enamoured of a slave-girl; wherefore he purchased her. She loved him as he loved her; and he ceased not to

expend upon her until all his wealth passed away, and there remained not of it aught. He sought for some means of subsistence, but could not obtain it. And this young man, in the days of his riches, used to attend the assemblies of the scientific on account of his art in singing, in which he attained the utmost excellence; and he asked advice of one of his brethren, who said to him, I know not any occupation for thee better than thy singing with thy slave-girl; for by so doing thou wilt obtain much money, and eat and drink. But he and the damsel disliked that; and his slave-girl said to him, I have devised for thee a plan. And what, said he, is it? She answered, Thou shalt sell me, and we shall be delivered from this difficulty, I and thou, and I shall be in affluence, for none will buy such a one as myself but a person of affluence, and thus I may be a means of my return to thee.

He therefore took her forth to the market, and the first person who saw her was a Háshimee,[1] of the people of El-Baṣrah, who was a well-bred man, polite, generous of soul; and he bought her for one thousand and five hundred pieces of gold.—But, says the young man, the owner of the slave-girl, when I had received the price, I repented and wept. I and the damsel, and I requested the cancelling of the sale. The Háshimee,



however, would not consent. So I put the pieces of gold into the purse, and I knew not whither to go; for my house was rendered desolate by her absence; and I wept and slapped myself and wailed as I had never done before. I entered one of the mosques, and sat weeping in it: and I was so stupified that I became unconscious; and I slept, having put the purse beneath my head as a pillow. But I was not aware of it when a man pulled it from beneath my head, and departed with rapid pace. Then I awoke, alarmed and terrified, and found not the purse. I therefore rose to run after him; and, lo, my feet were tied by a rope: so I fell upon my face; and I proceeded to weep and to slap myself, saying to myself, Thy soul hath quitted thee, and thy wealth is lost!

My affliction was excessive; and I came to the Tigris, put my garment over my face, and cast myself into the river. But the persons present, perceiving me, said, Verily this is on account of a great trouble that hath befallen him!—and they cast themselves after me, and took me forth, and asked me respecting my case. I therefore informed them of the events that had befallen me, and they grieved thereat. Then a sheykh from among them came to me, and said, Thy wealth hath gone, and how would'st

[1] That is, a descendant of Háshim, the Prophet's great-grandfather, from whom also descended the 'Abbásee Khaleefehs. The Háshimees in general were famous for their generosity.

thou be the cause of the loss of thy soul, and become one of the people of the fire? Arise, and accompany me, that I may see thine abode.—And I did so; and when we came to my abode, he sat with me a while, until my feelings had become tranquil, and I thanked him for that. He then departed; and when he went forth from me, I was at the point of slaying myself; but I remembered the world to come, and the fire; and I went forth from my house, fleeing to one of my friends, and informed him of the events that had befallen me; whereupon he wept in compassion for me, and gave me fifty pieces of gold, saying, Accept my advice, and go forth immediately from Baghdád, and make use of this money for thy maintenance until thy heart shall be diverted from the love of her, and thou shalt cease to care for her. Thou art of the sons of the secretaries and writers, and thy hand-writing is excellent, and thy polite attainments are surpassing. seek then whom thou wilt of the intendants, and throw thyself upon his generosity. Perhaps God will reunite thee with thy slave-girl.—And I attended to his advice. My resolution had become strengthened, and somewhat of my trouble of mind had quitted me; and I determined that I would repair to the province of Wásiṭ;[2] for I had in it relations.

Accordingly I went forth to the bank of the river, and I saw a moored vessel, the crew of which were transporting to it goods and costly stuffs: so I asked them to take me with them, but they replied, This vessel belongeth to a Háshimee. We cannot take thee in this garb.—I however excited their desire for recompense; and thereupon they said, If it must be so, pull off these costly clothes that are upon thee, and put on the clothes of the sailors, and sit with us as though thou wert one of us. I therefore returned, and bought some sailors' clothes, and put them on, and came again to the vessel, which was going to El-Baṣrah. I embarked with the crew; and but a little while had elapsed when I saw my slave-girl herself, attended by two slave-girls to serve her. So the rage that I suffered became appeased, and I said within myself, Now I shall see her, and hear her singing, until we arrive at El-Baṣrah. And very soon came the Háshimee, riding, and with him a party of people; and they embarked in that vessel. I proceeded down the river with them, and he caused the food to be brought forth, and ate with the damsel, while the rest ate in the midst of the vessel. The Háshimee then said to the damsel, How long shall continue this abstaining from singing, and this constant mourning and weeping? Thou art not the first who hath become separated from the object of love.—So I knew what she felt with respect to her love of me. Then he put a curtain before the damsel at the side of the vessel, and, having called those who were by me, he sat with them, outside the curtain; and I asked respecting them, and, lo, they were his brothers. He caused the servants to bring out to them what they required of wine and dried fruits, and they ceased not to urge the damsel to sing until she called for the lute, and tuned it, and began to sing; and she sang these two verses:—

> The company went away with my beloved at night, and forbore not from going with the desire of my heart;
> And in the heart of the enamoured, since their camels departed a fire like that of the ghaḍà[3] hath raged.

Then weeping overpowered her, and she threw down the lute and ceased from singing. So the party were troubled, and I fell down in a fit, and the people thought that I had become possessed;[4] wherefore one of them began to recite some words in my ear;[5]

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[2] A city on the Tigris, founded by El-Ḥajjáj. [According to Yáḳoot, in his homonymous geographical Dictionary, the "Mushtarak," the city was founded in the year of the Flight 484, and was named Wásiṭ because it was situate midway between El-Baṣrah and El-Koofeh.—Ed.]

[3] See Note 24 to Chapter vi.

[4] In the original "ṣureátu." See Note 107 to Chapter xi

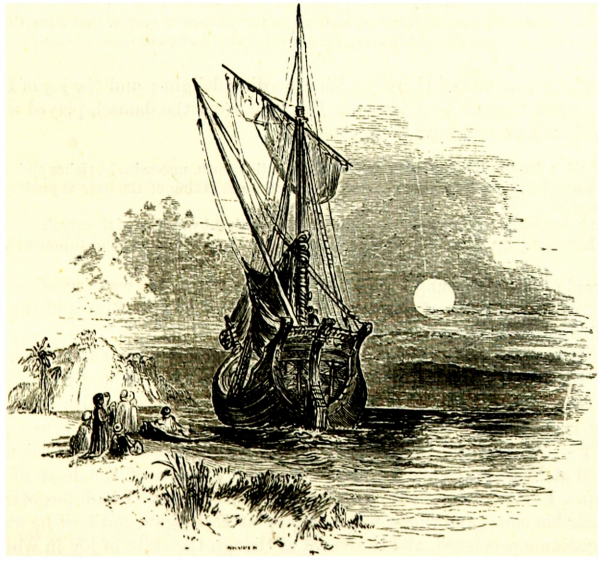
[5] To exorcise the Jinnee.

and they ceased not to soothe the damsel, and to beg her to sing, until she tuned the lute again, and began to sing; and she sang this couplet:—

I stood and bewailed travellers who had departed. They are in my heart though they have gone far away.
And I stood by the ruins, asking respecting them; and the house was desolate, and the abodes were uninhabited.

She then fell down in a fit, and a lamentation arose from the people. I, also, cried out, and fell down senseless; and the sailors were alarmed at me; and one of the pages of the Háshimee said, How is it that ye have conveyed with you this madman? One of them therefore said to the others, When ye have arrived at one of the villages, turn him out, and rid us of him.

So great trouble affected me thereat, and painful torment of mind; but I hardened myself to the utmost, and said within myself, I have no resource by which to save myself from their hands except my informing her of my situation in the vessel, that she may not allow my going out. We then proceeded until we came near to a cultivated tract; whereupon the master of the vessel said, Go ye up with us to the bank. Accordingly the party landed; and it was even-tide. I therefore arose and went behind the curtain, took the lute, and played several different airs, one after another, and I played an air that she had learned of me: then I returned to my place in the vessel. And after that, the people descended from the bank, and returned to their places in the vessel; and the moon shone upon the shore and the river: so the Háshimee said to the damsel, By Allah I conjure thee that thou trouble not our life. She therefore took the lute, and touched it with her hand, and uttered a groan, whereat they imagined that her soul had quitted her. Then she said, By Allah, my master is with us in this vessel! The Háshimee replied, By Allah, were he with us, I would not debar him from our society; for perhaps he might alleviate thy sorrow, and we should enjoy thy singing; but his being in the vessel is a thing far from truth. Upon this



she said, I cannot strike the lute and play over different airs when my master is with us. The Háshimee said, We will ask the sailors. And she replied, Do so. He therefore asked them, and said, Have ye taken any one with you as a passenger? And they answered, No:—and I feared that the inquiry would stop: so I laughed, and said, Yes; I was her master, and I taught her when I was her lord. And she said, By Allah, this is the speech of my lord! Therefore the pages came to me and took me to the Háshimee; and when he saw me, he knew me, and he said, Wo to thee! What is this condition in which thou art, and what hath befallen thee that thou hast become in this state?—So I related to him the events of my case, and wept, and the wailing of the damsel was loud from behind the curtain, and the Háshimee also wept, he and his brothers, with a violent weeping, in pity for me.

He then said, By Allah, I have not drawn near to this damsel, nor have I heard her sing, to this day! I am a man on whom God hath bestowed ample wealth, and I only came to Baghdád to hear singing, and to demand my pensions of the Prince of the Faithful. I had attained both objects; and when I desired to return to my home, I said within myself, I will hear somewhat [more] of the singing of Baghdád. I therefore purchased this damsel, and I knew not that ye were in this state. So I call God to witness that, when I arrive at El-Baṣrah, I will emancipate this damsel, and marry thee to her, and I will grant you allowances sufficient for you, and more; but on the condition that, when I desire to hear her sing, a curtain shall be suspended for her, and she shall sing behind the curtain; and thou shalt be of the number of my brethren and my boon-companions.—So I rejoiced thereat. Then the Háshimee put his head within the curtain, and said to her, Will that content thee? And she betook herself to praying for him and thanking him. He then called for a page belonging to him, and said to him, Take the hand of this young man, pull off his clothes, and dress him in costly apparel, and perfume him with incense, and bring him to us. Accordingly the page took me, did with me as his master had ordered him, and brought me to him; and he put before me wine, like as he had put before them. The damsel then began to sing with the sweetest modulations, singing these verses:—

> They reproached me for having shed my tears when the beloved came to bid farewell.
> They have not experienced the taste of separation, nor the fire of sorrow that burneth my bosom.
> Only the afflicted knoweth what is love; he whose heart is lost amid those dwellings.

—And the party were moved thereby with exceeding delight; and the joy of the young man so increased thereat that he took the lute from the damsel, played with it the sweetest modulations, and sang these verses:—

> If thou ask a favour, ask it of the generous, who hath known, unceasingly, riches and opulence;
> For asking of the generous is productive of honour, and asking of the base is productive of disgrace.
> When abasement is a thing not to be avoided, meet with it by asking of the great.
> Thine honouring the great is no abasement of thyself: it is only abasement to honour the little.

And the people (says the young man) rejoiced in me; their joy was excessive, and they ceased not to be in a state of joy and happiness, I singing a while, and the damsel a while, until we arrived at one of the ports.

The vessel moored there, and all who were in it went up on shore. I, also, went up; and I was intoxicated: so I sat, and sleep overcame me, and I slept; and the passengers returned to the vessel, which proceeded down the river with them, they not knowing of my absence; for they were likewise intoxicated; and I had given the money for my maintenance to the damsel, and there remained not with me aught. They arrived at El-Baṣrah; and I awoke not save by reason of the heat of the sun: and thereupon I arose and looked; but saw not any one; and I had forgotten to ask the Háshimee his name, and where was his house at El-Baṣrah, and how he was known. I therefore became perplexed, and it seemed as though the state of joy in which I had

been at finding the damsel had been a dream. I ceased not to remain in a state of perplexity until a great vessel passed by me, and I embarked in it and entered El-Baṣrah. I knew not in it any one, nor knew I the house of the Háshimee; and I came to a grocer, procured from him an inkhorn and a piece of paper, and sat writing; and he admired my hand-writing, and, seeing my dress to be dirty, asked me respecting my case. So I informed him that I was a stranger, a poor man; whereupon he said, Wilt thou reside with me, and receive every day half a piece of silver, and thy food and thy clothing, and manage for me the accounts of my shop? And I answered him, Yes:—and I resided with him, managed his affairs, and regulated for him his income and expenditure; and when a month had expired, the man saw his income to be increased, and his expenditure diminished. He therefore thanked me for that, and assigned me every day a piece of silver, until the year had passed, when he proposed to me that I should marry his daughter, and that he should make me his partner in the shop. And I gave him my assent thereto, took my wife, and kept to the shop. But I was broken in spirit and heart, with an aspect of grief. And the grocer used to drink, and invite me to do so; but I refused on account of my grief.

I remained in that state for a period of two years; and while I was in the shop, lo, there was a company having with them food and drink, and I asked the grocer respecting the matter, and he said, This is the day of the men of pleasure, when the people of mirth and sport, and the young men of affluence, go forth to the bank of the river, to eat and drink among the trees on the river of El-Ubulleh.[6] And thereupon my soul invited me to divert myself with the sight of this thing, and I said within myself, Perhaps, when I see these people, I shall meet her whom I love. So I said to the grocer that I desired to do that; and he replied, Go forth with them as thou desirest. He then prepared for me some food and wine, and I proceeded until I came to the river of El-Ubulleh; but, lo, the people were departing. I therefore desired to depart with them; and, behold, there was the captain of the vessel in which were the Háshimee and the damsel, he himself; and he was proceeding along the river of El-Ubulleh. So I cried out to him and his party; and he and those who were with him knew me, and they took me in among them, and said to me, Art thou living? And they embraced me, and asked me respecting my story; wherefore I acquainted them with it; and they said to me, We imagined that intoxication had overpowered thee, and that thou wast drowned. I then asked them respecting the state of the damsel, and they replied, When she knew of thy being lost, she rent her clothes, and burned the lute, and betook herself to slapping and wailing; and when we returned with the Háshimee to El-Baṣrah, we said to her, Abstain from this weeping and mourning. But she replied, I will put on black apparel, and make me a tomb in the side of this house, and I will remain by that tomb, and repent of singing.[7] And we allowed her to do so, and she hath remained in that state until now.

Then they took me with them; and on my arriving at the house, I saw her in that state; and when she saw me, she uttered a great groan, so that I imagined she had died; and I embraced her with a long embrace. The Háshimee then said to me, Take her. I replied, Yes; but emancipate her as thou promisedst me, and marry me to her. And he did so, and gave us costly goods, and abundance of apparel, and furniture, and five hundred pieces of gold, saying, This is the amount of what I desire to allow you two every month; but on the condition of thy being my boon-companion, and of my

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[6] In the word "Ubulleh," in my original, y is erroneously put for b.—Among the innumerable canals of El-Baṣrah, El-Idreesee especially distinguishes that called "the river of El-Ubulleh;" stating its length to be twelve miles, and this also to be the distance between El-Baṣrah and the town of El-Ubulleh. On its banks were numerous pleasure-houses, and orchards adjacent one to another, seeming to form one great garden, and all confined within one wall.—See Jaubert's translation, vol. i. pp. 368, 369.

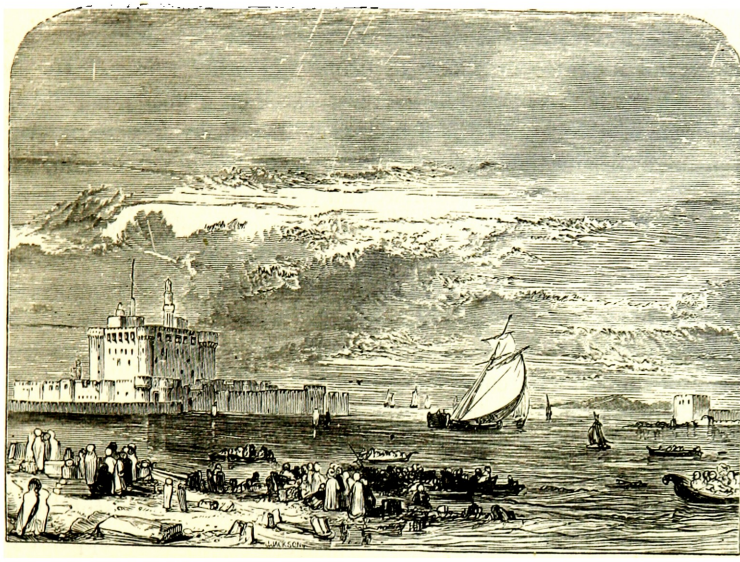
[7] For music was condemned by the Prophet.—See vol. i. p. 200.

hearing the damsel sing. After that, he appropriated to us exclusively a house, and gave orders to convey to it all that we required; and when I went to that house, I found it covered with furniture and stuffs, and I conveyed to it the damsel. Then I came to the grocer, informed him of all that had happened to me, and begged that he would absolve me of guilt in divorcing his daughter without her having committed any fault. I gave her her dowry, and what was incumbent on me;[8] and I have remained with the Háshimee in this state two years, and become a person of great affluence. The state in which I was with the damsel in Baghdád was restored to me, and God, the Bountiful, hath dispelled our trouble, loaded us with abundant benefits, and made the result of our patience to be the attainment of our desire. To Him then be praise, first and last!—And God is all-knowing.

Next follows the Story of "the King Jelee'ád and his Son and the Wezeer Shemmás," which ends with part of the Nine Hundred and Thirtieth Night. This is one of the two stories which El-Mes'oodee mentions as being similar to the Hezár Afsáneh. Von Hammer, speaking of the tales which he regards as being of Indian origin, and among which he includes this story, says, "Sous le rapport de leur antiquité et de la morale qu'elles renferment, elles méritent la plus grande attention, mais d'un autre côté elles ne sont rien moins qu'amusantes;"[9] and as I fully agree with him that the story of Jelee'ád is far from being amusing, I omit it. Much of it appears to me extremely puerile; and upon the whole I think it very inferior in interest to most of the tales in the present work.

[8] That is, money for her maintenance until the expiration of the period during which she could not contract a new marriage.—See the fourth paragraph of Note 39 to Chapter iv.

[9] Preface, in Trébutien's version, p. xxv.



CHAPTER XXVII.

COMMENCING WITH PART OF THE NINE HUNDRED AND THIRTIETH NIGHT, AND ENDING WITH PART OF THE NINE HUNDRED AND FORTIETH.

THE STORY OF ABOO-ṢEER AND ABOO-ḲEER.

THERE were, in the city of Alexandria, two men, one of whom was a dyer, and his name was Aboo-Ḳeer; and the other was a barber, and his name was Aboo-Ṣeer;[1] and they were neighbours, each to the other, in the market; the shop of the barber being by the side of the shop of the dyer. The dyer was a swindler, a liar, a person of exceeding wickedness: he was as though the temple of his head were cut out of rock, or made from the threshold of the synagogue of the Jews: he was not ashamed of any disgraceful action that he committed among the people. It was his custom, when any one gave him a piece of stuff to dye, to demand of him the pay first, and to make him believe that he would buy with it materials wherewith to dye. So the man would give him the pay in advance; and when he had received it of him, he would expend it for food and drink. Then

he would sell the stuff that he had received, after its owner had gone, and expend its price for food and drink and other things. He ate nothing but what was good, of the most excellent of food; nor did he drink save of the best of the drinks that dispelled the reason. And when the owner of the stuff came to him, he would say to him, To-morrow come to me before sunrise, and thou wilt find thy stuff dyed. Therefore the owner would go, and say within himself, One day soon followeth another. Then he would come to him the next day, at the time appointed; and the dyer would say to him, Come to-morrow; for yesterday I was not at leisure, having with me guests; so I was occupied in doing what was expedient for them until they went. To-morrow, before sunrise, come and receive thy stuff dyed.—And he would go, and come to him again on the third day; when the dyer would say to him, Verily I was yesterday excusable; for my wife gave birth to a child in the night, and all the day I was engaged in transacting affairs; but to-morrow, without fail, come and receive thy stuff dyed. The man would therefore come to him again at the time appointed, and the dyer would practise with him some other stratagem, of any kind, and swear to him. And he would not cease to promise him and to swear when he came to him, until the customer would become impatient, and say to him, How often wilt thou say to me, To-morrow? Give me my stuff; for I do not desire it to be dyed.—And thereupon the dyer would say, By Allah, O my brother, I am abashed at thee; but I will tell thee the truth; and may God harm every one who harmeth men with respect to their goods! So the man would say to him, Tell me what hath happened. And he would reply, As to thy stuff, I dyed it in a manner unequalled, and spread it upon the rope, and it was stolen, and I know not who stole it. Therefore if the owner of the stuff were of the people of kindness, he would say to him, God will compensate me. And if he were of the people of malevolence, he would persevere in disgracing and insulting him; but nothing would he get from him, even if he complained of him to the magistrate.

He ceased not to do these deeds until he became notorious among the people, and they used to caution one another against him, and to make him a subject of proverbs. They all abstained from employing him; and none used to fall into his snare save he who was ignorant of his conduct; but notwithstanding this, he was sure to experience, every day, insult and disgrace from the creatures of God. So his trade became dull in consequence thereof, and he used to come to the shop

of his neighbour the barber Aboo-Ṣeer, and to sit in it, facing the dyeing-shop, and looking at its door; and if he saw any one ignorant of his conduct standing at the door of the dyeing-shop, and having with him something which he desired to be dyed, he would rise from the shop of the barber, and say, What dost thou want, O man? He would answer him, Take and dye for me this thing. And he would say, What colour dost thou desire? For, with all these bad qualities, he was able to dye all colours; but he never acted honestly with any one, and poverty overcame him. Then he would take the thing of the man, and say to him, Give me the pay in advance, and to-morrow come and take the thing. And the man would give him the pay, and depart; and after the owner of the thing had gone his way, he would take that thing, and repair to the market, and sell it, and buy, with its price, meat and vegetables and tobacco [2] and fruit, and what else he required. And when he saw standing at the shop any one of those who had given him things to dye, he would not appear to him, nor shew himself to him. Thus he continued to do for years; but it happened to him, one day, that he received a thing of a violent man, and sold it, and expended its price; and its owner came to him every day; but saw him not in the shop; for whenever the dyer saw any

one who had aught to demand of him, he used to flee from him into the shop of the barber Aboo-Ṣeer. And when that violent man had not found him in his shop, and this conduct of his wearied him, he repaired to the Ḳáḍee, and, having brought one of his sergeants to his shop, nailed up its door in the presence of a company of the Muslims, and sealed it; for he saw not in it aught except some earthen basins broken in pieces, and found not in it any thing to compensate him for his stuff. Then the sergeant took the key, and said to the neighbours, Tell him to bring the property of this man, and come to receive the key of his shop. And the man and the sergeant went their ways.

Aboo-Ṣeer, upon this, said to Aboo-Ḳeer, What is thy misfortune? For every one who bringeth to thee a thing thou makest to lose it. Whither is gone the property of this violent man?—O my neighbour, he answered, verily it was stolen from me.—Wonderful! replied Aboo-Ṣeer. Whenever any one giveth thee a thing, doth a thief steal it from thee? Art thou at enmity with all the thieves? But I imagine that thou liest. Acquaint me then with thy case.—And he said, O my neighbour, no one has stolen from me aught.—Then what dost thou, asked Aboo-Ṣeer, with the men's goods? He answered him, Whenever any one giveth me aught, I sell it, and expend its price. Aboo-Ṣeer said to him, Is this allowed thee by God? Aboo-Ḳeer replied, I do this only in consequence of poverty; for my trade is unprofitable, and I am a poor man, having nothing in my possession. And he proceeded to talk to him of the unprofitableness of his trade, and the littleness of his business; and Aboo-Ṣeer spoke to him of the unprofitableness of his trade also, and said, I am a craftsmaster; I have no equal in this city; but no one is shaved at my shop because I am a poor man, and I have conceived a hatred for this art, O my brother. So Aboo-Ḳeer the dyer said to him, And I also have conceived a hatred for my art on account of its unprofitableness. But, O my brother, what is the inducement for our residing in this town? Let me and thee journey from it, and divert ourselves in other countries, and our arts, which we shall carry with us, will be in demand in all countries; and when we travel, we shall enjoy the fresh air, and be relieved from this excessive anxiety.—And Aboo-Ḳeer ceased not to commend travel to Aboo-Ṣeer until the latter became desirous of emigration. So they both agreed to travel, and Aboo-Ḳeer rejoiced that Aboo-Ṣeer was desirous of doing so; and he recited these verses:—

Transport thyself from home in search of eminence, and travel; for in travels are five advantages;
The dispelling of anxiety, and the gaining of subsistence, and knowledge, and good manners, and the society of the noble.
If it be said that in travels are grief and affliction, and the disunion of friends, and the incurring of difficulties,
The death of a man is better than his living in the abode of contempt between the slanderer and the envier.

And when they determined to travel, Aboo-Ḳeer said to Aboo-Ṣeer, O my neighbour, we have become brothers, and there is no difference between us: so it is requisite that we recite the Fáteḥah[3] in confirmation of our agreement that he of us who is occupied shall make gain and feed him of us who is unoccupied, and whatever remaineth we will put into a chest; and when we return to Alexandria, we will divide it between us truly and equally. Aboo-Ṣeer replied, And it shall be so. And they recited the Fáteḥah in confirmation of their agreement that the occupied should make gain and feed the unoccupied.

Aboo-Ṣeer locked his shop, and gave the keys to its owner; and Aboo-Ḳeer left the key of his shop with the sergeant of the Ḳáḍee, and left the shop closed and sealed. Then they took their things, and in the morning they set forth, embarking in a galleon upon the sea. They departed that day, and aid attended them; and by the complete good fortune of the barber, it happened that among all who were in the galleon there was not a single barber; and there were in it a hundred and twenty men, beside the captain and the sailors. And when they loosed the sails of the galleon, the barber arose and said to the dyer, O my brother, this is a sea: we stand in need here of food and drink, and we have not with us more than a little stock of provisions; but probably some one will say to me, Come hither, O barber: shave me:—and I will shave him for a cake of bread, or for a nuṣf faḍḍah,[4] or for a drink of water: so I shall profit thereby; I and thou. And the dyer replied, No harm. Then he laid down his head, and slept, while the barber arose and took his apparatus, together with the cup,[5] and, having put upon his shoulder a piece of rag to serve instead of the towel (for he was a poor man), passed amid the passengers; and one said to him, Come hither, O craftsmaster: shave me. So he shaved him; and when he had shaved that man, he gave him a nuṣf faḍḍah; whereupon the barber said to him, O my brother, I have no need of this nuṣf faḍḍah; and hadst thou given me a cake of bread, it had been a more blessed gift to me on this sea; for I have

a companion, and our provisions are but little. And he gave him a cake of bread and a piece of cheese, and filled for him the cup with fresh water. He therefore took those things, and came to Aboo-Ḳeer, and said to him, Take this cake of bread, and eat it with the cheese, and drink what is in the cup. And he took them of him, and ate and drank. Then Aboo-Ṣeer the barber, after that, took his apparatus, with the rag upon his shoulder and the cup in his hand, and went about the galleon, among the passengers; and he shaved one man for two cakes of bread, and another for a piece of cheese. Demands were made for his services; and whenever any one said to him, Shave me, O craftsmaster,—he bargained with him for two cakes of bread and a nuṣf faḍḍah; and there being in the galleon no barber beside him, sunset came not before he had collected thirty cakes of bread and fifteen[6] nuṣf faḍḍahs; beside which he got cheese and olives and baṭárikh.[7] Whenever he demanded any thing, they gave it him, so that he became in possession of an abundance of things. He also shaved the captain, and complained to him of the smallness of his

stock ot provisions for the voyage; and the captain said to him, Welcome to thee! Bring thy companion every night, and sup ye with me, and suffer not anxiety as long as ye voyage with us.

He then returned to the dyer, and saw that he had not ceased to sleep: so he woke him; and when Aboo-Ḳeer awoke, he saw at his head an abundance of bread and cheese and olives and baṭárikh; and he said to Aboo-Ṣeer, Whence gottest thou this? Aboo-Ṣeer answered, From the bounty of God, whose name be exalted! And Aboo-Ḳeer desired to eat; but Aboo-Ṣeer said to him, Eat not, O my brother, of this. Leave it to be of use to us at another time. For know that I have shaved the captain, and I complained to him of the littleness of our stock of provisions; whereupon he said to me, Welcome to thee! Bring thy companion every night, and sup ye with me. And the first time of our supping with the captain is to be this night.—Aboo-Ḳeer however replied, I am sea-sick, and cannot rise from my place: therefore let me make my supper of these things, and go thou alone to the captain. So Aboo-Ṣeer said to him, There will be no harm in that. And he sat diverting himself with looking at him while he ate, and saw him cut off the mouthful as the quarryman cutteth stone from the mountain, and swallow it as the elephant that for days hath not eaten, bolting one mouthful before he had quite swallowed the preceding one, and staring at what was before him with the stare of the ghool, and blowing as bloweth the hungry bull over the straw and the beans. And, lo, a sailor came and said, O craftsmaster, the captain saith to thee, Bring thy companion, and come to supper. So Aboo-Ṣeer said to Aboo-Ḳeer, Wilt thou arise and go with us? But he answered him, I am not able to walk. The barber therefore went alone, and he saw the captain sitting with a table before him comprising twenty different kinds of food, or more; and he and his party were waiting for the barber and his companion: so when the captain saw him, he said to him, Where is thy companion? He answered him, O my master, he is sea-sick. And the captain replied, No harm will befall him. His sickness will leave him. Come thou; sup with us; for I was waiting for thee.—Then the captain set apart a dish of kebáb, and put into it some of every kind of food, and it became enough for ten; and after the barber had supped, the captain said to him, Take this dish with thee to thy companion. Accordingly Aboo-Ṣeer took it, and went with it to Aboo-Ḳeer, whom he saw grinding his food with his dog-teeth like the camel, and adding mouthful to mouthful in haste. So Aboo-Seer said to him, Did I not say to thee,

Eat not; for the captain hath abundance of good things? See then what he hath sent thee, when I informed him that thou wast sick.—Aboo-Ḳeer replied, Give it me. And Aboo-Ṣeer handed to him the dish; and he took it from him, greedy for it and for other food, like the grinning dog, or the bone-breaking lion, or the rukh′ when it pounceth upon the pigeon, or like him who hath almost died of hunger; and Aboo-Ḳeer, seeing some viands, proceeded to eat. Aboo-Ṣeer then left him, and went back to the captain, and drank coffee[8] with him; after which he returned to Aboo-Ḳeer, and he saw that he had eaten all that was in the dish, and thrown it aside empty. So he took it and conveyed it to one of the servants of the captain, and went back to Aboo-Ḳeer, and slept until the morning. And on the following day, Aboo-Ṣeer proceeded again to shave; and whenever any thing came to him, he gave it to Aboo-Ḳeer, who ate and drank sitting still, not rising save when he was obliged to do so; and every night, Aboo-Ṣeer brought him a full dish from the captain.

They continued in this state twenty days, until the galleon moored in the harbour of a city; whereupon they both landed from the

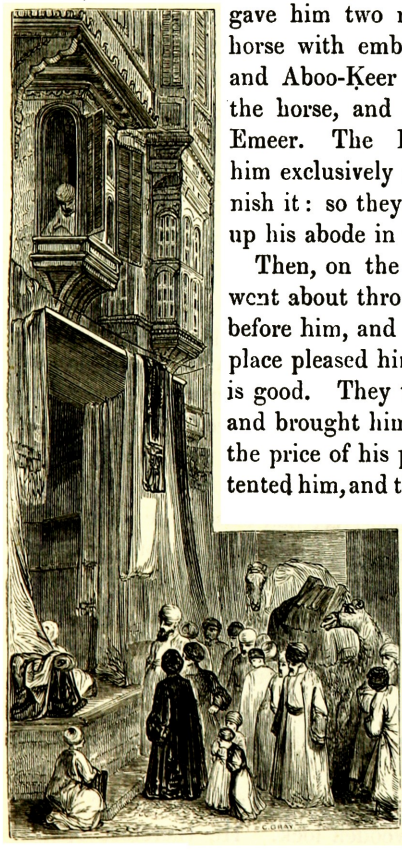
galleon, and entered the city, and took for them a chamber in a Khán. Aboo-Ṣeer furnished it,[9] and bought all that they required, and brought some meat and cooked it, while Aboo-Ḳeer slept from the time that he entered the chamber. He awoke not until Aboo-Ṣeer roused him, and put the table before him; and when he awoke, he ate; and after that, he said to Aboo-Ṣeer, Blame me not; for I am giddy. Then he slept again. And they remained in this state forty days. Every day the barber took his apparatus, and went about the city, practised his art for such remuneration as destiny allotted him, and, returning, found Aboo-Ḳeer sleeping. So he would wake him; and when he awoke, he would betake himself to eating with voracity, eating as he who is not satiated nor contented; after which he would sleep again. He ceased not to do thus for forty days more; and every time that Aboo-Ṣeer said to him, Sit and rest thyself, and go forth and take an airing in the city, for it is a diverting and gay place, and there is no equal to it among the cities,—Aboo-Ḳeer the dyer would reply, Blame me not; for I am giddy. And Aboo-Ṣeer the barber did not like to trouble his heart, nor to make him hear a word that would vex him. But on the forty-first day, the barber fell sick, and was unable to go abroad; and he engaged the door-keeper of the Khán to serve him gratuitously. He performed for them their affairs, bringing them their food and drink; and all the while Aboo-Ḳeer ate and slept. The barber ceased not to employ the door-keeper of the Khán to perform gratuitously his affairs for the space of four days; and after that, the disease of Aboo-Ṣeer became so violent that he was unconscious by reason of its severity.

But as to Aboo-Ḳeer, hunger tortured him. So he arose and searched the clothes of Aboo-Ṣeer, and saw in his possession a sum of money; and he took it, and closed the door of the chamber upon Aboo-Ṣeer, and departed, without informing any one; and the door-keeper was in the market; wherefore he saw him not when he went forth. Aboo-Ḳeer then betook himself to the market, and clad himself in costly clothes, and proceeded to go about the city, and to divert himself. He saw it to be a city of which he had not found the like among cities; but all the apparel of its inhabitants was white and blue, without any other colour. And he came to a dyer, and saw all that was in his shop to be blue; and, producing to him a handkerchief, he said to him, O master, take this handkerchief, and dye it, and receive thy pay. The dyer replied, The pay for dyeing this will be twenty pieces of silver. So Aboo-Ḳeer said to him, We

should dye this in our country for two pieces of silver. The man rejoined, Go, dye it in your country; but as to me, I will not dye it save for twenty pieces of silver: the pay will not fall short of this sum in the least. Upon this, Aboo-Ḳeer said to him, What colour dost thou desire to dye it? The dyer answered him, I will dye it blue. Aboo-Ḳeer said to him, I desire that thou shouldst dye it for me red. The man however replied, I know not how to dye red. Aboo-Ḳeer said, Green. The dyer replied, I know not how to dye green. Aboo-Ḳeer said, Yellow. The dyer replied, I know not how to dye yellow. And Aboo-Ḳeer proceeded to enumerate to him the colours, one after another; but the dyer replied, We, in our country, are forty masters, not one more nor one less; and when one of us dieth, we teach his son; and if he leave not a son, we are deficient by one. When one leaveth two sons, we teach one of them; and if he die, we teach his brother. This our trade is strictly regulated; and we know not how to dye any colour except blue alone.—So Aboo-Ḳeer the dyer said to him, Know that I am a dyer, and I know how to dye all colours. I desire that thou wouldst take me into thy service for pay, and I will teach thee the art of dyeing all colours, that thou mayest glory therein over all the company of dyers.—But he replied, We allow not a stranger to enter our trade ever. Aboo-Ḳeer said to him, And if I open for myself alone a dyeing-shop? The man answered him, Thou canst not do that ever. And thereupon Aboo-Ḳeer left him, and went to the second, and he said to him as to the first had said; and he ceased not to go from dyer to dyer until he had gone round to the forty masters; but they would not admit him either as a hired servant or as a master. He went also to the Sheykh of the dyers, and informed him; but he replied, We do not allow a stranger to enter our trade.

So upon this, exceeding rage affected Aboo-Ḳeer, and he went up to complain to the King of that city, and said to him, O King of the age, I am a stranger, and my trade is that of dyeing, and there have happened to me, with the dyers, such and such events. I dye red of various hues, as rose-colour and jujube-colour; and green of various hues, as plant-green, and pistachio-green, and oil-green, and parrot's-wing; and black of various hues, as coal-black and koḥl-black; and yellow of various hues, as orange-colour and lemon-colour;—and he proceeded to mention to him all the colours. Then he said, O King of the age, all the dyers who are in thy city are unable to dye any of these colours, and they know not how to dye any colour but blue;

yet they will not admit me among them as a master, nor as a hired workman. And the King replied, Thou hast spoken truth as to that matter; but I will open for thee a dyeing shop, and give thee a capital, and care not thou for them; for whosoever opposeth thee, I will hang him over the door of his shop. He then commanded the builders, and said to them, Repair ye with this master; go about the city with him, and whatsoever place pleaseth him, turn out its owner, whether it be occupied by a shop or a Khán or other building, and build for him a dyeing-shop agreeable with his desire. Whatever he commandeth to do, do it and oppose him not with respect to that which he shall say.—Then the King clad him in a handsome suit of apparel, gave him a thousand pieces of gold, and said to him, Expend them upon thyself until the building shall be completed. He also gave him two memlooks to serve him, and a horse with embroidered saddle and trappings; and Aboo-Ḳeer put on the dress, and mounted the horse, and became as though he were an Emeer. The King, moreover, appropriated to him exclusively a house, and gave orders to furnish it: so they furnished it for him, and he took up his abode in it.

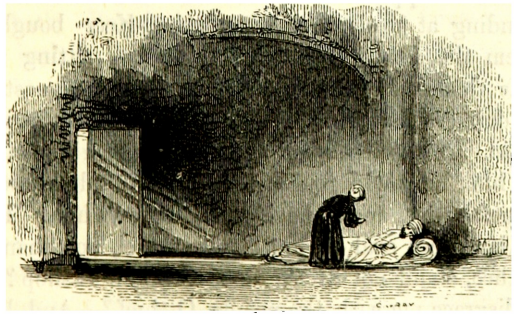


Then, on the following day, he mounted, and went about through the city, with the architects before him, and he ceased not to survey until a place pleased him; whereupon he said, This place is good. They therefore ejected its owner from it, and brought him to the King, who gave him, as the price of his place, more than would have contented him, and the building proceeded there, Aboo-Ḳeer saying to the builders, Build thus and thus, and do thus and thus,—until they had built for him a dyeing-shop of which the equal existed not. He then presented himself to the King, and informed him that the building of the dyeing-shop was completed, and that only the price of the materials for dyeing was requisite in order to com-

mence work; upon which the King said to him, Take these four thousand pieces of gold, and make them thy capital, and shew me the products of thy dyeing-shop. So he took them, and repaired to the market, and he saw the indigo to be abundant, and [comparatively] of no price. He bought all the materials for dyeing that he required; after which, the King sent to him five hundred pieces of stuff, and he proceeded to dye them, and, having dyed them of all colours, spread them [on ropes] before the door of the dyeing-shop. Therefore, when the people passed by the shop, they saw a wonderful sight, the like of which they had not seen in their lives; and crowds collected at the door of the dyeing-shop, diverting themselves, and asking him and saying to him, O master, what are the names of these colours? So he answered them, This is red, and this is yellow, and this is green,—mentioning to them the names of all the colours; and they proceeded to bring to him pieces of stuff, and to say to him, Dye for us like this and this, and receive what thou shalt demand. And when he had finished the dyeing of the stuffs of the King, he took them and went up with them to the court; and on the King's seeing those dyed stuffs, he was delighted with them, and conferred upon him exceeding favours. All the troops also brought to him stuffs, saying to him, Dye for us thus. And he dyed for them according to their desires, and they threw to him gold and silver. Then his fame spread abroad, and his dyeing-shop was named the dyeing-shop of the Sulṭán. Prosperity came in upon him by every way; and of all the dyers, not one could speak to him, save only that they used to come to him and kiss his hands, and apologize to him for their past injurious conduct to him, offering themselves to him, and saying to him, Make us servants to thee. But he would not accept one of them. He had male black slaves, and female slaves, and he collected abundant wealth.

Now as to Aboo-Ṣeer, when Aboo-Ḳeer had closed the door of the chamber upon him, after he had taken his money, and gone, and left him sick, in a state of unconsciousness, he lay in that chamber, with the door closed upon him, and remained so three days. The door-keeper of the Khán then observed the door of the chamber, and saw it closed, and he saw not either of these two persons until sunset, nor knew he any tidings of them. So he said within himself, Perhaps they have travelled away without paying the rent of the chamber, or died; or what can be their case? And he came to the door of the chamber, and saw it closed, and he heard the groaning of the barber within it, and saw the key in the wooden lock. He therefore opened

the door and entered, and saw the barber groaning: so he said to him, No harm shall befall thee. Where is thy companion?—And the barber replied, By Allah, I have not recovered from the stupifying effects of my disease save on this day; and I called out; but no one returned me a reply. I conjure thee by Allah, O my brother, that thou look for the purse beneath my head, and take from it five nuṣfs, and buy for me with them something wherewith I may sustain myself; for I am in a state of extreme hunger.—Accordingly, the door-keeper stretched forth his hand, and took the purse, and he saw it empty; wherefore he said to the barber, Verily the purse is empty: there is not in it aught. So Aboo-Ṣeer the barber knew that Aboo-Ḳeer had taken what was in it, and fled; and he said to the door-keeper, Hast thou not seen my companion? He answered him, For the space of three days I have not seen him, and I imagined not any thing but that thou hadst travelled away with him. And the barber replied, We travelled not; but he coveted my money, and he took it and fled, when he saw me sick. Then he wept and wailed. But the door-keeper of the Khán said to him, No harm shall befall thee; and he will receive the recompense of his conduct from God. The door-keeper then went and cooked for him some broth, and, having ladled out for him a dishful, gave it to him; and he ceased not to attend to him for the space of two months, maintaining him from his own purse, until he perspired profusely, and God cured him of the disease that he had been suffering. After this, he rose upon his feet, and said to the door-keeper of the Khán, If God (whose name be exalted!) enable me, I will recompense thee for thy good actions to me; but none, save God in his bounty, will recompense. The door-keeper however replied, Praise be to God for thy health! I did not unto thee that service save from a desire of seeing the face of God, the Bountiful.



The barber then went forth from the Khán, and passed through the markets, and destiny brought him to the market in which was the dyeing-shop of Aboo-Ḳeer. There he saw the stuffs dyed of various colours, spread [upon ropes] at the entrance of the dyeing-shop, and the people crowding together, diverting themselves with the sight of them. So he asked a man of the inhabitants of the city, and said to him, What is this place, and wherefore do I see the people crowding together? And the person whom he asked answered him, This is the Sulṭán's dyeing-shop, which he founded for a stranger named Aboo-Ḳeer; and whenever he hath dyed a piece of stuff, we assemble around it, and divert ourselves with the sight of his dyeing; for there are not in our country dyers who know how to dye these colours; and such and such events happened to him with the dyers who are in the city. He told him what had occurred between Aboo-Ḳeer and the dyers, and that he had complained of them to the Sulṭán, who thereupon had aided him, and built for him this dyeing-shop, and given him such and such things: and he acquainted him with all that had happened.

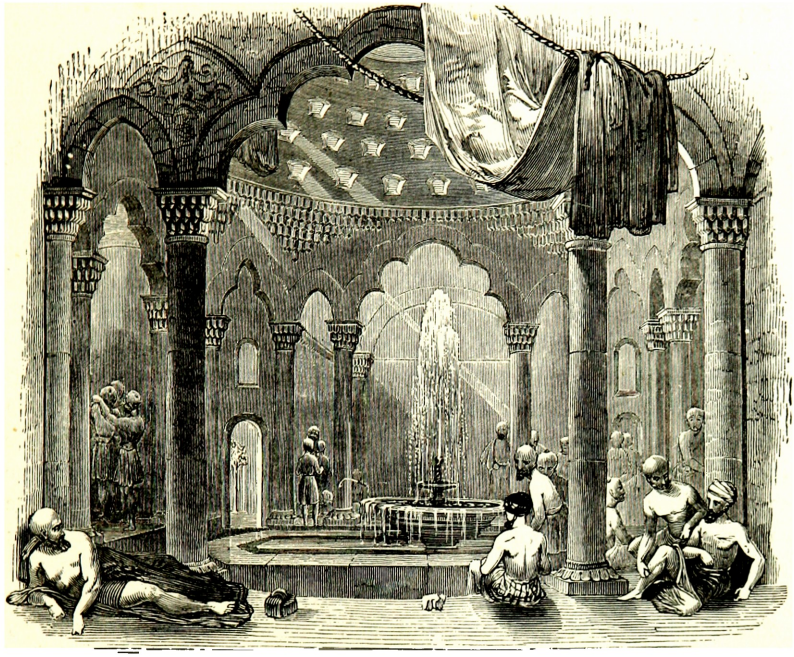
Upon this, Aboo-Ṣeer rejoiced, and said to himself, Praise be to God who hath aided him so that he hath become a master-tradesman! And the man is excusable. Probably he hath been diverted from thinking of thee by his work, and forgotten thee; but thou actedst kindly to him, and treatedst him with generosity, when he was unoccupied; and when he seeth thee, he will rejoice in thee, and treat thee with generosity, like as thou hast treated him.—He then advanced towards the door of the dyeing-shop, and saw Aboo-Ḳeer sitting upon a high mattress upon a maṣṭabah at the door of the dyeing-shop, with a suit of the apparel of Kings upon him, and before him four black slaves and four white memlooks wearing the most sumptuous apparel. He also saw the workmen, ten black slaves, standing at work; for when Aboo-Ḳeer bought them, he taught them the art of dyeing; and he was sitting between the cushions, as though he were a grand Wezeer, or a most magnificent King, not doing aught with his own hand, but only saying to them, Do so and so. Aboo-Ṣeer stood before him, imagining that, when he should see him, he would rejoice in him, and salute him, and treat him with generosity, and behave courteously to him. But when eye met eye, Aboo-Ḳeer said to him, O scoundrel, how many times have I said to thee, stand not at the door of this workshop? Dost thou desire to disgrace me with the people, O thief?—And he said, Seize

ye him! So the slaves ran after him, and seized him, and Aboo-Ḳeer, rising with energy, took a staff, and said, Throw him down! Accordingly they threw him down; and he gave him a hundred blows on his back; after which they turned him round, and he gave him a hundred blows on his stomach, and said to him, O villain! O deceiver! if I see thee after this day standing at the door of this dyeing-shop, I will send thee to the King immediately, and he will deliver thee to the Wálee, that he may strike off thy head! Walk away! May God not bless thee!—So he departed from him with broken heart by reason of the beating and the contemptuous treatment that had befallen him; and the persons present said to Aboo-Ḳeer the dyer, What hath this man done? Whereupon he answered them, He is a thief, who stealeth the stuffs of the people; for he hath often stolen stuffs from me, and I said within myself, May God pardon him! for he is a poor man.—And I would not trouble him; but would give the people the prices of their stuffs, and forbid him gently; yet he would not abstain. So if he return again after this time, I will send him to the King, and he will slay him, and relieve the people from his mischief.—The people therefore reviled him after his departure.

Aboo-Ṣeer returned to the Khán, and sat reflecting upon that which Aboo-Ḳeer had done to him; and he ceased not to sit until the pain of the beating became alleviated, when he went forth and passed through the markets of the city, and it occurred to his mind that he should enter the bath. So he asked a man of the inhabitants of the city, and said to him, O my brother, which is the way to the bath? But the man said to him, And what is the bath? He replied, A place in which people wash themselves, to remove the impurities that are upon them, and it is of the best of the good things of the world. Upon this the man said to him, Betake thyself to the sea. He replied, I desire the bath. But the man said to him, We know not what kind of thing the bath is: we all of us go to the sea: even the King, when he desireth to wash himself, goeth to the sea. So when Aboo-Ṣeer knew that there was not a bath in the city, and that its inhabitants knew not the bath, nor what kind of thing it was, he repaired to the council of the King, and went in to him, and, having kissed the ground before him, and prayed for him, said to him, I am a man of a strange country, and my trade is that of a bath-keeper, and I entered thy city, and desired to repair to the bath, but saw not in it even one bath; and how is it that the city which is of this beautiful description

is without a bath, which is one of the best of the delights of the world? So the King said to him, What is the bath? He proceeded, therefore, to describe it to him, and said to him, Thy city will not be a perfect city unless there be in it a bath. And upon this the King said to him, Welcome to thee! And he clad him in a suit of apparel of which the like existed not, gave him a horse and two black slaves, and bestowed upon him four female slaves, and two memlooks. He also prepared for him a furnished house, and treated him with more honour than the dyer; and he sent with him the builders, saying to them, In the place that shall please him, build ye for him a bath.

So he took them and went with them through the midst of the city, until a place pleased him, when he pointed it out to them, and they commenced the building there. He proceeded to direct them as to the manner of its construction until they had built for him a bath of which there existed not the like; whereupon he ordered them to paint it; and they painted it in an admirable manner, so that it became a delight to the beholders. He then went up to the King, and acquainted him with the completion of the building of the bath, and its painting, and said to him, There is nothing wanting but the furniture. The King therefore gave him ten thousand pieces of gold; and he took them, and furnished the bath, and arranged in it the napkins upon the ropes; and every one who passed by the door of the bath gazed at it in astonishment, and his mind was confounded at the sight of its painting. The people crowded about that thing of which they had not seen the like in their lives, and they proceeded to divert themselves with the sight of it, saying, What is this? And Aboo-Ṣeer answered them, This is a bath. And they wondered at it. Then he heated the water, and set the bath in action.[10] He made also a fountain in the basin, such as captivated the reason of every one of the inhabitants of the city who beheld it. And he demanded of the King ten memlooks under the age of manhood; whereupon the King gave him ten memlooks like moons; and Aboo-Ṣeer betook himself to rubbing them with the bag, and said to them, Do with the bathers thus. He then gave vent to the fumes of the incense, and sent a crier to cry in the city, and to say, O creatures of God, repair to the bath, which is named the bath of the Sulṭán! So the people came thither, and he ordered the memlooks to wash the bathers. The people descended into the tank, and came up; and after they had come up, they sat upon the leewán, while the memlooks rubbed them as Aboo-Ṣeer had taught them; and the people continued to enter the bath,



and to gratify their desire thereby, and go forth, without paying, for the space of three days.

After that, on the fourth day, Aboo-Ṣeer invited the King to the bath. So he mounted with the great men of his empire, and they went thither. He pulled off his clothes, and entered [the inner apartment], and Aboo-Ṣeer entered, and rubbed the King with the bag, removing from his person the impure particles like twists of thread, and shewing them to him; whereat the King rejoiced. The putting his hand upon his body made a sound, by reason of its smoothness and cleanness. And after Aboo-Ṣeer had washed his skin, he mixed for him some rose-water with the water of the tank, and the King descended into the tank and came forth, and his skin was softened, and he experienced a liveliness which in his life he had never known before. Then, after that, Aboo-Ṣeer seated him upon the leewán, and the memlooks proceeded to perform upon him the operation of gently rubbing and pressing him, while the perfuming-vessels diffused the odour of aloes-wood. And the King said, O master, is this the bath? Aboo-Ṣeer answered, Yes. And the King said to him, By my head, my city hath not become a city save by this bath. He then said to

him, What wilt thou take as pay for each person? Aboo-Ṣeer answered, What thou shalt command me I will take. And he ordered him to take a thousand pieces of gold, saying to him, From every one who washeth in thy bath take a thousand pieces of gold. But Aboo-Ṣeer replied, Pardon, O King of the age! Verily all men are not alike; for among them is the rich, and among them is the poor; and if I took from every one a thousand pieces of gold, the bath would become void, since the poor man cannot pay the thousand pieces of gold.—So the King said, And how then wilt thou act with respect to the pay? Aboo-Ṣeer answered, I will regulate the pay generously; and every one who can afford a thing, his soul consenting to it, shall give that thing. Thus we shall take from every man according to his condition; for if the case be so, the people will come to us; and he who is rich will give according to his rank, while he who is poor will give that to which his soul consenteth. If the case be thus, the bath will be in action, and it will be in excellent condition; but as to the thousand pieces of gold, it is the gift of the King, and every one cannot afford it.—And the great men of the empire pronounced his words to be true, and said, This will be the right course, O King of the age. Dost thou imagine that the people are all like thee, O glorious King?—The King replied, Verily your saying is true; but this is a stranger, a poor man, and to treat him with generosity is incumbent on us; for he hath made in our city this bath, the like of which we have never in our lives seen, and our city had not been adorned, and acquired importance, without it: so if we shew him generosity by giving him excessive pay, it will not be much. But they said, If thou treat him with generosity, do so by bestowing upon him of thine own wealth, and let the King's generosity be shewn to the poor by the smallness of the pay for bathing, in order that thy subjects may pray for thee; but as to the thousand pieces of gold, we are the great men of thine empire, and yet our souls consent not to give it: how then can the souls of the poor consent thereto? The King therefore said, O great men of my empire, every one of you shall give him this time a hundred pieces of gold, and a memlook, and a female slave, and a male black slave. And they replied, Yes; we will give him those things; but after this day, every one who entereth shall only give him what his soul shall consent to. And he said, There will be no harm in that.

Accordingly each of the great men gave him a hundred pieces of gold, and a female slave, and a memlook, and a male black slave; and

the number of the great men who bathed with the King on this day was four hundred souls. So the number of the pieces of gold that they gave him was forty thousand; and of the memlooks, four hundred; and of the male black slaves, four hundred; and of the female slaves, four hundred: and enough was this gift! The King also gave him ten thousand pieces of gold, and ten memlooks, and ten female slaves, and ten male black slaves. Aboo-Ṣeer therefore advanced, and kissed the ground before the King, and said to him, O fortunate King, endowed with right judgment, what place will contain me with these memlooks, and female slaves, and male black slaves? The King replied, I ordered not my grandees to do this save in order that we might collect for thee a great quantity of wealth; for perhaps thou hast reflected upon thy country and thy household, and longed to see them, and desired to voyage to thy home, and thou wilt have taken from our country a large quantity of wealth to which thou mayest have recourse for thy subsistence as long as thou shalt live in thy country. But Aboo-Ṣeer rejoined, O King of the age (may God strengthen thee!), verily these numerous memlooks, and female slaves, and male black slaves, are proper only for Kings; and hadst thou given orders to present me with ready money, it had been better for me than this army; for they will eat, and drink, and dress, and whatever wealth I acquire, it will not suffice them to expend for their support. And upon this the King laughed, and said, By Allah, thou hast spoken truth; for they have become a heavy army, and thou hast not ability to expend what will be sufficient upon them. But wilt thou sell them to me, each one for a hundred pieces of gold?—He answered, I sell them to thee for this price. So the King sent to the treasurer, desiring him to bring him the money; and he brought it, and the King gave Aboo-Ṣeer the price of the whole, complete and entire; after which he bestowed them upon their former owners, saying, Every one who knoweth his male black slave, or his female slave, or his memlook, let him take such slave; for they are a gift from me unto you. And they complied with the command of the King, each of them taking what appertained to him. Aboo-Ṣeer then said to the King, May God relieve thee, O King of the age, as thou hast relieved me from these ghools, whom none but God can satiate! And the King laughed at his words, and said that he had spoken truth, and he took the great men of his empire, and returned from the bath to his palace.

Aboo-Ṣeer passed the ensuing night counting the gold and

putting it into the bags and sealing them. And he had with him twenty male black slaves, and twenty memlooks, and four female slaves to serve him. And when the morning came, he opened the bath, and sent a crier to cry and say, Whosoever entereth the bath and washeth, he shall give that to which his soul shall consent, and what his generosity shall require him to give. He seated himself by the chest,[11] and those who desired to bathe rushed upon him, every one who entered putting down what was easy to him to give; and evening came not before the chest was filled with the good gifts of God, whose name be exalted! Then the Queen desired to enter the bath: so when this was made known to Aboo-Ṣeer, he divided the day on her account into two portions, making from daybreak to noon the portion of the men, and from noon to sunset the portion of the women. And when the Queen came, he stationed a female slave behind the chest. He had taught four female slaves the arts of washing women and plaiting their hair, so that they became skilful performers of these arts; and the Queen, on her entering, was pleased by what she saw, her bosom became dilated, and she put down a thousand pieces of gold. His fame spread throughout the city, and every one who entered treated him with honour, whether he were rich

or poor, and good fortune came in to him by every way. He became acquainted with the King's guards, and gained companions and friends, and the King used to come to him one day in the week, when he gave him a thousand pieces of gold; the other days of the week being for the great men and the poor; and he used to behave kindly to the people, and to treat them with the utmost courtesy. It happened also that the King's sea-captain came in to him in the bath one day, whereupon Aboo-Ṣeer pulled off his clothes, and entered [the inner apartment] with him, and proceeded to rub and press him, treating him with exceeding courtesy. And when he came forth from the bath, he made for him sherbet and coffee; and on the captain's desiring to give him something, he swore that he would not receive from him aught. So the captain was grateful for his kindness, on account of the exceeding courtesy that he had experienced from him, and his beneficence to him, and he became perplexed respecting what he should give to that bath-keeper in return for his generous conduct to him.

Meanwhile, Aboo-Ḳeer heard all the people eagerly talking of the bath, every one of them saying, Verily this bath is the delight of the world, without doubt! If it be the will of God, O such-a-one, thou shalt go with us to-morrow into this delectable bath.—So Aboo-Ḳeer said within himself, I must go like others, and see this bath that hath captivated the minds of men. Then he put on the most sumptuous of the apparel that he had, mounted a mule, took with him four black slaves and four memlooks, who walked behind him and before him, and repaired to the bath. He alighted at the door of the bath; and when he was at the door, he smelt the odour of aloes-wood, and saw men entering and men coming forth, and he saw the maṣṭabahs fully occupied by great and small. He then entered the vestibule, and saw Aboo-Ṣeer, who rose to him, and rejoiced at seeing him; and Aboo-Ḳeer said to him, Is this fulfilling the covenant of the sons of the ingenuous? I have opened for myself a dyeing-shop, and become the master-dyer of the city, and acquainted with the King, and have become in a state of prosperity and authority, yet thou comest not to me, nor inquirest respecting me, nor sayest, Where is my companion? I have been unable to find thee while searching for thee, and sending my black slaves and my memlooks to search for thee in the Kháns and in all other places; for they knew not how to find thee, nor did any one give them tidings of thee.—So Aboo-Ṣeer replied, Did I not come to thee, and didst thou not call me a thief, and beat me, and disgrace

me among the people? And thereupon Aboo-Ḳeer was grieved, and said, What are these words? Art thou the person whom I beat?—Aboo-Ṣeer answered him, Yes; that person was myself. And Aboo-Ḳeer swore to him a thousand oaths that he knew him not, and said, One resembling thee used to come every day and steal people's stuffs, and I imagined that thou wast that person. And he proceeded to feign repentance, and to strike hand upon hand, and say, There is no strength nor power but in God, the Great! We have acted injuriously to thee; but would that thou hadst acquainted me with thyself, and said, I am such-a-one. The fault therefore is thine, because thou didst not acquaint me with thyself; especially as I was confounded by the multiplicity of my occupations.—And upon this, Aboo-Ṣeer said to him, May God pardon thee, O my companion! This event was secretly predestined, and reparation is God's affair. Enter; pull off thy clothes, and bathe and enjoy thyself.—Aboo-Ḳeer rejoined, By Allah I conjure thee that thou pardon me, O my brother! And Aboo-Ṣeer said to him, May God acquit thee of responsibility, and pardon thee! For it was an event predestined from eternity to befall me.

Aboo-Ḳeer then said to him, And whence obtainedst thou this authority? He answered him, He who aided thee aided me; for I went up to the King, and described to him the bath, and he ordered me to build one. So Aboo-Ḳeer replied, As thou art an acquaintance of the King, I also am his acquaintance; and if it be the will of God (whose name be exalted!), I will cause him to love thee and to treat thee with generosity exceeding this generosity, for my sake; for he knew not that thou wast my companion; but I will inform him that thou art my companion, and I will give him a charge respecting thee. Aboo-Ṣeer, however, said to him, I require not any charge to be given him; for He who moveth hearts with affection existeth; and the King hath conceived a love for me, he and all his court, and given me such and such things. He told him the story, and then said to him, Pull off thy clothes behind the chest, and enter the bath, and I will enter with thee, that I may rub thee with the bag. So he pulled off the clothes that were upon him, and entered the bath, and Aboo-Ṣeer entered with him, and rubbed him with the bag, washed him with soap, dressed him, and occupied himself with serving him until he came forth [from the inner apartment]; and when he came forth, he brought him dinner and sherbet; and all the people wondered at the great honour that he shewed him. After that, Aboo-Ḳeer was about

to give him something; but he swore that he would not receive from him aught, and said to him, Be ashamed of this thing, seeing that thou art my companion, and there is no difference between us. Then Aboo-Ḳeer said to Aboo-Ṣeer, O my companion, by Allah, this bath is excellent; but thine art in it is deficient. So Aboo-Ṣeer said to him, And what is its deficiency? Aboo-Ḳeer answered him, The remedy that is a composition of arsenic and lime, which removeth the hair with facility.[12] Therefore make this remedy; and when the King cometh, present it to him, and teach him how the hair falleth off by its means; for thereupon he will love thee exceedingly, and will treat thee with honour.—And Aboo-Ṣeer replied, Thou hast spoken truth. If it be the will of God, I will make that.

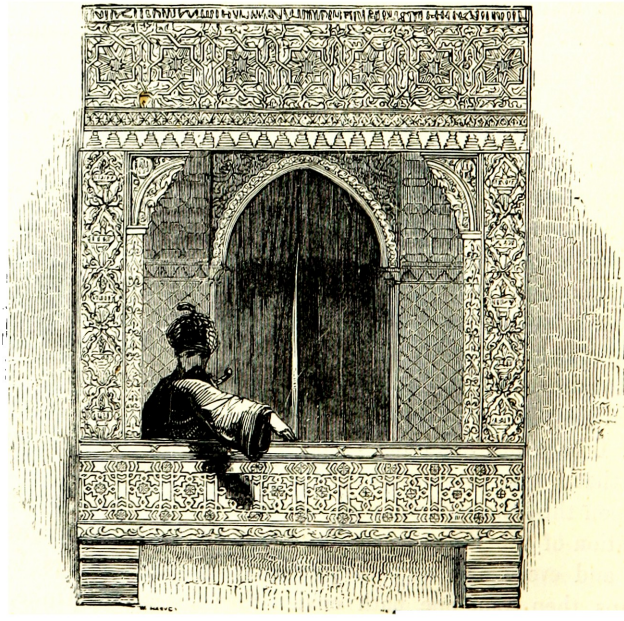
Then Aboo-Ḳeer went forth, and mounted his mule, repaired to the King, and went in to him, and said to him, I give thee a precaution, O King of the age. So the King said, And what is thy precaution? And he answered him, Information hath been given me that thou hast built a bath. The King said, Yes: a stranger hath come to me, and I have founded the bath for him, like as I have founded for thee this dyeing-shop; and it is an excellent bath; my city hath become adorned by it. And he proceeded to mention to him the excellences of the bath. Aboo-Ḳeer then said to him, And hast thou entered it? He answered, Yes. And Aboo-Ḳeer said, Praise be to God who hath saved thee from the wickedness of this villain, the enemy of the religion; and he is the bath-keeper. The King therefore said to him, And what is his desire? And Aboo-Ḳeer answered, Know, O King of the age, that if thou enter the bath after this day, thou wilt perish.—Wherefore? said the King. He answered him, Verily the bath-keeper is thine enemy, and the enemy of the religion; for he induced thee not to found this bath save because he desireth to poison thee in it. He hath made for thee a thing; and when thou enterest the bath, he will bring it to thee, and will say to thee, This is a remedy: whosoever applieth it to himself, it will cause

the hair to fall off from the part with ease. And it is not a remedy: on the contrary, it is a cause of terrible disease, and a deadly poison. The Sulṭán of the Christians hath promised this villain that, if he slay thee, he will liberate his wife and his children from captivity; for his wife and his children are in captivity in the land of the Sulṭán of the Christians. I also was in captivity with him in their country; but I opened a dyeing-shop, and dyed for them stuffs of various colours, in consequence of which they inclined the heart of the King to favour me, and the King said to me, What dost thou desire? So I desired of him emancipation, and he emancipated me; and, having come to this city, I saw the man in the bath. I therefore asked him and said to him, How was effected thine escape, and the escape of thy wife and thy children? And he answered, I and my wife and my children ceased not to remain in captivity until the King of the Christians held a court, and I was present at it among the rest, standing among the people, and I heard them enter upon the mention of the Kings, and proceed until they mentioned the King of this city; whereupon the King of the Christians cried, Ah!—and said, No one in the world hath overcome me except the King of such a city; and whosoever will contrive means for me to slay him, I will give him every thing that he shall desire. So I advanced to him, and said to him, If I contrive means for thee to slay him, wilt thou emancipate me and my wife and my children? And he answered me, Yes: I will emancipate you, and I will give thee all that thou shalt desire. I then agreed with him to do this, and he sent me in a galleon to this city. So I went up to this King, and he built for me this bath, and there remaineth nothing for me to do but to kill him, and go to the King of the Christians, redeem my children and my wife, and demand of him what I desire.—I therefore said, And what is the stratagem that thou hast contrived in order to kill him? And he answered me, It is an easy stratagem; the easiest that can be: for he will come to me in this bath, and I have made for him something wherein is poison; and when he cometh, I will say to him, Take this remedy, and apply it to any part from which thou wouldst remove hair; for the hair will fall off. So he will take it and apply it to himself, and the poison will operate within him a day and a night, until it penetrateth to his heart, and destroyeth him, and there will be an end of the affair.—Therefore, on my hearing from him these words, I feared for thee; because thy goodness hath imposed an obligation on me; and I have informed thee of this.

So when the King heard these words, he was violently enraged; and he said to the dyer, Conceal this secret. He then desired to go to the bath, that he might put an end to doubt by certain assurance; and when the King entered the bath, Aboo-Ṣeer divested himself as he was accustomed to do, devoted himself to the service of the King, and rubbed him with the bag; after which he said to him, O King of the age, I have made a remedy for clearing away the hair. So he said, Bring it to me. And he brought it before him; and the King perceived its smell to be abominable. It appeared sure to him, therefore, that it was poison; and he was enraged, and called out to the guards, saying, Seize him! Accordingly, the guards laid hold upon him, and the King went forth, infused with rage, no one knowing the cause of his rage; and by reason of the violence of the rage of the King, he informed not any one, nor did any one dare to ask him. He then put on his clothes, and went up to the council-chamber, and, having caused Aboo-Ṣeer to be brought before him, with his hands bound behind him, he summoned the sea-captain. So he came; and when the captain came, the King said to him, Take this villain, and put him into a sack, and put into the sack two hundred-weights of unslaked lime, and tie up its mouth over him and the lime: then put it into a boat, and come beneath my palace. Thou wilt see me sitting at its window, and do thou say to me, Shall I cast it in? Thereupon I will answer thee, Cast it. And when I have said to thee that, cast it, that the lime may be slaked upon him, and he may die drowned and burnt.—So he replied, I hear and obey. He then took him from before the King, to an island opposite the King's palace, and said to Aboo-Ṣeer, O thou, I came to thee once in the bath, and thou treatedst me with honour, and didst what was requisite for me, and I derived great pleasure from thee: thou sworest also that thou wouldst not receive from me pay, and I have conceived for thee a violent love. Tell me then what was thy case with the King, and what abominable action hast thou done to him, that he hath become enraged against thee, and commanded me that thou shalt die this evil death.—So he replied, By Allah, I have not done any thing, and I have no knowledge of any crime that I have committed against him requiring this.

Upon this, the captain said to him, Verily thou enjoyedst, in the estimation of the King, great dignity, such as none attained before thee; and every one who is possessed of good things is envied. Perhaps then some one hath envied thee this good fortune, and said

some words injurious to thee in the presence of the King, in consequence of which the King hath been thus enraged against thee. But welcome to thee! No harm awaiteth thee. For as thou treatedst me with honour without there existing any acquaintance between me and thee, I will liberate thee. But when I liberate thee, thou shalt remain with me on this island until a galleon shall depart from this city towards thy country, when I will send thee in it.—Aboo-Ṣeer therefore kissed the hand of the captain, and thanked him for this. Then the captain brought the lime, and put it into a sack, and he put into it a great stone, as large as a man, and said, I place my reliance upon God. After that, he gave to Aboo-Ṣeer a net, and said to him, Cast this net in the sea. Perhaps thou wilt catch some fish. For the fish for the King's kitchen are required of me every day, and I have been diverted from fishing by this calamity that hath befallen thee, and fear that the cook's young men may come to demand the fish and not find it; but if thou catch any thing, they will find it. Do so while I go and practise the stratagem that I have devised beneath the palace, and I will pretend that I have cast thee into the sea.—And Aboo-Ṣeer replied, I will fish, and go thou, and may God aid thee! The captain therefore put the sack into the boat, and proceeded until he came



beneath the palace, when he saw the King sitting at the window, and said, O King of the age, shall I cast him in? And he answered, Cast him:—and he made a sign with his hand; and, lo, a thing gleamed: then dropped into the sea: and, behold, what dropped into the sea was the King's seal-ring. This ring was enchanted, so that, when the King was enraged against any one, and desired to slay him, he would make a sign to him with his right hand, upon which was the seal-ring, and there would proceed, from the ring, lightning, which would strike the person to whom he made the sign, and his head would fall from between his shoulders. And the troops obeyed him not, nor did he subdue the mighty men, save by means of this seal-ring. So when the ring fell from his finger, he concealed the matter, being unable to say, My ring hath fallen into the sea,—through fear of the troops, lest they should rise against him, and slay him: wherefore he was silent.

But as to Aboo-Ṣeer, after the departure of the captain, he took the net, and cast it in the sea, and drew it; and it came forth full of fish. Then he cast it a second time, and it came up full of fish again. He ceased not to cast it, and it came up every time full of fish, until there was before him a great heap of fish; whereupon he said within himself, By Allah, for a long time I have not eaten fish. And he chose for himself a large, fat fish, and said, When the captain cometh, I will tell him to fry for me this fish, that I may make my dinner of it. He then killed it with a knife that he had with him, and the knife stuck in its gill, and he saw the King's seal-ring in it; for the fish had swallowed it, and destiny had driven it to that island, and it had fallen into the net. So he took the ring, and put it on his little finger, not knowing its properties; and, lo, two young men, of the servants of the cook, came to demand the fish: and when they were near Aboo-Ṣeer, they said, O man, whither is gone the

captain? He answered, I know not:—and made a sign with his right hand, and, behold, the heads of the two young men fell from between their shoulders when he made a sign to them and said, I know not. Aboo-Ṣeer therefore wondered at that, and said, Who can have slain them? Their case grieved him, and he was reflecting upon this event when, lo, the captain approached, and saw a great heap of fish, and saw the two young men slain, and the seal-ring upon the finger of Aboo-Ṣeer. So he said to him, O my brother, move not thy hand upon which is the seal-ring; for if thou move it, thou wilt slay me. And he wondered at his saying, Move not thy hand upon which is the seal-ring; for if thou move it, thou wilt slay me. And when the captain came to him, he said, Who slew these two young men? Aboo-Ṣeer answered him, By Allah, O my brother, I know not. And the captain replied, Thou hast spoken truth; but inform me respecting this seal-ring, whence it came to thee. He said, I saw it in the gill of this fish. And the captain rejoined, Thou hast spoken truth; for I saw it descending gleaming from the palace of the King till it dropped into the sea, when he made a sign with respect to thee, and said to me, Cast him. And when he made the sign, I cast in the sack, and the ring had dropped from his finger, and fallen into the sea. Thereupon this fish swallowed it, and God drove the fish to thee, so that thou caughtest it: therefore this is thy lot. But knowest thou the properties of this seal-ring?—Aboo-Ṣeer answered, I do not know its properties. And the captain said, Know that the troops of our King have not obeyed him save from fear of this seal-ring; because it is enchanted; and when the King was enraged against any one, and desired his slaughter, he used to make a sign to him with it, and his head would fall from between his shoulders; for a lightning would proceed from this ring, and its ray would reach the object of rage, who would die immediately.—So when Aboo-Ṣeer heard these words, he rejoiced exceedingly, and said to the captain, Take me back to the city. And the captain replied, I will take thee back, since I no longer fear for thee with respect to the King; for when thou makest a sign with thy hand, and hast conceived the intention of slaying him, his head will fall down before thee; and if thou shouldst desire the slaughter of the King and all the troops, thou wouldst kill them without impediment.

He then embarked in the boat, and repaired with him to the city; and when he arrived there, he went up to the palace of the King, and entered the council-chamber, where he saw the King sitting, with

the troops before him, and he was in a state of excessive grief on account of the seal-ring, unable to inform any one of the soldiers of the loss of the ring. So when the King saw him he said to him, Did we not cast thee into the sea? How hast thou contrived that thou hast come forth from it?—And he answered him, O King of the age, when thou gavest orders to cast me into the sea, thy captain took me and proceeded with me to an island, and asked me respecting the cause of thy rage against me, saying to me, What hast thou done unto the King, that he hath given orders for thy death? I answered him, By Allah, I know not that I have done unto him any foul action. And he said to me, Verily thou enjoyedst great dignity in the estimation of the King, and perhaps some one hath envied thee, and said some words injurious to thee in the presence of the King, in consequence of which he hath become enraged against thee. But I came to thee in thy bath, and thou treatedst me with honour; and in requital of the honour that thou shewedst me in thy bath, I will save thee, and will send thee to thy country.—He then put into the boat a stone instead of me, and cast it into the sea. But when thou madest a sign to him with reference to me, the seal-ring fell from thy hand into the sea, and a fish swallowed it; and I was on the island, fishing, and that fish came up in the net among others. Thereupon I took it, desiring to broil it; and when I opened its body, I saw the seal-ring in it. So I took it, and put it on my finger; and there came to me two of the servants of the kitchen, demanding the fish; and I made a sign to them, not knowing the property of the seal-ring, and their heads fell off. Then the captain came, and he knew the ring which was upon my finger, and acquainted me with its magic influence. I have therefore brought it to thee; for thou hast acted kindly to me, and treated me with the utmost generosity, and the good actions that thou hast done me have not been lost upon me. This is thy seal-ring: so take it; and if I have done unto thee any thing requiring my slaughter, acquaint me with my crime, and slay me, and thou shalt be absolved of sin in shedding my blood.—He then pulled off the seal-ring from his finger, and handed it to the King.

Therefore when the King saw Aboo-Ṣeer's beneficent conduct, he received the ring from him, and put it on his finger. His soul was restored to him, and, rising upon his feet, he embraced Aboo-Ṣeer, and said, O man, thou art of the most excellent of the sons of the ingenuous! Blame me not; but pardon me for my injurious conduct to

thee. Had any one but thyself got possession of this seal-ring, he had not given it to me.—Aboo-Ṣeer replied, O king of the age, if thou desire that I should pardon thee, acquaint me with my crime that required thee to be enraged against me, so that thou gavest orders for my slaughter. The King said to him, By Allah, it hath become manifest to me that thou art innocent, and that thou art not guilty in aught, since thou hast done this kind action: but the dyer said to me thus and thus. And he acquainted him with that which the dyer had said; whereupon Aboo-Ṣeer said, By Allah, O King of the age, I know not the King of the Christians, nor in my life have I gone to the country of the Christians, nor did it enter my mind to kill thee. But this dyer was my companion and my neighbour in the city of Alexandria, and our life there became difficult: so we came forth from it, on account of the difficulty of obtaining our livelihood, and recited together the Fáteḥah in confirmation of our agreement that the occupied should feed the unoccupied; and such and such events happened to me with him.—He acquainted him with all that had happened to him with Aboo-Ḳeer the dyer, and how he had taken his money, and abandoned him sick in the chamber that was in the Khán, and that the door-keeper of the Khán used to expend upon him while he was sick, until God restored him. Then he went forth and walked about the city with his apparatus, as he was accustomed to do; and while he was in the way, he saw a dyeing-shop before which the people were crowding, and, looking at the door of the dyeing-shop, he saw Aboo-Ḳeer sitting upon a maṣṭabah there. So he entered to salute him, and he experienced from him that beating and injurious treatment; Aboo-Ḳeer asserting that he was a thief, and inflicting upon him a painful beating. And he acquainted the King with all that had befallen him from first to last. Then he said, O King of the age, he is the person who said to me, Make the remedy, and present it to the King; for the bath is perfect in all things, saving that this remedy is wanting in it. And know, O King of the age, that this remedy injureth not: we make it in our country, and it is one of the requisites of the bath; but I had forgotten it; and when the dyer came to me, and I treated him with honour, he reminded me of it, and said to me, Make the remedy. Now send, O King of the age, and bring the door-keeper of such a Khán, and the workmen of the dyeing-shop, and ask them all respecting the things with which I have acquainted thee.

So the King sent to the door-keeper of the Khán, and to the

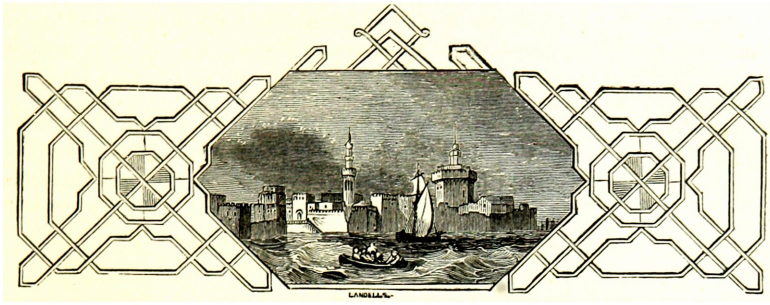
workmen of the dyeing shop; and when they all were present, he asked them, and they acquainted him with the case. He therefore sent to the dyer, and said, Bring ye him barefooted, with his head uncovered, and with his hands bound behind him. Now the dyer was sitting in his house, happy at the thought of the slaughter of Aboo-Ṣeer, and he was not aware when the guards of the King rushed upon him, and blows fell upon the back of his neck. They then bound his hands behind his back, and came with him before the King; whereupon he saw Aboo-Ṣeer sitting by the side of the King, and the door-keeper of the Khán and the workmen of the dyeing-shop standing before him. So the door-keeper of the Khán said to him, Is not this thy companion, whose money thou stolest, and whom thou leftest with me in the chamber sick, and to whom thou didst such and such things? And the workmen of the dyeing-shop said to him, Is not this he whom thou commandedst us to seize, and whom we beat? The baseness of Aboo-Ḳeer, therefore, was manifest to the King, and his deserving more severe torture than that which is inflicted by Munkar and Nekeer:[13] so the King said, Take ye him, and parade him as an example through the city, and put him into a sack, and cast him into the sea. Upon this, Aboo-Ṣeer said, O King of the age, accept my intercession for him; for I have pardoned him all that he hath done unto me. But the King replied, If thou hast pardoned him for his injurious conduct to thee, I cannot pardon him for his injurious conduct to me. He then cried out and said, Take ye him! They therefore took him and paraded him; and after that, they put him into a sack, and put with him the lime, and cast him into the sea: so he died drowned and burnt. Then the King said, O Aboo-Ṣeer, demand of me what thou wilt, and it shall be given thee. And he replied, I demand of thee that thou send me to my country; for I no longer desire to reside here.

The King therefore gave him an abundance of things, in addition to his former wealth and portion and gifts, and bestowed upon him a galleon laden with good things, the sailors of which were memlooks, whom, also, he gave to him, after he had proposed to him that he should make him Wezeer, and he consented not. Aboo-Ṣeer then bade the King farewell, and set forth on his voyage; all that was in the galleon being his property; even the sailors being his memlooks; and he ceased not to pursue his voyage until he arrived at the district of Alexandria, and moored by the shore of Alexandria. Thereupon they landed; and one of his memlooks saw a sack by the shore: so

he said, O my master, by the shore of the sea is a large, heavy sack, the mouth of which is tied, and I know not what is in it. Aboo-Ṣeer therefore came and opened it, and he saw in it the body of Aboo-Ḳeer; the sea having driven it towards Alexandria. And he took the body forth and buried it in the neighbourhood of Alexandria, and made for it a tomb for visitation, which he endowed with unalienable legacies; and he inscribed over the door of the building which enclosed the grave these verses:—

A man is known among others by his actions,[14] and the deeds of the ingenuous and generous are like his origin.
Backbite not, lest thou be backbitten; for probably, of him who saith a thing, the like will be said:
And abstain from shameful words: utter them not when thou speakest seriously or when thou jestest;
For the dog, if he retain good qualities, is domesticated, while the lion is chained in consequence of his ignorance;
And the carcasses of the desert float upon the sea, while the fine pearl lies neglected on its lowest sands.
A sparrow would not offer molestation to a hawk, were it not for its folly, and the weakness of its sense.
In the sky is written, upon the pages of the air, He who doth kind actions will experience the like.
Attempt not to extract sugar from the colocynth; for the thing will prove to be, in taste, like its origin.

Then Aboo-Ṣeer remained a while, after which, God took his soul, and they buried him near the sepulchre of his companion Aboo-Ḳeer; and on that account, this place was called Aboo-Ḳeer and Aboo-Ṣeer; but it is commonly known now by the name of Aboo-Ḳeer.[15]—This is what hath been related to us of their story.—Extolled be the perfection of Him who endureth for ever, and by whose will the nights and days interchange!



NOTES TO CHAPTER TWENTY-SEVENTH.

NOTE 1. "ABOO-ṢEER" is a modern Arabic corruption of the Coptic "Bousiri" or "Pousiri," the "Busiris" of the Greeks and Romans; but it is more properly written in Arabic "Booṣeer." It is the name of several villages in Egypt, the chief of which is in the Delta, on the eastern branch of the Nile.—The like may be inferred with regard to "Aboo-Ḳeer," commonly written by the French and English "Aboukir." The place so named (well known to my countrymen) marks the site of the ancient Canopus.

NOTE 2. As it is certain that most of the stories in this work were written at least half a century before the introduction of tobacco into the East (which happened about the close of the sixteenth century), this tale must have been altered by a copyist, or added to the original series: and I think it most probable that the latter was the case. [The tale, with the mention of tobacco, is contained in the Calcutta edition of the complete work, and in the Breslau edition. The former edition seems to have been derived, though not immediately, from the same source as Mr. Lane's original; but the Breslau edition differs from it very considerably throughout.—ED.]

NOTE 3. See Note 21 to Chapter xi.

NOTE 4. Also called simply "nuṣf." See Note 17 to Chapter iii.

NOTE 5. Many a poor barber has a small cup of tinned copper, or of brass, instead of the large *basin* of tinned copper.

NOTE 6. In my original, the number of nuṣf faḍḍahs is said to have been thirty; but this is at variance with what precedes. [So too in both the editions mentioned above.—ED.]

NOTE 7. "Baṭárikh" is a mess composed of the roe of small salted fish, which are called "feseekh."

NOTE 8. After what I have observed above, in Note 2, it is perhaps unnecessary to notice the mention of coffee, which began to become a common beverage throughout Arabian countries about a century before the introduction of tobacco into the East. [This mention of coffee is found in the two editions referred to in Note 2 of the present series, as well as in Mr. Lane's original.—ED.]

NOTE 9. The chambers in Kháns containing no furniture, the lodger supplies a mat or two, or a carpet, and perhaps a mattress upon which to sit and sleep, with a few other portable things.

NOTE 10. That is, he set the streams of hot and cold water in motion.—A description of a public bath, and of the operations performed in it, has been given in Note 16 to Chapter ii.

NOTE 11. The bather, on entering the meslakh (the first apartment, or disrobing-room), commits his purse, and any other valuables that he has about him, to the bath-keeper, who locks them up in a chest, in which he also deposits the pay that he receives.

NOTE 12. The depilatory called the "dăwà" (or remedy), which is employed in the bath, is composed, as I have been informed, of quick lime with a small proportion (about an eighth part) of orpiment, or native arsenic. It is made into a paste, with water, before application; and loosens the hair in about two minutes, when it is washed off.

NOTE 13. See a note at the foot of page 534 in Volume ii.

NOTE 14. "If a man's deeds are good, he is of good origin; but otherwise, he is not: and hence it is said, When a man's origin is [otherwise] unknown, his deeds indicate it." [1]

NOTE 15. See the first note of the present series.

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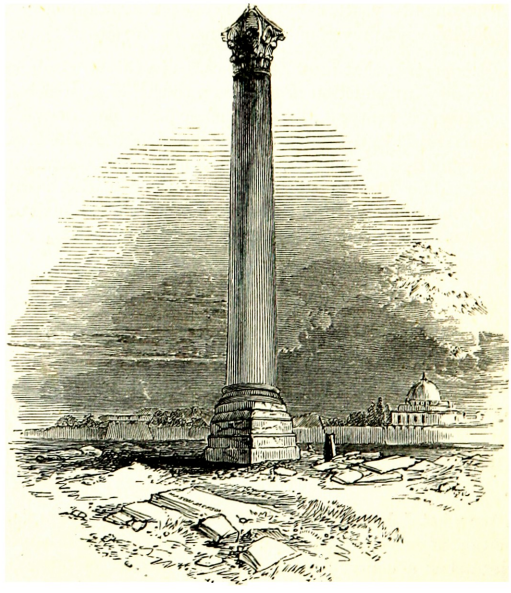
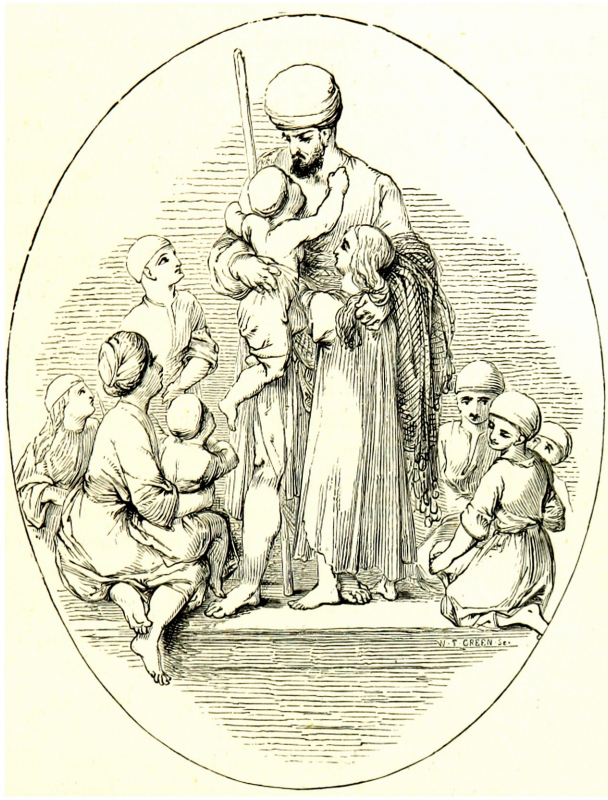
[1] Marginal note by my sheykh.





CHAPTER XXVIII.

COMMENCING WITH PART OF THE NINE HUNDRED AND FORTIETH NIGHT, AND ENDING WITH PART OF THE NINE HUNDRED AND FORTY-SIXTH.

THE STORY OF 'ABD-ALLAH ḌF THE LAND AND 'ABD-ALLAH OF THE SEA.

THERE was a fisherman named 'Abd-Allah, who had a numerous family: he had nine children and their mother, and was very poor, possessing nothing but his net. He used to go every day to the sea to fish; and when he caught little, he sold it, and expended its price upon his children, according as God supplied him; but if he caught much, he would cook a good dish, and buy fruit, and cease not to expend until there remained not aught in his possession; whereupon

he would say within himself, The supply necessary for to-morrow will come to-morrow. Now when his wife gave birth to another, his children became ten persons; and the man that day possessed not any thing whatever: so his wife said to him, O my master, see for me something wherewith I may sustain myself. He answered her, Lo, I am going, relying upon the blessing of God (whose name be exalted!), to the sea this day, for the luck of this new-born child, that we may see its fortune. And she replied, Place thy dependence upon God. Accordingly he took the net, and repaired to the sea. He then cast the net for the luck of that little infant, and said, O Allah, make his subsistence easy, not difficult; and abundant, not little! He waited over it a while, and then drew it, and it came forth full of rubbish and sand and pebbles and grass; and he saw not in it any fish; neither many did he see, nor few. So he cast it a second time, and waited over it, and then drew it; but he saw not in it fish. And he cast a third time, and a fourth, and a fifth; but there came not up in it any fish. He therefore removed to another place, and begged his subsistence of God (whose name be exalted!), and ceased not to do thus till the close of the day; but caught not a single minnow.[1] And he wondered in his mind, and said, Hath God created this new-born child without allotting it subsistence? This can never be: for He who hath opened the jaws hath undertaken to provide for them the necessary subsistence; and God (whose name be exalted!) is bountiful, a liberal supplier of the necessaries of life.

He then took up the net, and returned with broken spirit, his heart being occupied with care for his family, because he had left them without food, especially as his wife had just given birth to a child. He ceased not to walk on, saying within himself, What is to be done; and what shall I say to the children this night? Then he came before the oven of a baker, and saw a crowd before it. The time was a time of dearness; and in those days, there existed not in the possession of the people more than a scanty supply of provisions, and the people were offering money to the baker, but he paid no attention to any one of them, on account of the greatness of the crowd. The fisherman however stood looking, and smelling the smell of the hot bread, and his soul desired it by reason of his hunger; and thereupon the baker saw him, and called out to him, saying, Come hither, O fisherman! So he advanced to him; and the baker said to him, Dost thou desire bread? And he was silent. The baker said to him, Speak, and be not abashed: for God is bountiful.

If thou have not with thee money, I will give thee, and will have patience with thee until good shall betide thee.—The fisherman therefore replied, By Allah, O master, I have not money: but give me bread sufficient for my family, and I will leave this net in pawn with thee till to-morrow. But the baker said to him, O poor man, verily this net is as it were thy shop, and the door of thy subsistence; and if thou give it in pawn, with what wilt thou fish? Acquaint me then with the quantity that will suffice thee.—He replied, For ten nuṣf faḍḍahs. And he gave him bread for ten nuṣfs; after which he gave him also ten nuṣf faḍḍahs, and said to him, Take these ten nuṣfs, and cook for thee by their means a dish of food; so thou wilt owe twenty nuṣf faḍḍahs, and to-morrow bring me their value in fish, or, if nought betide thee, come, receive thy bread and ten nuṣfs, and I will have patience with thee until good shall betide thee; and after that, bring me fish to the value of that which I shall be entitled to receive from thee.—So the fisherman replied, May God (whose name be exalted!) reward thee, and recompense thee for me with every thing good! He then took the bread and the ten nuṣf faḍḍahs, and went away happy, and, having purchased for him what he easily could, went in to his wife; and he saw her sitting, soothing the children, who were weeping by reason of their hunger, and she was saying to them, This instant your father will bring something for you to eat. So when he went in to them, he put down for them the bread, and they ate; and he acquainted his wife with that which had happened to him; whereupon she said to him, God is bountiful.

And on the following day, he took up his net, and went forth from his house, saying, I beg thee, O Lord, to supply me, this day, with that which shall whiten my face[2] in the eyes of the baker! And when he came to the sea, he proceeded to cast the net and draw it; but there came not forth in it any fish. He ceased not to do so until the close of the day, and got nothing. So he returned in great grief; and the way to his house led by the oven of the baker. He therefore said within himself, By what way can I go to my house?[3] But I will quicken my pace, that the baker may not see me.—And when he came to the oven of the baker, he saw a crowd; and he hastened in his pace, by reason of his abashment at the baker, in order that he might not see him: but, lo, the baker raised his eyes towards him, and cried out, saying, O fisherman, come hither; receive thy bread and the money for thy expenditure; for thou hast forgotten! He replied, No, by Allah; I forgot not; but I was abashed at thee; for I have

not caught any fish this day. The baker said to him, Be not abashed. Did I not say to thee, Take thy leisure, until good shall betide thee? —Then he gave him the bread and the ten nuṣfs, and he went to his wife, and informed her of the news; upon which she said to him, God is bountiful. If it be the will of God, good will betide thee, and thou shalt pay him all that is due to him.—And he ceased not to continue thus for the space of forty days, every day going to the sea, and remaining from the rising of the sun to its setting, and returning without fish, and receiving bread, and money for his expenditure, from the baker, who mentioned not to him the fish any day of those days, nor neglected him as men generally would have done, but gave him the ten nuṣfs and the bread; and every time that the fisherman said to him, O my brother, reckon with me,—he would reply, Go: this is not the time for reckoning: wait until good shall betide thee, and then I will reckon with thee. So he would pray for him, and depart from him thanking him. And on the one and fortieth day, he said to his wife, I desire to cut up this net, and be relieved of this mode of life.—Wherefore? said she. He answered her, It sèemeth that my supply of subsistence from the sea is ended. And how long, he added, shall this state continue? By Allah, I am dissolved by abashment at the baker, and I will no more go to the sea, that I may not pass by his oven; for there is no way for me save by his oven; and every time that I pass by it, he calleth me, and giveth me the bread and the ten nuṣfs. How long then shall I run in debt to him?—But she replied, Praise be to God (whose name be exalted!) who hath moved his heart to favour thee so that he giveth thee the food! And what dost thou dislike in this?—He said, I now owe him a great sum

of money, and inevitably he will demand his due. His wife said to him, Hath he vexed thee with words? He answered, No; nor would he reckon with me; but would say to me, Wait until good shall betide thee.—Then, replied his wife, when he demandeth of thee, say to him, Wait until the good that I and thou hope for shall betide. And he said to her, When will the good that we hope for come? She answered him, God is bountiful. And he replied, Thou hast spoken truth.

He then took up his net, and repaired to the sea, saying, O Lord, supply me, if only with one fish, that I may give it to the baker! Then he cast the net in the sea, and drew it, and found it heavy; and he ceased not to labour at it until he was violently fatigued; but when he drew it forth, he saw in it a dead ass, swollen, and of abominable odour: so his soul was wearied. He extricated it from the net, and said, There is no strength nor power but in God, the High, the Great! I have been tired of saying to this woman, There remaineth for me no means of subsistence in the sea: let me abandon this occupation:—and of her replying, God is bountiful: good will betide thee. Is then this dead ass that good?—Exceeding grief affected him, and he went to another place, that he might be remote from the smell of the ass, and took the net, and cast it, and waited over it some time. Then he drew it, and again found it heavy; and he ceased not to labour at it until blood issued from the palms of his hands; and when he had drawn forth the net, he saw in it a human being.* So he imagined that he was an 'Efreet, of those whom the lord Suleymán used to imprison in bottles of brass, and cast into the sea, and that, the bottle having broken by reason of the length of years, that 'Efreet had issued from it, and come up in the net. He therefore fled from him, and began to say, Mercy! Mercy! O 'Efreet of Suleymán!—But the human being cried out to him from within the net, saying, Come hither, O fisherman! Flee not from me; for I am a human being like thee. Liberate me then, that thou mayest obtain my recompense.—So when the fisherman heard his words, his heart became tranquillized, and he came to him and said to him, Art thou not an 'Efreet of the Jinn? He answered, No; but I am a man, a believer in God and his Apostle. The fisherman said to him, And who cast thee into the sea? He replied, I am of the children of the sea. I was going about, and thou threwest upon me the net. We are nations obedient to the ordinances of God, and we are compassionate to the creatures of God (whose name be exalted!); and

were it not that I fear and dread being of the disobedient, I should have rent thy net; but I willingly submit to that which God hath decreed to befall me; and thou, if thou deliver me, wilt become my owner, and I shall become thy captive. Wilt thou then emancipate me with the desire of seeing the face of God[5] (whose name be exalted!), and make a covenant with me, and become my companion? I will come to thee every day in this place, and thou shalt come to me, and bring for me a present of the fruits of the land. For with you are grapes and figs and water-melons and peaches and pomegranates and other fruits, and every thing that thou wilt bring me will be acceptable from thee. And with us are coral and pearls and chrysolites and emeralds and jacinths and other jewels. So I will fill for thee the basket in which thou wilt bring me the fruits with minerals consisting of the jewels of the sea. What then sayest thou, O my brother, of this proposal?—The fisherman answered him, Let the Fátehah be recited in confirmation of the agreement between me and thee as to this proposal.

Accordingly each of them recited the Fátehah, and the fisherman liberated him from the net, and said to him, What is thy name? He answered, My name is 'Abd-Allah of the Sea; and if thou come to this place, and see me not, call out and say, Where art thou, O 'Abd-Allah, O thou of the Sea?—And I will be with thee instantly. And thou (he added), what is thy name? The fisherman answered, My name is 'Abd-Allah. So the other replied, Thou art 'Abd-Allah of the Land, and I am 'Abd-Allah of the Sea. Now stay here while I go and bring thee a present.—And he said, I hear and obey. Then 'Abd-Allah of the Sea went into the sea; and thereupon 'Abd-Allah of the Land repented of his having liberated him from the net; and he said within himself, How do I know that he will return to me? He only laughed at me, so that I liberated him; and had I kept him, I might have diverted the people in the city with the sight of him, and received money from all the people for shewing him, and entered with him the houses of the great men.—Therefore he repented of his having liberated him, and said to himself, Thy prey hath gone from thy hand. But while he was lamenting his escape from his hand, lo, 'Abd-Allah of the Sea returned to him, with his hands filled with pearls and coral and emeralds and jacinths and other jewels, and said to him, Receive, O my brother, and blame me not; for I have not a basket; if I had, I would have filled it for thee. So thereupon 'Abd-Allah of the Land rejoiced, and received from him the jewels; and

'Abd-Allah of the Sea said to him, Every day thou shalt come to this place before sunrise. He then bade him farewell, and departed, and entered the sea.

But as to the fisherman, he entered the city, joyful, and ceased not to walk on until he came to the oven of the baker, when he said to him, O my brother, good hath betided us: therefore reckon with me. The baker replied, No reckoning is necessary. If thou have with thee any thing, give me; and if thou have not with thee any thing, receive thy bread, and the money for thy expenditure, and go, and wait until good shall betide thee. So he said to him, O my companion, good hath betided me from the bounty of God, and I owe thee a large sum; but receive this. And he took for him a handful of pearls and corals and jacinths and other jewels, that handful being half of what he had with him; and he gave it to the baker, and said to him, Give me some money that I may expend it this day, until I shall sell these minerals. He therefore gave him all the money that he had at his command, and all the bread that was in the basket which he had with him; and the baker was rejoiced with those minerals, and said to the fisherman, I am thy slave and thy servant. He carried all the bread that he had with him on his head, and walked behind him to the house, and the fisherman gave the bread to his wife and his children. The baker then went to the market, and brought meat and vegetables and all kinds of fruit. He abandoned the oven, and remained all that day occupying himself with the service of 'Abd-Allah of the Land, and performing for him his affairs. So the fisherman said to him, O my brother, thou hast wearied thyself. The baker replied, This is incumbent on me; for I have become thy servant, and thy beneficence hath inundated me. But the fisherman said to him, Thou wast my benefactor in the time of distress and dearness. And the baker passed the ensuing night with him, enjoying good eating; and he became a faithful friend to the fisherman. The fisherman informed his wife of his adventure with 'Abd-Allah of the Sea, whereat she rejoiced, and she said to him, Conceal thy secret, lest the magistrates tyrannize over thee. But he replied, If I conceal my secret from all other people, I will not conceal it from the baker.

He arose in the morning of the following day, having filled a basket with fruits of all kinds in the preceding evening, and he took it up before sunrise, and repaired to the sea, put it down on the shore, and said, Where art thou, O 'Abd-Allah, O thou of the Sea? And he answered him, At thy service;—and came forth to him. He

therefore presented to him the fruit, and he took it up, and descended with it, diving into the sea, and was absent a while; after which he came forth, having with him the basket full of all kinds of minerals and jewels. So 'Abd-Allah of the Land put it upon his head, and departed with it; and when he came to the oven of the baker, the baker said to him, O my master, I have baked for thee forty shureyks,[6] and sent them to thy house; and now I will bake bread of the finest flour, and when it is done, I will convey it to the house, and go to bring thee the vegetables and the meat. Upon this, 'Abd-Allah took for him, from the basket, three handfuls, and gave them to him, and went to the house, where he put down the basket, and took, of each kind of jewels, one jewel of great value. Then he repaired to the jewel-market, and, stopping at the shop of the Sheykh of the market, said, Purchase of me these jewels. He replied, Shew them to me. So he shewed them to him; and the Sheykh said to him, Hast thou any beside these? He answered, I have a basket full.

The Sheykh said to him, Where is thy house? He answered him, In such a quarter. And the Sheykh took from him the jewels, and said to his servants, Lay hold of him; for he is the thief who stole the things of the Queen, the wife of the Sulṭán. He then ordered them to beat him, and they did so, and bound his hands behind his back; and the Sheykh arose, with all the people of the jewel-market, and they began to say, We have taken the thief. Some of them said, None stole the goods of such a one but this villain:—and others said, None stole all that was in the house of such a one but he:—and some of them said thus, and others said thus. All this while, he was silent; he returned not to any one of them a reply, nor did he utter to him a sentence, until they stationed him before the King; whereupon the Sheykh said, O King of the age, when the necklace of the Queen was stolen, thou sentest and acquaintedst us, and requiredst of us the capture of the offender; and I strove above the rest of the people, and have captured for thee the offender. Lo, here he is before thee, and these jewels we have rescued from his hand.—The King therefore said to the eunuch, Take these minerals, and shew them to the Queen, and say to her, Are these thy goods that thou hast lost? Accordingly the eunuch took them, and went in with them before the Queen; and when she saw them, she wondered at them, and she sent to say to the King, I have found my necklace in my place, and these are not my property; but these jewels are better than the jewels of my necklace; therefore act not unjustly to the man; and if he will sell them, purchase them of him for thy daughter, Umm-es-So'ood,[7] that we may put them for her upon a necklace.

So when the eunuch returned, and acquainted the King with that which the Queen had said, he cursed the Sheykh of the jewellers, him and his company, with the curse of 'Ád and Thamood;[8] whereupon they said, O King of the age, we knew that this man was a poor fisherman; so we deemed those things too much for him to possess, and imagined that he had stolen them. But he replied, O base wretches, do ye deem good things too much for a believer? Wherefore did ye not ask him? Perhaps God (whose name be exalted!) hath blessed him with them in a way he did not reckon upon; and wherefore do ye assert him to be a thief, and disgrace him among the people? Go forth! May God not bless you!—They therefore went forth in a state of fear. The King then said, O man, may God bless thee in that which He hath bestowed on thee! And thou hast promise of indemnity. But acquaint me with the truth. Whence came to

thee these jewels? For I am a King, and the like of them exist not in my possession.—So he answered, O King of the age, I have a basket full of them; and the case is thus and thus. And he informed him of his companionship with 'Abd-Allah of the Sea, and said to him, An agreement hath been made between me and him, that I shall every day fill for him the basket with fruits, and he shall fill it for me with these jewels. The King therefore said to him, O man, this is thy lot; but wealth requireth an exalted station, and I will prevent men's domineering over thee in these days. Perhaps, however, I may be deposed, or may die, and another may be appointed in my stead, and may slay thee on account of his love of worldly goods, and covetousness. I therefore desire to marry thee to my daughter, and to make thee my Wezeer, and bequeath to thee the kingdom after me, that no one may covet thy possessions after my death.—Then the King said, Take ye this man, and conduct him into the bath. So they took him, and washed him, and they clad him in apparel of the apparel of Kings, and led him forth into the presence of the King, who thereupon appointed him Wezeer unto him. He sent also the couriers, and the soldiers of the guard, and all the wives of the great men, to his house; and they clad his wife in the apparel of the wives of Kings, clad her children likewise, and mounted her in a litter;[9] and all the wives of the great men, and the troops and the couriers, and the soldiers of the guard, walked before her, and conducted her to the King's palace, with the little infant in her bosom. They brought in her elder children to the King, who treated them with honour, took them upon his lap, and seated them by his side. And they were nine male children; and the King was destitute of male offspring, not having been blessed with any child except that daughter, whose name was Umm-es-So'ood. And as to the Queen, she treated the wife of 'Abd-Allah of the Land with honour, and bestowed favours upon her, and made her Wezeereh to her. The King gave orders to perform the ceremony of the contract of the marriage of 'Abd-Allah of the Land to his daughter, and he assigned as her dowry all the jewels and minerals that he had, and they commenced the festivity; the King commanding that a proclamation should be made to decorate the city on account of the marriage-festivity of his daughter.

Then, on the following day, after 'Abd-Allah of the Land had introduced himself to the King's daughter, the King looked from the window, and saw 'Abd-Allah carrying upon his head a basket full of fruits. So he said to him, What is this that is with thee, O my son-

in-law, and whither goest thou? He answered, To my companion, 'Abd-Allah of the Sea. The King said to him, O my son-in-law, this is not the time to go to thy companion. But he replied, I fear to be unfaithful to him with respect to the time of promise; for he would reckon me a liar, and say to me, Worldly matters have diverted thee from coming to me. And the King said, Thou hast spoken truth. Go to thy companion. May God aid thee![10]—So he walked through the city, on his way to his companion, and, the people having become acquainted with him, he heard them say, This is the son-in-law of the King, going to exchange the fruits for the jewels. And he who was ignorant of him, and knew him not, would say, O man, for how much is the pound? Come hither: sell to me.—Whereupon he would answer him, Wait for me until I return to thee. And he would not vex any one. Then he went, and met 'Abd-Allah of the Sea, and gave him the fruits; and 'Abd-Allah of the Sea gave him for them jewels in exchange.—He ceased not to do thus, and every day he passed by the oven of the baker, and saw it closed. He continued thus for the space of ten days; and when he had not seen the baker, and saw his oven closed, he said within himself, Verily this is a wonderful thing! Whither can the baker have gone?—He then asked his neighbour, saying to him, O my brother, where is thy neighbour the baker, and what hath God done with him? He answered, O my master, he is sick: he doth not come forth from his house. So he said to him, Where is his house? The man answered him, In such a quarter. He therefore repaired thither, and inquired for him; and when he knocked at the door, the baker looked from the window, and saw his companion the fisherman with a full basket upon his head. So he descended to him, and opened to him the door; and 'Abd-Allah of the Land threw himself upon him, and embraced him, and said to him, How art thou, O my companion? For every day I pass by the oven and see it closed. Then I asked thy neighbour, and he informed me that thou wast sick. I therefore inquired for thy house, that I might see thee.—The baker replied, May God recompense thee for me with every thing good! I have no disease; but it was told me that the King had taken thee, because some of the people lied to him, and asserted that thou wast a thief: so I feared, and closed the oven, and hid myself.— Abd-Allah of the Land said, Thou hast spoken truth. And he informed him of his case, and of the events that had happened to him with the King and the Sheykh of the jewel-market, and said to him, The King hath married me to his daughter,

and made me his Wezeer. He then said to him, Take what is in this basket as thy lot, and fear not.

After that, he went forth from him, having dispelled from him his fear, and repaired to the King with the basket empty. So the King said to him, O my son-in-law, it seemeth that thou hast not met with thy companion 'Abd-Allah of the Sea this day. He replied, I went to him, and what he gave me I have given to my companion the baker; for I owe him kindness. The King said, Who is this baker? He answered, He is a man of kind disposition, and such and such events happened to me with him in the days of poverty, and he neglected me not any day, nor broke my heart. The King said, What is his name? He answered, His name is 'Abd-Allah the baker, and my name is 'Abd-Allah of the Land, and my other companion's name is 'Abd-Allah of the Sea. Upon this, the King said, And my name is 'Abd-Allah, and the servants of God[11] are all brethren. Send therefore to thy companion the baker: bring him that we may make him Wezeer of the Left. Accordingly he sent to him; and when he came before the King, the King invested him with the apparel of Wezeer, and appointed him Wezeer of the Left, appointing 'Abd-Allah of the Land Wezeer of the Right. 'Abd-Allah of the Land continued in this state a whole year, every day taking the basket full of fruits, and returning with it full of jewels and minerals; and when the fruits were exhausted from the gardens, he used to take raisins and almonds and hazel-nuts and walnuts and figs and other things; and all that he took to him he accepted from him, and he returned to him the basket full of jewels as was his custom.

Now it happened, one day, that he took the basket full of dried fruits, according to his custom, and his companion received them from him; after which, 'Abd-Allah of the Land sat upon the shore, and 'Abd-Allah of the Sea sat in the water, near the shore, and they pro-

ceeded to converse together, talking alternately, until they were led to mention the tombs. Thereupon 'Abd-Allah of the Sea said, O my brother, they say that the Prophet (may God bless and save him!) is buried among you in the land. Dost thou then know his tomb?—He answered, Yes. He asked, In what place? He answered, In a city called Ṭeybeh.[12] He said, And do men, the people of the land, visit his tomb? He answered, Yes. And 'Abd-Allah of the Sea said, May you derive enjoyment, O people of the land, from visiting this generous, benign, merciful Prophet, whose visiter meriteth his intercession! And hast thou visited him, O my brother?—He answered, No; for I was a poor man, and found not what I should expend on the way, and I have not been independent save from the time when I first knew thee and thou conferredst upon me this prosperity. But the visiting him, after I shall have performed the pilgrimage to the Sacred House of God,[13] hath become incumbent on me; and nothing hath prevented my doing that but my affection for thee; for I cannot separate myself from thee for one day.—Upon this, he of the Sea said to him of the Land, And dost thou prefer thy affection for me above visiting the tomb of Moḥammad (may God bless and save him!), who will intercede for thee on the day of appearance before God, and will save thee from the fire, and by means of whose intercession thou wilt enter Paradise; and for the sake of the love of the world dost thou neglect to visit the tomb of thy Prophet Moḥammad, may God bless and save him? He answered, No, by Allah: verily the visitation of him is preferred by me above everything else; but I desire of thee permission that I may visit him this year. He replied, I give thee permission to visit him; and when thou standest by his tomb, give him my salutation. I have also a deposite: so enter the sea with me, that I may take thee to my city, and conduct thee into my house, and entertain thee, and give thee the deposite, in order that thou mayest put it upon the grave of the Prophet (may God bless and save him!); and say thou to him, O Apostle of God, 'Abd-Allah of the Sea saluteth thee, and hath given to thee this present, and he beggeth thine intercession to save him from the fire.—So 'Abd-Allah of the Land said to him, O my brother, thou wast created in the water, and the water is thine abode, and it injureth thee not: then if thou come forth from it to the land, will injury betide thee? He answered, Yes; my body will dry up, and the breezes of the land will blow upon me, and I shall die.—And I in like manner, replied 'Abd-Allah of the Land, was created on the land, and

the land is my abode; and if I enter the sea, the water will enter into my body, and suffocate me, and I shall die. But the other said to him, Fear not that; for I will bring thee an ointment, with which thou shalt anoint thy body, and the water will not injure thee, even if thou pass the remainder of thy life going about in the sea; and thou shalt sleep and arise in the sea, and nought will injure thee. So he replied, If the case be so, no harm. Bring me the ointment, that I may try it.

'Abd-Allah of the Sea said, Be it so. And he took the basket, and descended into the sea, and was absent a little while. He then returned, having with him some fat like the fat of beef, the colour of which was yellow, like gold, and its scent was sweet; and 'Abd-Allah of the Land said to him, What is this, O my brother? He answered him, This is the fat of the liver of a kind of fish, called the dendán.[14] It is the greatest of all kinds of fish, and the most violent of our enemies, and its form is larger than that of any beast of the land existing among you: if it saw the camel or the elephant, it would swallow it.—'Abd-Allah of the Land said to him, O my brother, and what doth this unlucky creature eat? He answered him, It eateth of the beasts of the sea. Hast thou not heard that it is said in the proverb, Like the fish of the sea: the strong eateth the weak?[15]—He replied, Thou hast spoken truth. But have you (he added) many of these dendáns among you in the sea? 'Abd-Allah of the Sea answered, Among us are such as none can number except God, whose name be exalted! Then said 'Abd-Allah of the Land, Verily I fear that, if I descend with thee, this kind of creature may meet me and devour me. But 'Abd-Allah of the Sea replied, Fear not; for when it seeth thee, it will know that thou art a son of Adam, and it will fear thee, and flee. It feareth not aught in the sea as it feareth a son of Adam; for when it hath eaten a son of Adam, it dieth instantly, because the fat of a son of Adam is a deadly poison to this kind of creature. And we collect not the fat of its liver save in consequence of a son of Adam's falling into the sea and being drowned: for his form becometh altered, and often his flesh is torn, and the dendán eateth it, imagining it to be of some of the animals of the sea, and dieth: then we happen to light on it dead, and take the fat of its liver, with which we anoint our bodies, and we go about in the sea. In whatever place is a son of Adam, if there be in that place a hundred or two hundred or a thousand or more of that kind of creature, and they hear the cry of the son of Adam, all of them die

immediately at his crying once, and not one of them can move from its place.

Upon this, Abd-Allah of the Land said, I place my reliance upon God. He then pulled off the clothes that were upon him, and, having dug a hole on the shore, he buried his clothes; after which, he anointed his person from the parting of his hair to his feet with this ointment. Then he descended into the water, and dived; and he opened his eyes, and the water injured him not. He walked to the right and left; and if he would, he ascended; and if he would, he descended to the bottom. He saw the water of the sea forming as it were a tent over him, and it injured him not. And 'Abd-Allah of the Sea said to him, What seest thou, O my brother? He answered him, I see what is good, O my brother, and thou hast spoken truth in that which thou hast said; for the water doth not injure me. Then 'Abd-Allah of the Sea said to him, Follow me. So he followed him; and they ceased not to walk from place to place, while he saw before him, and on his right and on his left, mountains of water, and he diverted himself with the view of them and with the view of the different kinds of fish that were sporting in the sea, some great and some small. Among them were some resembling buffaloes, and some resembling oxen, and some resembling dogs, and some resembling

human beings; and every kind to which they drew near fled at seeing 'Abd-Allah of the Land. He therefore said to him of the Sea, O my brother, wherefore do I see every kind to which we draw near flee from us? And he answered him, Through fear of thee; for every thing that God hath created feareth the son of Adam. He ceased not to divert himself with the sight of the wonders of the sea until they came to a high mountain, and 'Abd-Allah of the Land walked by the side of that mountain, and suddenly he heard a great cry: so he looked aside, and he saw something black descending upon him from that mountain, and it was as large as a camel, or larger, and cried out. He therefore said to his companion, What is this, O my brother? He answered him, This is the dendán: it is descending in pursuit of me, desiring to devour me: so cry out at it, O my brother, before it reacheth us; for otherwise it will seize me and devour me. Accordingly, 'Abd-Allah of the Land cried out at it, and, lo, it fell down dead; and when he saw it dead, he said, Extolled be the perfection of God, and his praise! I struck it not with a sword, nor with a knife! How is it that, with the enormity of this creature, it could not bear my cry, but died?—But 'Abd-Allah of the Sea said to him, Wonder not: for by Allah, O my brother, were there a thousand or two thousand of this kind, they would not be able to endure the cry of a son of Adam.

They then walked to a city, and they saw its inhabitants to be all damsels, no males being among them. So 'Abd-Allah of the Land said, O my brother, what is this city, and what are these damsels? And his companion answered him, This is the city of the damsels; for its inhabitants are of the damsels of the Sea.[16] The King of the Sea banisheth them to this city. Every one against whom he is incensed, of the damsels of the Sea, he sendeth hither, and she cannot come forth from it; for if she came forth from it, any of the beasts of the sea that saw her would devour her. But in other cities than this, there are men and women.—Then 'Abd-Allah of the Land proceeded to divert himself with the view of these damsels, and saw that they had faces like moons, and hair like the hair of women, but they had arms and legs in the fore part of the body, and tails like the tails of fishes. His companion, having diverted him with the view of the inhabitants of this city, went forth with him, and walked before him to another city, which he saw to be filled with people, females and males, whose forms were like the forms of the damsels before mentioned; and they had tails; but they had no

selling nor buying like the people of the land. And he said, O my brother, how do they manage their marriages? His companion answered him, They do not all marry; for we are not all of one religion: among us are Muslims, unitarians; and among us are Christians and Jews and other sects; and those of us who marry are chiefly the Muslims. Whoso desireth to marry, they impose upon him, as a dowry, the gift of a certain number of different kinds of fish, which he catcheth; as many as a thousand or two thousand, or more or less, according to the agreement made between him and the father of the wife. And when he bringeth what is demanded, the family of the bridegroom and the family of the bride assemble and eat the banquet. Then they introduce him to his wife. And after that, he catcheth fish, and feedeth her; or, if he be unable, she catcheth fish, and feedeth him.—'Abd-Allah of the Sea then took him to another city, and after that to another, and so on, until he had diverted him with the sight of eighty cities; and he saw the inhabitants of each city to be unlike the inhabitauts of another city; and he said, O my brother, are there any more cities in the sea? His companion said, And what hast thou seen of the cities of the sea, and its wonders? By the generous, benign, merciful Prophet, were I to divert thee of a thousand years, every day with the sight of a thousand cities, and shew thee in every city a thousand wonders, I should not shew thee a twenty-fourth part of the cities of the sea, and its wonders. I have only diverted thee with the view of our own region and her land, and nothing more.—So 'Abd-Allah of the Land said to him, O my brother, since the case is so, enough for me is that with the sight of which I have diverted myself; for I have become weary of eating fish, and have spent eighty days in thy company, during which thou hast not fed me, morning and evening, with aught but raw fish, neither boiled nor cooked in any way. But thou hast not diverted me with a sight of thy city.—He replied, As to my city, we have gone a considerable distance beyond it, and it is near the shore from which we came.

Then he returned with him to his city, and when he came to it, he said to him, This is my city. And he saw it to be a small city in comparison with those with the sight of which he had diverted himself. He entered the city, accompanied by 'Abd-Allah of the Sea, who proceeded until he came to a cavern, when he said to him, This is my house; and all the houses of this city are likewise caverns, great and small, in the mountains, as are also all those of all the cities of the

sea. For every one who desireth to make for himself a house goeth to the King, and saith to him, I desire to make me a house in such a place. Thereupon the King sendeth with him a tribe of fish called the peckers,[17] assigning as their wages a certain quantity of fish; and they have beaks which crumble rock. They come to the mountain that the intended owner of the house hath chosen, and excavate in it the house with their beaks; and the owner of the house catcheth fish for them, and putteth them into their mouths, until the cavern is completed, when they depart, and the owner of the house taketh up his abode in it. All the people of the sea are in this state: they transact not affairs of commerce, one with another, nor do they serve one another, save by means of fish; and their food is fish.—Then he said to him, Enter. So he entered. And 'Abd-Allah of the Sea said, O my daughter! And, lo, his daughter advanced to him. She had a face round like the moon, and long hair and heavy lips, and black-edged eyes and a slender waist; but she had a tail. And when she saw 'Abd-Allah of the Land with her father, she said to him, O my father, what is this tail-less creature whom thou hast brought with thee? He answered her, O my daughter, this is my companion of the land, from whom I used to bring thee the fruits of the land. Come hither: salute him.—She therefore advanced and saluted him, with an eloquent tongue and fluent speech; and her father said to her, Bring some food for our guest, by whose arrival a blessing hath betided us. And she brought him two large fishes, each of them like a lamb; and he said to him, Eat. So he ate in spite of himself, by reason of his hunger; for he was weary of eating fish, and they had nothing else. And but a short time had elapsed when the wife of 'Abd-Allah of the Sea approached. She was of beautiful form, and with her were two children, each child having in his hand a young fish, of which he was craunching bits as a man craunceth bits of a cucumber. And when she saw 'Abd-Allah of the Land with her husband, she said, What is this tail-less creature? The two children also advanced with their sister and their mother, and they looked at 'Abd-Allah of the Land, and said, Yea, by Allah: verily he is tail-less! And they laughed at him. So 'Abd-Allah of the Land said to his companion, O my brother, hast thou brought me to make me a laughing-stock to thy children and thy wife? 'Abd-Allah of the Sea answered him, Pardon, O my brother: for he who hath no tail existeth not among us; and when one without a tail is found, the Sulṭán taketh him to laugh at him. But, O my brother, be not displeased

with these young children and the woman, since their intellects are defective.—Then he cried out at his family, and said to them, Be ye silent! So they feared, and were silent; and he proceeded to appease his mind.

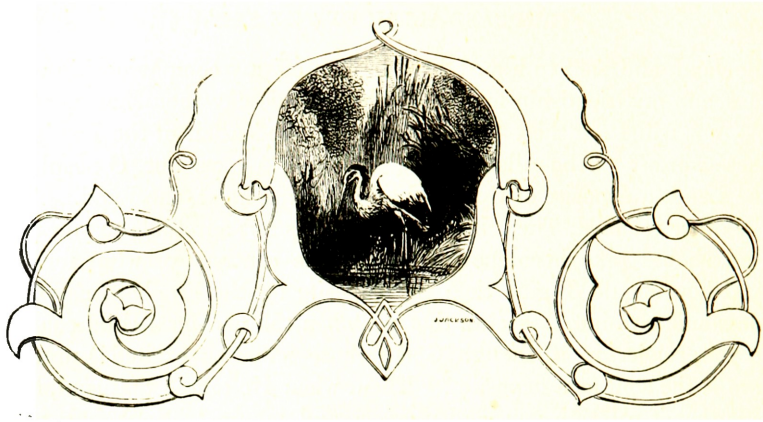
And while he was conversing with him, lo, ten persons, great, strong, and stout, advanced to him, and said, O 'Abd-Allah, it hath been told to the King that thou hast with thee a tail-less creature, of the tail-less creatures of the land. So he replied, Yes; and he is this man; for he is my companion: he hath come to me as a guest, and I desire to take him back to the land. But they said to him, We cannot go save with him; and if thou desire to say ought, arise and take him, and come with him before the King, and what thou sayest to us, say to the King. Therefore 'Abd-Allah of the Sea said to him, O my brother, the excuse is manifest, and it is impossible for us to disobey the King; but go with me to the King, and I will endeavour to liberate thee from him, if it be the will of God. Fear not; for when he seeth thee, he will know that thou art of the children of the land; and when he knoweth that thou art of the land, he will without doubt treat thee with honour, and restore thee to the land.—So 'Abd-

Allah of the Land replied, It is thine to determine; and I will place my dependence upon God, and go with thee. He then took him and proceeded with him until he came to the King; und when the King saw him, he laughed, and said, Welcome to the tail-less! And every one who was around the King began to laugh at him, and to say, Yea, by Allah: verily he is tail-less! Then 'Abd-Allah of the Sea advanced to the King, and acquainted him with the circumstances, and said to him, This is of the children of the land, and he is my companion, and he cannot live among us; for he loveth not the eating of fish unless it be fried or otherwise cooked; and I desire that thou give me permission to restore him to the land. The King therefore replied, Since the case is so, and he cannot live among us, I give thee permission to restore him to his place after entertainment. Then the King said, Bring to him the banquet. And they brought him fish of various shapes and colours, and he ate in obedience to the command of the King; after which the King said to him, Demand of me what thou wilt. And 'Abd-Allah of the Land replied, I demand of thee that thou give me jewels. So he said, Take ye him to the jewel-house, and let him select what he requireth. Accordingly his companion took him to the jewel-house, and he selected as many as he desired. He then returned with him to his city, and, producing to him a purse, he said to him, Take this as a deposite, and convey it to the tomb of the Prophet, may God bless and save him! And he took it, not knowing what was in it.

Then 'Abd-Allah of the Sea went forth with him, to conduct him to the land; and he saw, in his way, people engaged in singing and festivity, and a table of fish spread; and the people were eating and singing, and in a state of great rejoicing. So he said to 'Abd-Allah of the Sea, Wherefore are these people in a state of great rejoicing? Is a wedding being celebrated among them?—And he of the Sea answered, There is no wedding being celebrated among them; but a person among them is dead. 'Abd-Allah of the Land therefore said to him, Do ye, when a person dieth among you, rejoice for him, and sing and eat? His companion answered, Yes. And ye, O people of the land, he added, what do ye? 'Abd-Allah of the Land answered, When a person among us dieth, we mourn for him, and weep, and the women slap their faces, and rend the bosoms of their garments, in grief for him who is dead. And upon this, 'Abd-Allah of the Sea stared at 'Abd-Allah of the Land, and said, Give me the deposite. So he gave it to him. Then 'Abd-Allah of the Sea took him forth to

the land, and said to him, I have broken off my companionship with thee, and my friendship for thee, and after this day thou shalt not see me, nor will I see thee.—Wherefore, said 'Abd-Allah of the Land, are these words? 'Abd-Allah of the Sea said, Are ye not, O people of the Land, a deposite of God?—Yes, answered he of the Land. And the other rejoined, Then how is it that it is not agreeable to you that God should take his deposite, but on the contrary ye weep for it? And how should I give thee the deposite for the Prophet (may God bless and save him!), seeing that ye, when the new-born child cometh to you, rejoice in it, though God (whose name be exalted!) putteth into it the soul as a deposite? Then, when He taketh that soul, how is it that it grieveth you, and ye weep and mourn? Such being the case, we have no need of your companionship.—He then left him, and went back to the sea.

So upon this, 'Abd-Allah of the Land put on his clothes, and took his jewels, and repaired to the King, who met him with a longing desire to see him, and rejoiced at his return, and said to him, How art thou, O my son-in-law, and what hath been the cause of thine absence from me during this period? He therefore told him his story, and what he had seen of the wonders in the sea; whereat the King wondered. He acquainted him also with that which 'Abd-Allah of the Sea had said; and he replied, Thou art the person who erred, in thy giving this information. 'Abd-Allah of the Land persevered for a length of time in going to the shore of the sea, and calling out to 'Abd-Allah of the Sea; but he answered him not, nor came to him. So 'Abd-Allah of the Land relinquished the hope of seeing him again, and he and the King his father-in-law and their family resided in the most happy state and in the practice of good deeds until they were visited by the terminator of delights and the separator of companions, and they all died.—Extolled be the perfection of the Living who dieth not, and to whom belongeth the dominion that is apparent and the dominion that is hidden, and who is able to accomplish every thing, and is gracious and knowing with respect to his servants! [13]



NOTES TO CHAPTER TWENTY-EIGHTH.

NOTE 1. The word rendered "minnow" is "ṣeereh." See Note 8 to Chapter xxii.

NOTE 2. See Note 24 to Chapter viii.

NOTE 3. It appears that the fisherman lived in a quarter which had but one entrance.

NOTE 4. Though the man of the sea is here called a human being (in the original, "ádamee," a word derived from the name of our first parent), it appears afterwards that his species is different from that of the sons of Adam, properly so called.—See the fourth paragraph of Note 64 to Chapter xx.

NOTE 5. That is, wilt thou emancipate me with the desire of no other recompense than that of beholding the face of God? For this the Muslim holds to be the greatest happiness that can be enjoyed in Paradise. Hence this phrase is commonly used as meaning—"with the desire of God's recompense."

NOTE 6. The "shureyk" is a kind of bunn. A single bunn of this kind is called "keff shureyk." It is about the size of a man's hand, of an oblong form, with two longitudinal cuts along the top, and several oblique, cross cuts. It is composed of leavened dough and clarified butter (in the proportion of about two pounds of the latter to a rubạ[1] of the former), with a little sesame, and several aromatic and other substances, which are commonly called "reeḥat el-'ajeen;" as seed of the nigella, aniseed, cinnamon, rose-buds, absinthium (or artemisia arborescens), káfoorah,[2] maḥlab,[3] and curcuma. Before it is baked, it is rubbed over with egg. The shureyk is made to be distributed to the poor at the periodical visits to the tombs, and is also made on various occasions of festivity.—A compound called reeḥat el-'ajeen is often added to bread. It generally consists of maḥlab, káfoorah, absinthium, and sometimes seed of the nigella. This last is likewise, by some people, sprinkled upon the bread before it is baked · and so is sesame.

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[1] The rubạ is the twenty-fourth part of the ardebb, which latter is very nearly equal to five English bushels

[2] This, I believe, is the same plant, or nearly the same, as the Camphorata Monspeliensis.

[3] Prunus mahaleb of Linnæus.

NOTE 7. "Umm-es-So'ood" signifies "the Mother of Prosperities."

NOTE 8. That is, he imprecated upon them a fate like those of 'Ád and Thamood (two tribes of ancient Arabs, mentioned in Note 76 to Chapter x.); the former of whom, a few only excepted, were destroyed by a suffocating wind, and the latter, also with the exception of a few persons, by an earthquake, and a terrible noise from heaven.

NOTE 9. The litter here mentioned was of the kind called "takhtarawán," or "takht-rawán," described in Note 8 to Chapter viii.

NOTE 10. Here the story in Trébutien's version differs, representing 'Abd-Allah of the Land as being induced by the King to break his agreement with his companion of the Sea. It closes by stating that 'Abd-Allah of the Land, "preferring to retain his place and the favour of the King, returned no more to the shore of the sea, and lived happily to the end of his days." Thus it wants the moral which is conveyed in my original.

NOTE 11. "'Abd-Allah" signifies "the Servant of God."

NOTE 12. "Ṭeybeh" is one of the many names of the city in which the Prophet is buried, commonly called, by way of honour, "El-Medeeneh," *i. e.* "The City."

NOTE 13. "The Sacred House of God" is the Temple of Mekkeh.

NOTE 14. This name is perhaps imaginary. I do not know of any fish so called.

NOTE 15. This proverb is often mentioned by Arab peasants, with allusion to their rulers and themselves.

NOTE 16. From this point, I omit several passages in my original which are silly and tiresome, or otherwise objectionable.

NOTE 17. The kind of fish here mentioned (in the Arabic, "nakḳár,") I suppose to be, like the "dendán," purely imaginary.

NOTE 18. The next story in my original, that of "the Merchant of 'Omán," which ends with part of the Nine Hundred and Fifty-second Night, I omit. A large portion of it is extremely objectionable, and, upon the whole, it is of little merit.

CHAPTER XXIX.

COMMENCING WITH PART OF THE NINE HUNDRED AND FIFTY-SECOND NIGHT, AND ENDING WITH PART OF THE NINE HUNDRED AND FIFTY-NINTH.

THE STORY OF IBRÁHEEM AND JEMEELEH.

El-Khaṣeeb,[1] the lord of Egypt, had a son, named Ibráheem, than whom there was none more beautiful; and by reason of his fear for him, he would not allow him to go out, save to the Friday-prayers. Now he passed, going forth from the Friday-prayers, by an old man, with whom were many books, and he alighted from his horse, and seated himself by him, and, turning over the books and examining them, he saw in one of them a picture of a woman, which almost spoke: none more beautiful than she had been seen upon the face of

the earth. Thereupon his reason was captivated, and his mind was stupified, and he said to the man, O sheykh, sell me this picture. And he kissed the ground before him, and replied, O my lord, without price. So he gave him a hundred pieces of gold, and took the book in which was this picture; and he occupied himself with looking at it, and weeping, night and day. He abstained from food and drink and sleep, and he said within himself, Had I asked the bookseller respecting the painter of this picture, who he was, probably he had informed me; and if the original of it be living, I might gain access to her; and if it be a picture not representing any particular person, I would cease to be enamoured of it, and not torment myself on account of a thing that hath no real existence. So when the next Friday arrived, he passed by the bookseller, who rose up to him, and he said to him, O uncle, inform me who painted this picture. He replied, O my lord, a man of the inhabitants of Baghdád, named Abu-l-Ḳásim Eṣ-Ṣandalánee, who resideth in a quarter called the quarter of El-Karkh, painted it, and I know not whose portrait it is. The youth therefore arose and left him, and he acquainted not any one of the people of the empire with his state.

He performed the Friday-prayers, and returned to the palace, and, taking a leathern bag, he filled it with jewels and gold, and the value of the jewels was thirty thousand pieces of gold. He then waited until the morning, and went forth, not having informed any one; and he overtook a caravan, and saw a Bedawee, and said to him, O uncle, what distance is between me and Baghdád? He replied, O my son, where art thou, and where is Baghdád? Verily between thee and it is a space of two months' journey.—And the youth said to him, O uncle, if thou wilt conduct me to Baghdád, I will give thee a hundred pieces of gold and this mare that is beneath me, the value of which is a thousand pieces of gold. Upon this, the Bedawee replied, God is witness of what we say. But thou shalt not lodge this night save with me.—And the young man assented to that which he said, and passed the night with him; and when daybreak appeared, the Bedawee took him, and proceeded with him quickly by a near way, in eagerness for that mare which he had promised to give him. They ceased not to journey on until they arrived at the walls of Baghdád, when the Bedawee said to him, Praise be to God for safety! O my master, this is Baghdád.—So the young man rejoiced exceedingly, and he alighted from the mare, and gave her to the Bedawee, her and the hundred pieces of gold.

He then took the leathern bag, and walked on, inquiring for the quarter of El-Karkh, and for the place of abode of the merchants, and destiny drove him to a by-street in which were ten chambers, five facing five, and at the upper end of the street was an entrance with two folding doors, and with a ring of silver. At this entrance were two mastabahs of marble, spread with the best of furniture, and upon one of them was sitting a man of reverend appearance, of handsome form, and clad in sumptuous apparel, before whom were five memlooks, like moons. When the young man saw this, he knew the indication which the bookseller had mentioned to him; and he saluted the man, who returned his salutation, and welcomed him, and seated him, and asked him respecting his state. So the young man said to him, I am a stranger, and I desire of thy beneficence that thou wouldst see for me, in this street, a house in which I may reside. And the man called out, saying, O Ghazáleh![2]—whereupon a slave-girl came forth to him, and said, At thy service, O my master! And he said, Take with thee some servants, and go ye to a chamber, and clean it, and spread furniture in it, and put in it all that is requisite, of vessels and other things, for the sake of this young man, the beautiful in form. Accordingly the slave-girl went forth, and did as he had ordered her; after which, the sheykh took him and shewed him the dwelling; and

the young man said to him, O my master, how much is the rent of this dwelling? He answered him, O comely-faced, I will not receive from thee rent as long as thou remainest in it. The young man therefore thanked him for that. Then the sheykh called another slave-girl, and there came forth a slave-girl like the son, and he said to her, Bring the apparatus for chess. So she brought it, and a memlook spread the chess-table, and the sheykh said to the young man, Wilt thou play with me? He answered, Yes. And he played with him several times, and the young man beat him. He therefore said, Thou hast done well, O young man, and thy qualities are perfect. By Allah, there is not in Baghdád the person who can beat me, and thou hast beaten me!

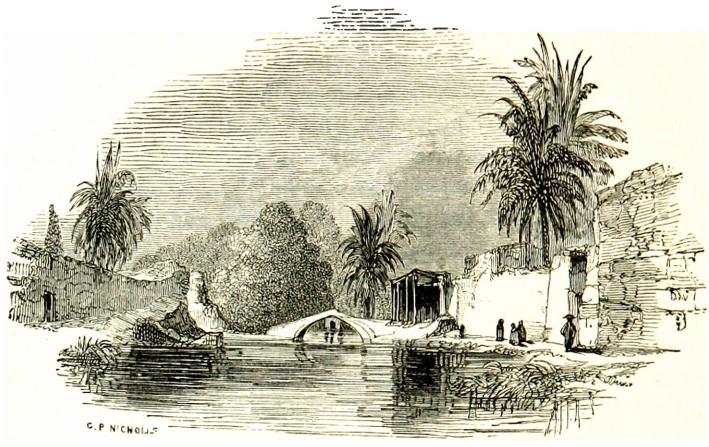
And after they had prepared the dwelling with the furniture and every thing else that was requisite, the sheykh delivered to him the keys, and said to him, O my master, wilt thou not enter my abode and eat of my bread, that we may be honoured by thee? And the young man assented to this, and went with him; and when they came to the house, he beheld a handsome, beautiful house, decorated with gold, and in it were all kinds of pictures, and varieties of furniture and other things, such as the tongue cannot describe. The sheykh then complimented him, and gave orders to bring the food; whereupon they brought a table of the manufacture of Ṣan'à of El-Yemen, and it was put, and they brought extraordinary dishes of food, than which there existed none more excellent, nor any more delicious. So the young man ate until he was satisfied, and washed his hands; and he proceeded to look at the house and the furniture. And after that, he looked for the leathern bag that was with him; and saw it not. So he said, There is no strength nor power but in God, the High, the Great! I have eaten a morsel worth a piece of silver or two pieces of silver, and there hath gone from me a leathern bag containing thirty thousand pieces of gold. But I seek aid of God.—Then he was silent, and was unable to speak; and the sheykh again caused the apparatus for chess to be brought forward, and said to the young man, Wilt thou play with me? He answered, Yes:—and played, and the sheykh beat him; whereupon the young man said, Thou hast done well:—and he gave over playing, and arose. So the sheykh said to him, What aileth thee, O young man? He answered, I desire the leathern bag. And upon this the sheykh arose and brought it out to him, and said, Lo, here it is, O my master. Wilt thou resume the playing with me?—He answered, Yes. And he played with him, and the

young man beat him. The man therefore said, When thy mind was occupied with thinking of the leather bag, I beat thee; and when I had brought it to thee, thou beatest me. Then he said to him, O my son, inform me from what country thou art. So he answered, From Egypt. And the sheykh said to him, And what is the reason of thy coming to Baghdád? He therefore produced to him the picture, and said, Know, O uncle, that I am the son of El-Khaṣeeb, the lord of Egypt; and I saw this picture in the possession of a bookseller, and my reason was captivated: so I asked respecting the painter of it, and it was told me that the painter of it was a man in the quarter of El-Karkh, named Abu-l-Ḳásim Eṣ-Ṣandalánee, in a street called Darb ez-Zaạfarán. I therefore took with me some wealth, and came alone, no one knowing of my case; and I desire of thy perfect beneficence that thou wouldst direct me to him, in order that I may ask him the cause of his painting this picture, and whose portrait it is; and whatsoever he shall desire of me, I will give him it.

Upon this, the sheykh said, By Allah, O my son, I am Abu-l-Ḳásim Eṣ-Ṣandalánee, and this is a wonderful thing. How is it that destiny hath driven thee to me?—And when the young man heard his words, he rose to him and embraced him, and kissed his head and his hands, and said to him, By Allah I conjure thee that thou tell me whose portrait it is. And he replied, I hear and obey. He then arose and opened a closet, and took forth from it a number of books in which he had painted this picture, and said, Know, O my son, that the original of this portrait is the daugher of my paternal uncle. She is in El-Baṣrah, and her father is Governor of El-Baṣrah. He is named Abu-l-Leys, and she is named Jemeeleh;[3] and there is not on the face of the earth a person more beautiful than she; but she is averse from men, and cannot bear the mention of a man in her company. I went to my uncle, desiring that he should marry me to her, and I was lavish of wealth to him; but he consented not to my proposal; and when his daughter knew thereof, she was enraged, and sent to me a message, saying in it, If thou have sense, remain not in this city: for if thou do, thou wilt perish, and thy sin will be on thine own neck. And she is a virago among viragos. I therefore went forth from El-Baṣrah with broken heart, and I painted this portrait in the books, and dispersed them in the countries, thinking that they might fall into the hand of a young man of beautiful form, like thee, and he might contrive means of gaining access to her; for perhaps she would become enamoured of him; and I would previously

exact of him a promise that, when he should have gained possession of her, he should shew her to me, if he only granted me a look from a distance.—So when Ibráheem, the son of El-Khaṣeeb, heard his words, he hung down his head a while, meditating. And Eṣ-Ṣandalánee said to him, O my son, I have not seen in Baghdád any one more beautiful than thou; and I imagine that she, if she see thee, will love thee. Canst thou then, if thou obtain an interview with her, and get possession of her, shew her to me, and grant me even a look from a distance?—He answered, Yes. And the sheykh said, Since the case is so, reside with me until thou shalt set forth. But the young man replied, I cannot remain; for an exceeding fire is in my heart on account of my passion for her. So the sheykh said to him, Wait until I prepare for thee a vessel in the course of three days, that thou mayest go in it to El-Baṣrah. He therefore waited until he had prepared for him a vessel, and put in it all that he required, of food and drink and other things; and after the three days the sheykh said to the young man, Prepare for the voyage; for I have fitted out for thee a vessel, in which are all things that thou requirest, and the vessel is my property, and the boatmen are of my servants, and in the vessel is what will suffice thee until thou shalt return; and I have charged the boatmen to serve thee till thou shalt return in safety.

So the young man arose, and embarked in the vessel, bade farewell to the sheykh, and proceeded until he arrived at El-Baṣrah, when he took forth a hundred pieces of gold for the boatmen; but they said to him, We have received the pay from our master. He however replied, Receive it as a present, and I will not inform him of it. They therefore received it from him, and prayed for him. The young man then entered El-Baṣrah, and asked where was the place of abode of the merchants; whereupon they answered him, In a Khán called the Khán of Ḥamdán. So he walked on until he came to the market in which was the Khán; and the eyes of the people were cast upon him, gazing at him, on account of his excessive beauty and loveliness. Then he entered the Khán with a boatman, and inquired for the door-keeper. They therefore directed him to him; and he saw him to be an old, reverend sheykh. He saluted him, and the door-keeper returned his salutation; and he said, O uncle, hast thou an elegant chamber? He answered, Yes;—and, taking him, together with the boatman, he opened for them an elegant chamber, decorated with gold, and said, O young man, this chamber is suitable to thee. And



thereupon the young man took forth two pieces of gold, and said to him, Receive these two as the gratuity for the key.[4] So he took them, and prayed for him. And the young man ordered the boatman to return to the vessel. He then entered the chamber, and the door-keeper of the Khán remained with him, and served him, and said to him, O my master, happiness hath betided us by thy coming. And the young man gave him a piece of gold, saying to him, Buy for us with it some bread and meat and sweetmeat and wine. Accordingly he took it, and repaired to the market, and returned to him, having bought those things for ten pieces of silver, and gave him the remainder. But the young man said to him, Expend it upon thyself. And the door-keeper of the Khán rejoiced thereat exceedingly. Then the young man ate, of the things that he had demanded, one cake of bread with a little savoury food, and said to the door-keeper of the Khán, Take this to the people of thy dwelling. He therefore took it, and went with it to the people of his dwelling, and said to them, I imagine not that any one on the face of the earth is more generous than the young man who hath taken up his abode with us this day, or more sweet than he; and if he remain with us, richness will betide us.

Then the door-keeper of the Khán went in to Ibráheem, and saw him weeping: so he sat, and began to rub and press gently his feet; after which he kissed them, and said, O my master, wherefore dost thou weep? May God not cause thee to weep!—And the young man said, O uncle, I desire to drink with thee this night. The door-

keeper therefore replied, I hear and obey. And the young man took forth and gave him five pieces of gold, saying to him, Buy for us, with them, fruits and wine. He then gave him five other pieces of gold, and said to him, Buy for us, with these, dried fruits and perfumes and five fat fowls, and bring me a lute. So he went forth and bought for him what he had ordered him to get, and said to his wife, Prepare this food, and strain for us this wine, and let that which thou shalt prepare be excellent; for this young man hath extended to all of us his beneficence. His wife therefore did as he commanded her to the utmost of his desire, and he took the provisions and went in with them to Ibráheem the son of the Sulṭán. So they ate and drank and were merry; and afterwards the young man wept and recited these two verses:—

O my friend, if I gave my life in my endeavour, and all my wealth, and the world with what is in it,
And the Garden of Eternity, and Paradise,[5] altogether, for the hour of union, my heart would purchase it.

Then he uttered a great groan, and fell down in a fit; whereat the door-keeper of the Khán sighed; and when he recovered, he said to him, O my master, what causeth thee to weep, and who is she to whom thou alludest in these verses; for she cannot be aught but as dust to thy feet? And the young man arose, and, taking forth a wrapper containing some of the most beautiful of women's apparel, said to him, Take this to thy ḥareem. So he received it from him, and gave it to his wife, who thereupon came with him, and went in to the young man; and, lo, he was weeping. She therefore said to him, Thou hast crumbled our livers. Tell us then what beautiful woman thou desirest, and she shall not be aught but a slave in thine abode.—And he said (addressing the door-keeper), O uncle, know that I am the son of El-Khaṣeeb, the lord of Egypt, and that I am enamoured of Jemeeleh, the daughter of Abu-l-Leys, the chief. So the wife of the door-keeper of the Khán said, Alláh! Alláh! O my brother, abstain from uttering these words, lest any one hear of us, and we perish; for there is not upon the face of the earth any one more violent than she, and no one can mention to her the name of a man, since she is averse from men. Then, O my son, turn from her to another.—And when he heard her words, he wept violently. The door-keeper of the Khán therefore said to him, I have nought but my life to give, and I will expose it to peril for love of thee, and contrive for thee a plan by

which thy desire may be attained. Then they both went forth from him. And when the morning came, the young man entered the bath, and put on a suit of the apparel of Kings; and, lo, the door-keeper of the Khán, with his wife, advanced to him, and said to him, O my master, know that here is a tailor, who is humpbacked, and he is the tailor of the lady Jemeeleh. So repair to him, and acquaint him with thy state, and perhaps he will direct thee to a means of thine attaining thy desires.

The youth therefore arose and went to the shop of the humpbacked tailor; and he went in to him, and found with him ten memlooks, like moons. He saluted them, and they returned his salutation, and were delighted with him, and they seated him, and were confounded at the sight of his charms and his loveliness. And when the humpback saw

him, his mind was amazed at the beauty of his form. The young man then said to him, I desire of thee that thou sew for me my pocket. So the tailor advanced, and took a needleful of silk, and sewed it. And the young man had torn his pocket purposely. And when the tailor had sewed it, he took forth for him five pieces of gold, and gave them to him; after which, he departed to his chamber. The tailor therefore said, What have I done for this young man, that he hath given me the five pieces of gold? Then he passed the night thinking upon his beauty and his generosity. And when the morning came, the young man repaired again to the shop of the humpbacked tailor. He entered and saluted him, and he returned his salutation, treated him with honour, and welcomed him; and when the young man sat, he said to the humpback, O uncle, sew for me my pocket; for it hath been torn a second time. So he replied, O my son, on the head and the eye. And he advanced and sewed it; and the young man gave him ten pieces of gold. The tailor therefore took them, and became amazed at his beauty and generosity, and said, By Allah, O young man, there must be some reason for this conduct of thine, and this is not for the sewing of a pocket. But inform me of the truth of thy case.—And he replied, O uncle, this is not the place for talking; for my story is wonderful, and my case is extraordinary. Upon this, the tailor said, Since the case is so, arise and come with us into a private place. Then the tailor arose, and, taking his hand, entered with him a chamber within the shop, and said to him, O young man, tell me. So he related to him his case from first to last; and he was amazed at his words, and said, O young man, fear God with respect to thy case; for she whom thou hast mentioned is a virago, averse from men. Therefore guard, O my brother, thy tongue; otherwise thou wilt destroy thyself.—And when the young man heard his words, he wept violently, and, keeping hold of the skirt of the tailor, he said, Protect me, O uncle; for I am perishing; and I have left my kingdom and the kingdom of my father and my grandfather, and become in the land a stranger, solitary; and I have not patience to remain absent from her.

So when the tailor saw what had betided him, he pitied him, and said, O my son, I have nought but my life to give, and I will expose it to peril for love of thee; for thou hast wounded my heart; but to-morrow I will contrive for thee a plan by which thy heart shall be comforted.—He therefore prayed for him, and departed to the Khán; and he told the door-keeper of the Khán what the tailor had said;

whereupon he replied, He hath acted with thee kindly. And when the next morning came, the young man attired himself in the most sumptuous of his apparel, and, taking with him a purse containing some pieces of gold, came to the humpback, and saluted him, and sat down. Then he said to him, O uncle, fulfil thy promise to me. And he replied, Arise immediately, and take three fat fowls, and three ounces of sugar-candy, and two small jugs, which fill thou with wine, and take a cup. Put these things into a small bag, and embark, after the morning-prayers, in a small boat, with a boatman, and say to him, I desire that thou go with me to the country below El-Baṣrah. And if he reply, I cannot go further than a league,—say thou to him, Thou shalt do as thou pleasest. But when he goeth, excite him with money, until he conveyeth thee further; and when thou hast arrived, the first garden that thou wilt see is the garden of the lady Jemeeleh. When thou seest it, go to its gate. Thou wilt see two high steps, on which is furniture of brocade; and a humpbacked man, like myself, sitting. Complain to him of thy state, and solicit his favour, and perhaps he will feel pity for thy state, and enable thee to see her, at least to obtain a sight from a distance. I have no expedient within my power but this; and if he be not moved with pity for thy state, I perish, and so dost thou. This is what I think advisable, and the affair must be committed to God, whose name be exalted!—So the young man said, I seek aid of God. What God willeth must come to pass; and there is no strength nor power but in God.—He then arose and departed from the humpbacked tailor, and repaired to his chamber, took the things that he had directed him to procure, and put them into a neat, small bag. And when he arose in the following morning, he came to the bank of the Tigris, and, lo, he saw a boatman lying asleep. So he woke him, and gave him ten pieces of gold, saying to him, Convey me to the country below El-Baṣrah. The man replied, O my master, on the condition that I go not further than a league; for if I go a span beyond that distance, we both perish. And he said to him, As thou pleasest. He therefore took him, and proceeded with him down the river; and when he came near to the garden, he said, O my son, beyond this point I cannot go; for if I pass this limit, we both perish. So he took forth and gave him ten other pieces of gold, and said to him, Receive this money, that thou mayest have recourse to it to amend thy state. And the man was abashed at him, and said, I commit the affair to God, whose name be exalted! And he proceeded down the river with him; and when he arrived at the garden,

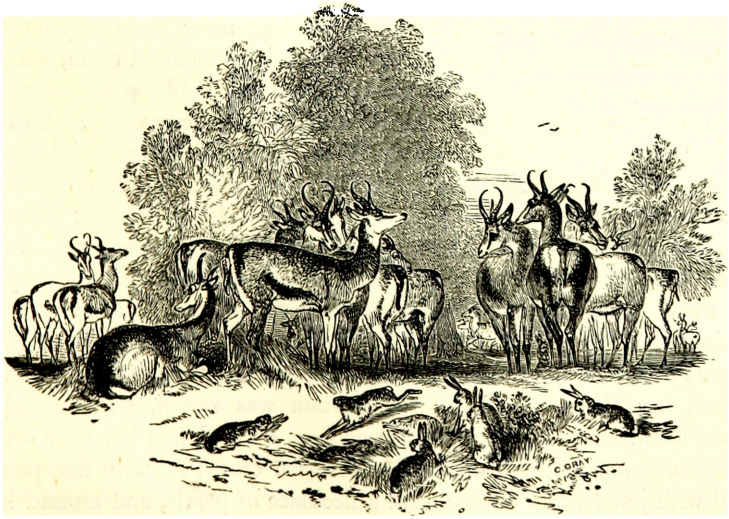
the young man arose in his joy, leapt from the boat as far as a spear's throw, and threw himself down; and the boatman returned, fleeing.

The young man then advanced, and he saw all that the humpback had described to him with respect to the garden. He saw its gate open, and in the vestibule was a couch of ivory, on which was sitting a humpbacked man of comely countenance, clad in apparel ornamented with gold, and having in his hand a mace of gilt silver. So the young man went quickly and threw himself on his hand and kissed it; whereupon he said to him, Who art thou, and whence hast thou come, and who brought thee hither, O my son? And that man, when he saw Ibráheem the son of El-Khaṣeeb, was amazed at his loveliness. Then Ibráheem said to him, O uncle, I am an ignorant, strange youth. And he wept; and the man was moved with pity for him, and took him up on the couch, wiped away his tears, and said to him, No harm shall befall thee. If thou be in debt, may God discharge thy debt; and if thou be in fear, may God appease thy fear!—So he replied, O uncle, I have no fear, nor am I in debt; but have with me

abundant wealth, by the good pleasure of God, and his aid. The man therefore said to him, O my son, what is thine affair, that thou hast exposed thy life and thy beauty to peril by coming to a place of destruction? And the young man related to him his story, and explained to him his case; and when the humpback heard his words, he hung down his head a while towards the ground, and said, Is the humpbacked tailor the person who directed thee to me? He answered him, Yes. And he rejoined, This is my brother, and he is a blessed man. Then he said, O my son, if affection for thee had not entered into my heart, and if I had not pitied thee, thou hadst perished, thou and my brother and the door-keeper of the Khán and his wife. And he said, Know that there is not on the face of the earth the like of this garden, and it is called the Garden of the Pearl.[6] No one hath entered it, during the period of my life, except the Sulṭán and myself and its owner Jemeeleh [and her attendants]; and I have resided in it twenty years, and have not seen any man [except the Sulṭán] come to this place. In the course of every forty days, the lady Jemeeleh cometh hither in the vessel, and ascendeth amid her female slaves, in a canopy of satin, the borders of which, ten female slaves hold up with hooks of gold, till she entereth: so I have not seen of her aught. But I have nothing save my life to give, and I will expose it to peril for thy sake.—And thereupon the young man kissed his hand; and the humpback said to him, Sit with me until I contrive for thee a mode of proceeding.

After that, he took the hand of the young man and conducted him into the garden; and when Ibráheem saw that garden, he imagined that it was Paradise. He beheld the trees to be entangled, and the palm-trees tall, and the waters pouring, and the birds warbling with various notes. Then the humpback went with him to a dome-crowned pavilion, and said to him, This is the place in which the lady Jemeeleh sitteth. And he examined that pavilion, and found it to be one of the most wonderful of pleasure-houses. In it were all kinds of pictures in gold and ultramarine, and it had four doors, to which one ascended by five steps; and in the midst of it was a pool, to which one descended by steps of gold, those steps being set with minerals. In the midst of the pool was a fountain of gold, with images, large and small, from the mouths of which the water issued; and when the images produced various sounds at the issuing of the water, it seemed to the hearer that he was in Paradise. By[7] the dome-crowned pavilion was a water-wheel, the pots of which were of silver; and it was covered with

brocade. And on the left of the water-wheel was a lattice-window of silver, looking upon a green meadow,[8] in which were all kinds of wild beasts, and gazelles, and hares; and on its right was a lattice-window looking upon a field in which were all kinds of birds, all of them warbling with various notes, amazing the hearer. When the young man beheld this, he was moved with delight. He seated himself at the gate of the garden, and the gardener sat by his side, and said, How dost thou regard my garden? The young man answered him, It is the Paradise of the World. And the gardener laughed. Then he arose, and was absent from him a while, after which he returned, having with him a tray containing fowls and quails, and nice food, and sweetmeat of sugar; and he put it before the young man, and said to him, Eat until thou shalt be satiated. So I ate, says Ibráheem, until I was satisfied; and when he saw that I ate, he rejoiced, and said, By Allah, this is the manner of Kings, the sons of Kings! And he said, O Ibráheem, what is with thee in this small bag? I therefore opened it before him; and he said, Carry it with thee; for it will be of use to thee when the lady Jemeeleh cometh, since, when she cometh, I shall not be able to come in to thee with aught for thee to eat.—Then he arose and took my hand and brought me to a place opposite the dome-crowned pavilion of Jemeeleh; and he made an arbour amid the trees, and said, Ascend into this; and when she



cometh, thou wilt see her, and she will not see thee. This is the utmost stratagem that I can employ, and upon God be our dependence. When she singeth, drink to her singing, and when she departeth, return to the place whence thou camest, if it be the will of God, with safety.—So the young man thanked him, and desired to kiss his hand; but he prevented him. Then the young man put the small bag into the arbour which the humpback had made for him; after which the gardener said to him, O Ibráheem, divert thyself in the garden, and eat of its fruits; for the appointed time of the coming of thy beloved is to-morrow. Ibráheem therefore proceeded to amuse himself in the garden, and to eat of its fruits.

He passed the night with the gardener, and when the morning came, and diffused its light and shone, Ibráheem recited the morning-prayers, and, lo, the gardener came to him, with sallow complexion, and said to him, Arise, O my son, and ascend to the arbour; for the female slaves have come to spread the furniture in the place, and she will come after them; and beware thou of spitting, or blowing thy nose, or sneezing; for if thou do, we shall both perish. The young man therefore arose and ascended to the arbour, and the gardener departed, saying, God grant thee safety, O my son! And while the young man was sitting, lo, there approached five slave-girls, the like of whom no one had beheld. They entered the dome-crowned pavilion, pulled off their outer garments, and washed the place, sprinkled it with rose-water, gave vent to the fumes of aloes-wood and ambergris, and spread the brocade. And there approached after them fifty female slaves, with musical instruments, and Jemeeleh was amid them, within a red canopy of brocade, and the female slaves held up the skirts of the canopy with hooks of gold until she entered the pavilion. So the young man saw not of her, nor of her apparel, aught; and he said within himself, By Allah, all my labour is lost; but I must wait until I see how the case will be. The female slaves brought forward the food and drink; so they ate, and washed their hands, and set for Jemeeleh a throne, on which she seated herself. Then they all played on the musical instruments, and sang with mirth-exciting voices, of which there was not the like; after which an old woman, a ḳahramáneh, came forth, and clapped her hands, and danced; and the female slaves pulled her along. And, lo, the curtain was raised, and Jemeeleh came forth, laughing: and Ibráheem saw her. Upon her were ornaments and apparel, and on her head was a crown set with fine pearls and with jewels, and on her neck a necklace of pearls, and around her

waist a girdle of oblong chrysolites, the strings of which were of jacinths and pearls. And thereupon the female slaves arose, and kissed the ground before her, while she laughed.

When I beheld her, says Ibráheem the son of El-Khaṣeeb, I became unconscious of my existence, and my reason was confounded, and my mind was perplexed, in consequence of my amazement at loveliness the like of which was not seen upon the face of the earth. I fell down in a fit, and recovered with weeping eyes, and recited these two verses:—

I see thee, and close not mine eye, that mine eyelids may not prevent my beholding thee.
If I gazed at thee with every glance, mine eyes would not see all thy charms.

—The old woman then said to the female slaves, Let ten of you arise and dance and sing. And when Ibráheem saw them, he said within himself, I wish that the lady Jemeeleh would dance. And after the dancing of the ten slave-girls was ended, they went around her, and said, O our mistress, we wish that thou wouldst dance amid this assembly, that our happiness might be rendered complete thereby; for we have not seen a more delightful day than this. So Ibráheem said within himself, No doubt the gates of heaven have been opened,[9] and God hath answered my prayer. Then the female slaves kissed her feet, and said to her, By Allah, we have not seen thy bosom dilated as it is this day. And they ceased not to excite her until she pulled off her outer clothing, and became only clad in a shirt woven with gold, embroidered with varieties of jewels, shewing the forms of a bosom like two pomegranates, and displaying a face like the moon in the night of its fulness. Ibráheem beheld motions the like of which he had not seen before in his life. And when she exhibited, in her dancing, an extraordinary mode, and wonderful invention, her performance was such (says Ibráheem) that she made us forget the dancing of the bubbles in the cups, and occasioned our thinking of the inclining of the turbans from the heads.[10] She was such as the poet hath thus described:—

A dancer whose figure is like a willow-branch: my soul almost quitteth me at the sight of her movements.
No foot can remain stationary at her dancing. She is as though the fire of my heart were beneath her feet.

Now, while I was looking at her, says Ibráheem, lo, a glance of her eye was directed towards me, and she saw me; and when she

beheld me, her countenance changed, and she said to her female slaves, Sing ye until I return to you. Then she took a knife half a cubit in length, and came towards me, saying, There is no strength nor power but in God, the High, the Great! And when she drew near to me, I became unconscious of my existence; but when she saw me, and her face met mine, the knife fell from her hand, and she said, Extolled be the perfection of the Changer of hearts! She then said to me, O young man, be of good heart: thou art secure from that which thou fearest. And I began to weep, and she wiped away my tears with her hand, and said, O young man, inform me who thou art, and what brought thee to this place. So I kissed the ground before her, and kept hold of her skirt; and she said, No harm shall befall thee; for, by Allah, mine eye hath not been delighted with any male but thyself. Then tell me who thou art.—I therefore related to her my story from beginning to end; and she wondered thereat, and said to me, O my master, I conjure thee by Allah to tell me, art thou Ibráheem the son of El-Khaṣeeb? I answered, Yes. And she threw herself upon me, and said, O my master, thou art the person who made me averse from men; for when I heard that there existed in Egypt a young man than whom there was not upon the face of

the earth any one more beautiful, I loved thee from the description, and my heart became fondly attached to thee, by reason of that which was told me of thee, concerning thy surpassing loveliness, and I became, with regard to thee, in the case thus expressed by the poet:—

> Mine ear became enamoured of him before mine eye; for the ear is enamoured before the eye sometimes.

Therefore praise be to God who hath shown me thy face! By Allah, had it been any but thee, I had crucified the gardener, and the door-keeper of the Khán, and the tailor, and him who had had recourse to them!—Then she said to me, How shall I contrive means of procuring something for thee to eat without the knowledge of my female slaves? So I answered her, I have with me what we may eat and what we may drink. And I opened the small bag before her, and took a fowl, and she proceeded to feed me with morsels, I feeding her in like manner. And when I saw this conduct of hers, I imagined that the event was a dream. Then I brought forward the wine, and we drank. All that time, while she was with me, the female slaves were singing; and we ceased not to remain in this state from morn to noon, when she arose, and said, Arise now; prepare for thee a vessel, and wait for me in such a place until I come to thee; for there remaineth to me no patience to endure thy separation. So I replied, O my mistress, I have with me a vessel, which is my property, and the boatmen are hired by me, and they are expecting me. And she said, This is what we desire.

She then went to the female slaves, and said to them, Arise with us, that we may go to our palace. They therefore said to her, Why should we arise now, when it is our custom to remain three days? And she replied, Verily I experience in myself a great heaviness. It seemeth that I am sick, and I fear that this illness may become more heavy upon me.—So they said to her, We hear and obey. Accordingly they put on their apparel, went to the bank of the river, and embarked in the boat. And, lo, the gardener approached Ibráheem, having no knowledge of that which had happened to him, and said, O Ibráheem, thou hast not had the good fortune to delight thyself with beholding her; for it is her custom to remain here three days, and I fear that she hath seen thee. But Ibráheem replied, She saw me not, nor did I see her, nor did she come forth from the pavilion. And he said, Thou hast spoken truth, O my son; for had she seen thee, we had perished: but remain with me until she come next week,

and thou shalt see her, and satiate thyself with gazing at her. Ibráheem, however, replied, O my master, I have with me wealth, and I fear for it. I have also left behind me men, and I fear that they will think me too long absent.—And the gardener said, O my son, verily thy separation will be grievous to me. Then he embraced him, and bade him farewell; and Ibráheem repaired to the Khán in which he was lodging, met the door-keeper of the Khán, and took his wealth. And the door-keeper said to him, Good news, if it be the will of God. But Ibráheem replied, I found no way of accomplishing my affair, and I desire to return to my family. So the door-keeper of the Khán wept, and bade him farewell, carried his goods, and conducted him to the vessel.

After that, Ibráheem repaired to the place of which Jemeeleh had told him, and there waited for her; and when the night became dark, lo, she approached him, in the garb of a valiant man, with a round beard, and her waist bound with a girdle, and in one of her hands were a bow and arrows, and in the other was a drawn sword; and she said to him, Art thou the son of El-Khaṣeeb, the lord of Egypt? So Ibráheem answered her, I am he. And she said to him, And what young wretch art thou, that thou hast come to corrupt the daughters of the Kings? Arise; answer the summons of the Sulṭán. —Upon this, says Ibráheem, I fell down in a fit; and as to the boatmen, they almost died in their skins from fear. Therefore, when she saw what had happened to me, she pulled off that beard, threw down the sword, and loosed the girdle; and I saw that she was the lady Jemeeleh, and said to her, By Allah, thou hast mangled my heart! Then I said to the boatmen, Hasten the course of the vessel. Accordingly they loosed the sail, and hastened in their course, and only a few days had elapsed before we arrived at Baghdád. And, lo, there was a vessel lying stationary by the bank of the river; and when the boatmen who were in it saw us, they called out to the boatmen who were with us, and proceeded to say, O such-a-one! and O such-a-one! we congratulate you on your safety! They then drove their vessel against ours; and we looked, and, behold, in it was Abu-l-Ḳásim Eṣ-Ṣandalánee, who, when he saw us, said, Verily this is the object of my search. Go ye, in the keeping of God. I desire to repair to accomplish an affair.—And there was before him a candle. Then he said to me, Praise be to God for thy safety! Hast thou accomplished thine affair?—I answered, Yes. And thereupon he put the candle near to us, and when Jemeeleh saw him, her state

became changed, and her complexion became sallow; and when Eṣ-Ṣandalánee saw her, he said, Depart ye in the safe keeping of God. I am going to El-Baṣrah, on business for the Sulṭán: but the gift is for him who is present.—He then produced a small box of sweetmeats, and threw it into our vessel, and there was in them benj. So Ibráheem said, O delight of mine eye, eat of this. But she wept, and said, O Ibráheem, knowest thou who this is?—I answered (says Ibráheem), Yes: this is such-a-one. And she rejoined, He is the son of my paternal uncle, and formerly he demanded me in marriage of my father, and I did not accept him; and he is repairing to El-Baṣrah; so probably he will inform my father of us. But I said, O my mistress, He will not arrive at El-Brṣrah until we arrive at El-Mósil.—And they knew not what was concealed from them in the secret purpose of God.

Then I ate (says Ibráheem) somewhat of the sweetmeat, and it had not descended into my stomach before I struck the floor with my head. And when it was near daybreak I sneezed; whereupon the benj issued from my nostril, and I opened my eye, and beheld myself stripped of my outer clothing, and thrown amid ruins. I therefore slapped my face, and said within myself, Verily this is a stratagem practised upon me by Eṣ-Ṣandalánee. I knew not whither to repair, and had nothing upon me but a pair of trousers; and I arose and walked about a little; and, lo, the Wálee approached me, accompanied by a party of men with swords and leathern shields. So I feared, and, seeing a ruined bath, I hid myself in it. But my foot stumbled upon something; wherefore I put my hand upon it, and it became befouled with blood. I therefore wiped it upon my trousers, not knowing what it was, and stretched forth my hand to the thing a second time; whereupon it fell on a slain person, and the head came up in my hand. So I threw it down, and said, There is no strength nor power but in God, the High, the Great! I then entered one of the retired corners of the bath; and, behold, the Wálee stopped at the door of the bath, and said, Enter ye this place, and search. And ten of them entered with cressets; and by reason of my fear, I retired behind a wall, and, taking a view of that slain person, I saw it to be a damsel, whose face was like the full moon; her head lying on one side, and her body on another; and upon her was costly apparel. Therefore, when I beheld her, a violent trembling affected my heart. And the Wálee entered, and said, Search throughout the bath. And they entered the place in which I was, and a man of them saw me,

and came to me, having in his hand a knife half a cubit long; and when he drew near to me he said, Extolled be the perfection of God, the Creator of this beautiful face! O young man, whence art thou? —Then he took my hand, and said, O young man, wherefore didst thou slay this murdered female? So I answered, By Allah, I did not slay her, nor do I know who slew her, and I entered not this place save through fear of you. And I acquainted him with my case, and said to him, By Allah I conjure thee that thou wrong me not, for I am in anxiety for myself. And he took me and led me forward to the Wálee: and when he saw upon my hands the marks of blood, he said, This requireth not proof: therefore strike off his head. So when I heard these words, I wept violently: the tears of my eyes flowed, and I recited these two verses:—

We trod the steps appointed for us: and he whose steps are appointed must tread them.
He whose death is decreed to take place in one land will not die in any land but that.

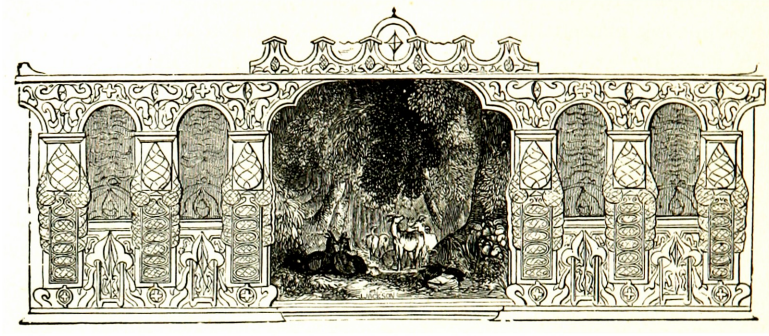
Then I uttered a groan, and fell down in a fit; whereupon the heart of the executioner was moved with pity for me, and he said, By Allah, this is not the face of him who hath committed a murder! But the Wálee said, Strike off his head! They therefore seated me upon the skin of blood,[11] and bound over my eyes a covering, and the swordsman took his sword, asked permission of the Wálee, and was about to strike off my head. So I cried out, Alas for my distance from my home!

But, lo, a company of horsemen approached, and a speaker said, Leave ye him! Restrain thy hand, O swordsman!—And this was occasioned by a wonderful cause and an extraordinary circumstance, which was this. E Khaseeb the lord of Egypt had sent his Chamberlain to the Khaleefeh Hároon Er-Rasheed, and with him presents and rarities, and also a letter, in which he wrote to him, My son hath been lost a year since, and I have heard that he is in Baghdád; and my desire of the beneficence of the Khaleefeh of God is that he would search for tidings of him, and strive in seeking him, and send him to me with the Chamberlain. So when the Khaleefeh read the letter, he ordered the Wálee to investigate the truth of his story; and the Wálee and the Khaleefeh ceased not to inquire for him, until it was told the Wálee that he was at El-Basrah. He therefore informed the Khaleefeh of that, and the Khaleefeh wrote a letter, and gave it to the Egyptian Chamberlain, ordering him to journey to El-Basrah, and to take with him a party of the dependents of the Wezeer. And by reason of the eagerness of the Chamberlain to find the son of his lord, he went forth immediately, and he found the young man upon the skin of blood, with the Wálee. And when the Wálee saw the Chamberlain, and knew him, he dismounted to him; and the Chamberlain said to him, Who is this young man, and what is his case? So he acquainted him with the matter; and the Chamberlain said, not knowing that he was the son of the Sultán, Verily the face of this young man is the face of one that doth not murder. And he ordered the Wálee to loose his bonds; wherefore he loosed them; and he said, Bring him forward to me. Accordingly he led him forward to him. And his loveliness had departed in consequence of the severity of the horrors that he had endured. The Chamberlain therefore said to him, Acquaint me with thy history, O young man, and tell me wherefore this slain female is with thee. And when Ibráheem looked at the Chamberlain, he knew him: so he said to him, Wo to thee! Dost thou not know me? Am I not Ibráheem,

the son of thy lord? Probably thou hast come to seek for me.—Upon this, the Chamberlain fixed his eyes intently upon him, and knew him perfectly: therefore, when he knew him, he threw himself upon his feet. And when the Wálee saw what the Chamberlain did, his complexion became sallow. The Chamberlain then said to him, Wo to thee, O oppressor! Was it thy desire to slay the son of my master El-Khaṣeeb the lord of Egypt? So the Wálee kissed the skirt of the Chamberlain, and said to him, O my lord, how could I know him? Verily we saw him in this plight, and we saw the damsel slain by his side.—But he replied, Wo to thee! Verily thou art not fit for the office of Wálee. This is a young man, fifteen years of age, and he hath not killed a sparrow. How then should he murder a human being? Didst thou not grant him any delay, and ask him respecting his state?—Then the Chamberlain and the Wálee said, Search ye for the murderer of the damsel. They therefore entered the bath a second time, and they saw her murderer: so they took him, and brought him to the Wálee, who took him and repaired with him to the palace of the Khaleefeh, and acquainted the Khaleefeh with the events that had happened.

Upon this, Er-Rasheed gave orders to slay the murderer of the damsel; after which he commanded to bring the son of El-Khaṣeeb. And when he presented himself before him, Er-Rasheed smiled in his face, and said to him, Acquaint me with thy history, and the events that have happened to thee. So he related to him his story from the beginning to the end: and it excited his wonder. He then called Mesroor the executioner, and said, Go this instant and assail the house of Abu-l-Ḳásim Eṣ-Ṣandalánee, and bring him and the damsel to me. Accordingly he went immediately, and assailed his house, and he saw the damsel bound with her hair, and at the point of destruction. Mesroor therefore loosed her, and brought her with Eṣ-Ṣandalánee; and when Er-Rasheed beheld her, he wondered at her loveliness. Then he looked towards Eṣ-Ṣandalánee, and said, Take ye him, and cut off his hands with which he smote this damsel, and crucify him, and deliver his riches and his possessions to Ibráheem. And they did so. And while they were thus employed, lo, Abu-l-Leys, the Governor of El-Baṣrah, the father of the lady Jemeeleh, approached them, to demand aid of the Khaleefeh against Ibráheem the son of El-Khaṣeeb the lord of Egypt, and to complain to him that he had taken his daughter. But Er-Rasheed said to him, He was the cause of her deliverance from torture and slaughter. And he gave orders to bring

the son of El-Khaṣeeb; and when he came, he said to Abu-l-Leys, Wilt thou not consent that this young man, the son of the Sulṭán of Egypt, shall be a husband to thy daughter? And he answered, I hear and obey God and thee, O Prince of the Faithful! So the Khaleefeh summoned the Ḳáḍee and the witnesses, and married the damsel to Ibráheem the son of El-Khaṣeeb. He also presented to him all the riches of Eṣ-Ṣandalánee, and fitted him out for his return to his country. And he lived with her in the most perfect happiness and the most complete joy until they were visited by the terminator of delights and the separator of companions.—Extolled be the perfection of the Living who dieth not![12]



NOTES TO CHAPTER TWENTY-NINTH.

NOTE 1. This tale relates to the times of Hároon Er-Rasheed; and may perhaps be founded on fact; for there was, in the reign of that Khaleefeh, an intendant of the tribute of Egypt named El-Khaṣeeb, the son of 'Abd-El-Hameed. Aboo-Nuwás has made honourable mention of him in the following verses:—[1]

If our camels visit not the land of El-Ḳhaṣeeb,[2] what man after El-Khaṣeeb shall they visit?
For liberality hath not passed beyond him, nor hath it alighted behind him; but liberality goeth whithersoever he goeth.
He is a man who purchaseth eulogy with his wealth, and who knoweth that the periods of fortune revolve.

In our tale, El-Khaṣeeb is improperly called Lord, and Sulṭán, of Egypt.

NOTE 2. "Ghazáleh" is "a gazelle;" but here it is a proper name.

NOTE 3. "Jemeeleh" signifies "beautiful," "lovely," "good," &c.

NOTE 4. "The gratuity for the key" (ḥulwán el-miftáḥ) is a fee which is still commonly given on hiring a house or chamber.

NOTE 5. See the fifth paragraph of Note 2 to the Introduction.

NOTE 6. The word rendered "Pearl" (namely "lu-lu-ah") also signifies "a wild cow," a species of bovine antelope. Each sense is appropriate if it be meant (as I suppose it is) to convey an allusion to the lady Jemeeleh.

NOTE 7. Literally "around." I suspect that a copyist has altered this passage, imagining the word "sáḳiyeh" to signify here "a water-wheel for irrigation" when it was used in the sense of "a rivulet," and has therefore spoken of its "pots."

NOTE 8. I here read "marj" (a meadow) for "burj" (a tower), and am justified in doing so by Trébutien's version.

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[1] I translate these verses from the printed edition of El-Mekeen ("Elmacini Historia Saracenica"), page 119, in which they are given both in the Arabic and in Latin; but with unaccountable errors in the original and the translation. In the Arabic is an error which corrupts the first verse in measure, rhyme, and sense.

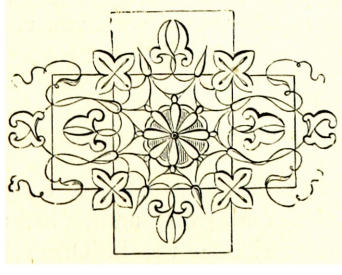
[2] Khaṣeeb signifies "fruitful," &c.

NOTE 9. When the gates of heaven are opened, prayer is sure to be answered. This is said to be the case on the night called Leylet el-Ḳadr, which is generally believed to be the night of the twenty-seventh of Ramaḍán; that is, the night *preceding* the twenty-seventh day.

NOTE 10. In this sentence, in my original, there seems to be an omission, which I have supplied by inserting the words "her performance was such (says Ibráheem)." The meaning I suppose to be this: she made my state to be like that of a man who ceases to be merry with intoxication, and begins to be careful lest his turban should fall from his head.

NOTE 11. See Note 71 to Chapter viii.

NOTE 12. The next three stories in my original I omit.—The first of these, which is that of "Abu-l-Ḥasan of Khurásán," is very similar, but inferior in interest, to "the Story told by the Sulṭán's Steward," in the fifth Chapter of my translation.—The second is "the Story of Ḳamar-ez-Zemán and the Wife of the Jeweller." This is extremely objectionable; far more so than the title might lead one to suspect. But one of the marginal notes with which my sheykh has illustrated it is too interesting to be omitted here with the story, especially as it confutes an opinion generally prevailing among my countrymen with respect to the morality of Arab women. The following is a translation of it. "Many persons reckon marrying a second time among the greatest of disgraceful actions. This opinion is most common in the country-towns and villages; and the relations of my mother are thus characterized, so that a woman of them, when her husband dieth while she is young, or divorceth her while she is young, passeth her life, however long it may be, in widowhood, and never marrieth a second time."—The third story is that of "'Abd-Allah the son of Fáḍil," which is one of the most entertaining tales in the work; but its chief and best portion is essentially the same as "the Story of the First of the Three Ladies of Baghdád." Instead of the three sisters, we have here three brothers; and instead of the young man, in the city of the petrified idolaters, a beautiful damsel. The story of 'Abd-Allah the son of Fáḍil therefore agrees also, in several points, with that of "the Second Sheykh and the Two Black Hounds," in the first Chapter of the present translation, repeating the chief incidents of the latter with slight variations.—Then follows "the Story of Maaroof, the last in the work



CHAPTER XXX.

COMMENCING WITH PART OF THE NINE HUNDRED AND EIGHTY-NINTH NIGHT, AND ENDING WITH THE THOUSAND AND FIRST.

THE STORY OF MAAROOF.

THERE was, in the guarded city of Cairo,[1] a cobbler who mended old shoes. His name was Maaroof,[2] and he had a wife whose name was Fátimeh, and whose nickname was El-'Orrah;[3] and they gave her not that nickname save because she was a wicked, evil woman, of little modesty, a great mischief-maker. She ruled her husband, and every day used to revile him and curse him a thousand times; and he dreaded her malice, and feared her oppression; for he was a sensible

man, who felt shame for his reputation: but he was poor in circumstances. When he worked for much, he expended his gains upon her; and when he worked for little, she revenged herself upon his body during the ensuing night, and deprived him of health, making his night like the record of his own actions.[4] She was such a person as her in dispraise of whom the poet hath said,—

How many nights have I passed with my wife in the most unfortunate of conditions!
Would that, at the time of my first visit to her, I had produced some poison and poisoned her!

Now, among the events that happened to this man, proceeding from his wife, it chanced that she said to him, O Maaroof, I desire of thee to-night that thou bring me some kunáfeh with bees' honey upon it. And he replied, May God (whose name be exalted!) make easy to me the means of obtaining its price, and I will bring it to thee to-night. By Allah, I have had no money this day; but our Lord may render the affair easy.—She, however, said to him, I know not these words. Whether He render it easy or do not render it easy, come not to me save with the kunáfeh with bees' honey; and if thou come without kunáfeh, I will make thy night like thy fortune when thou marriedst me and fellest into my hand.—So he replied, God is bountiful. Then that man went forth, with grief displaying itself in his person; and after he had performed the morning-prayers, he opened the shop, and said, I pray thee, O Lord, to supply me with the price of this kunáfeh, and to save me from the mischief of this wicked woman to-night! And he sat in the shop until mid-day, but no work betided him; wherefore his fear of his wife became violent, and he rose and closed the shop, and became perplexed respecting his case, on account of the kunáfeh, not having even any portion of the price of the bread. He then passed by the shop of the seller of kunáfeh, and stopped in a state of stupefaction, and his eyes filled with tears. And the seller of kunáfeh, casting at him a sidelong glance, said, O master Maaroof, wherefore dost thou weep? Tell me what hath befallen thee.—He therefore told him his tale, and said to him, My wife is a virago, and she hath demanded of me kunáfeh, and I have sat in the shop until half the day hath passed, but not even the price of bread hath betided me, and I am in fear of her. And upon this, the seller of kunáfeh laughed, and said, No harm shall befall thee. How many pounds dost thou desire?—He answered, Five pounds. And he weighed for him five pounds, and said to him, I have the clarified butter; but I

have not bees' honey: I have, however, drip-honey,[5] better than bees' honey; and what will be the harm if it be with drip-honey? And Maaroof was abashed at him, because he was to wait for his paying the price. He therefore said to him, Give it me with drip-honey. And he fried for him the kunáfeh with the clarified butter, and saturated it with drip-honey, and it became fit to be presented to Kings. Then he said to him, Dost thou want bread and cheese? He answered, Yes. So he took for him four nuṣfs-worth of bread, and a nuṣf-worth of cheese, and the kunáfeh was for ten nuṣfs; and he said to him, Know, O Maaroof, that thy debt hath become fifteen nuṣfs. Go to thy wife, and make merry, and take this nuṣf to serve as payment for the bath. Thou shalt have a delay of a day, or two days, or three, until God shall supply thee; and distress not thy wife; for I will have patience with thee until thou shalt have money exceeding what will be requisite for thy expenditure.

So he took the kunáfeh and the bread and the cheese, and departed praying for him, and went with comforted heart, saying, Extolled be thy perfection, O my Lord! How beautiful art Thou!—Then he went into her, and she said to him, Hast thou brought the kunáfeh? He answered, Yes. And he placed it before her. So she looked at it, and saw it to be with honey of the sugar-cane; and upon this she said to him, Did I not say to thee, Bring it with bees' honey? Dost thou act contrary to my desire, and make it with honey of the sugar-cane?—He therefore apologized to her, and said to her, I

bought it not save upon credit. But she replied, These are vain words. I will not eat kunáfeh save with bees' honey.—And she was angry with it, and threw it in his face, saying to him, Arise, you rascal: bring me some other kunáfeh! She then struck him with her fist upon the side of his face, knocking out one of his teeth, and the blood flowed down upon his bosom; and by reason of the violence of his rage, he struck her one slight blow upon her head; whereat she seized his beard, and began to cry out and to say, O Muslims![6] The neighbours therefore entered, and extricated his beard from her hand; and they beset her with reproofs, and reproached her, and said, We all like to eat kunáfeh that is with honey of the sugar-cane. What is this oppressive conduct towards this poor man! Verily this is disgraceful to thee!—And they ceased not to soothe her until they effected a reconciliation between her and him. But after the departure of the people, she swore that she would not eat aught of the kunáfeh; and hunger tormented Maaroof: so he said within himself, She hath sworn that she will not eat: therefore I will eat. Then he ate; and when she saw him do so, she began to say to him, If it be the will of God, may it be a poison that shall destroy the body of the remote![7] But he replied, It is not as thou sayest. And he proceeded to eat, and to laugh, and say, Thou hast sworn that thou wilt not eat of this. But God is bountiful; and if it be the will of God, to-morrow night I will bring thee kunáfeh that shall be with bees' honey, and thou shalt eat it by thyself.—And he proceeded to appease her, while she cursed him. She ceased not to revile him and abuse him until the morning; and when the morning came, she tucked up the sleeve from her arm to beat him: so he said to her, Grant me a delay, and I will bring thee some other kunáfeh.

He then went forth to the mosque, and said his prayers, and went to the shop, and opened it and sat. But he had not sat long when two officers from the Ḳáḍee came to him, and said to him, Rise; answer the summons of the Ḳáḍee; for thy wife hath complained of thee to him, and her appearance is so and so. And he knew her [by the description], and said, May God (whose name be exalted!) send trouble upon her! Then he arose and walked with them until he went in to the Ḳáḍee, when he saw his wife with her arm bound, and her face-veil befouled with blood, and she was standing weeping, and wiping away her tears. So the Ḳáḍee said to him, O man, dost thou not fear God, whose name be exalted? How is it that thou beatest this wife, and breakest her arm, and knockest out her tooth,

and dost these deeds unto her?—And he replied, If I have beaten her, or knocked out her tooth, sentence me to what punishment thou choosest. Verily the case was so and so, and the neighbours made peace between me and her.—And he acquainted him with the case from beginning to end. And that Ḳáḍee was of the people of beneficence; so he took forth for him a quarter of a piece of gold, and said to him, O man, take this, and prepare for her with it some kunáfeh with bees' honey, and be thou reconciled to her. And he replied, Give it to her. She therefore took it; and the Ḳáḍee made peace between them, and said, O wife, obey thy husband; and thou O man, act kindly to her. And they went forth reconciled by means of the Ḳáḍee. The woman went one way, and her husband went another way, to his shop, and sat down. And, lo, the sergeants came to him and said, give us our fee. So he said to them, The Ḳáḍee took not from me aught: on the contrary, he gave me a quarter of a piece of gold. But they replied, We have no concern with the Ḳáḍee's giving to thee or taking from thee; and if thou give us not our fee, we will take it by force from thee. And they proceeded to drag him along through the market. He therefore sold his implements, and gave them half a piece of gold, and they went away from him. He then put his hand upon his cheek, and sat sorrowful, because he had not implements with which to work. And while he was sitting, lo, two men of hideous aspect advanced to him and said to him, Rise, O man; answer the summons of the Ḳáḍee; for thy wife hath complained of thee to him. He therefore replied, He hath made peace between me and her. But they said to him, We are from another Ḳáḍee; for thy wife hath complained of thee to our Ḳáḍee. So he arose and went with them, praying for aid against her by ejaculating, God is our sufficiency, and excellent is the Protector! And when he saw her, he said to her, Have we not made peace with each other, O ingenuous woman? But she replied, There remaineth no longer peace between me and thee. And he advanced and related to the Ḳáḍee his story, saying to him, The Ḳáḍee such-a-one made peace between us just now. So the Ḳáḍee said to her, O impudent woman, since ye have made peace with each other, wherefore hast thou come complaining to me? She answered, He beat me after that. And the Ḳáḍee said to them, Make peace with each other,—and, addressing the man, he added,—and beat her not again, and she will not again oppose thee. They therefore made peace with each other, and the Ḳáḍee said to him, Give the sergeants their fee. Accordingly he

gave them their fee, and he went to the shop and opened it, and sat in it, like one intoxicated, by reason of the anxiety that had befallen him.

And while he was sitting, lo, a man advanced to him and said to him, O Maaroof, rise; hide thyself; for thy wife hath complained of thee to the Sublime Court,[8] and Aboo-Ṭabaḳ[9] is coming down upon thee. So he rose and closed the shop, and he fled in the direction of the Báb en-Naṣr. And there had remained in his possession, five nuṣf faḍḍahs, of the price of the lasts and the other implements. He therefore bought for four nuṣfs bread, and for one nuṣf cheese, as he fled from her. And this happened in the winter-quarter, at the time of afternoon-prayers; and when he went forth among the mounds, the rain descended upon him like streams pouring from the mouths of water-skins, and his clothes were wetted. So he entered the 'Ádileeyeh,[10] and, seeing a ruined place, in which was a deserted cell, without a

door, he entered to shelter himself in it from the rain; his clothes being wetted. Then tears descended from his eyelids, and he became oppressed in mind by his affliction, and said, Whither shall I flee from this vile woman? I pray thee, O Lord, to send to me some person who shall convey me to a distant country, whither she shall not know the way by which to reach me.—And while he was sitting weeping, lo, the wall clove asunder, and there came forth to him from it a person of tall stature, at the sight of whom the flesh quaked, and he said to him, O man, what aileth thee that thou hast disquieted me this night? I have been residing in this place for two hundred years, and have not seen any one enter it and do as thou hast done. Acquaint me then with thy desire, and I will accomplish thine affair; for compassion for thee hath affected my heart.—Upon this he said to him, Who art thou, and what mayest thou be? And he answered him, I am the haunter of this place. So he acquainted him with all that had happened to him with his wife; whereupon the Jinnee said to him, Dost thou desire that I should convey thee to a country whither thy wife shall know no way by which to reach thee? He answered, Yes. And the Jinnee said to him, Mount upon my back. Accordingly he mounted; and the Jinnee bore him and flew with him from after nightfall until the rising of the dawn, when he set him down upon the summit of a high mountain, and said, O human being, descend from the top of this mountain: thou wilt see the threshold of a city, and do thou enter it; for thy wife will not know any way by which to reach thee, nor will it be possible for her to gain access to thee. Then he left him, and departed.

Maaroof was in a state of confusion, perplexed in his mind, until the sun rose; whereupon he said within himself, I will arise, and descend from this mountain to the city; for in my sitting here is no advantage. So he descended to the foot of the mountain, and he saw a city with high walls, and lofty pavilions, and decorated buildings, and it was a delight to the beholders. He entered the gate of the city, and saw that it dilated the sorrowful heart; and when he walked through the market, the people of the city looked at him, diverting themselves with the sight of him, and they assembled around him, and wondered at his apparel; for his apparel resembled not theirs. And a man of the people of the city said to him, O man, art thou a stranger? He answered, Yes. He said to him, From what country? He answered, From the fortunate city of Cairo. He said to him, Hast thou long quitted it? He answered him, Yesterday in the after-

noon. And thereupon he laughed at him, and said, O people, come hither; see this man, and hear what he saith! So they said, What saith he? He answered, He asserteth that he is from Cairo, and that he came forth from it yesterday in the afternoon. And they all laughed, and the people assembled around him and said, O man, art thou mad that thou sayest these words? How is it thou assertest that thou quittedst Cairo yesterday in the afternoon, and foundest thyself in the morning here, when between our city and Cairo is a space of a whole year's journey?—But he replied, None are mad but you: and as to me, I am veracious in my saying, and this is bread of Cairo: it hath not ceased to remain with me moist. And he shewed them the bread, and they diverted themselves with looking at it, and wondered at it; for it resembled not the bread of their country. The crowd became numerous around him, and they said one to another, This is bread of Cairo. Divert yourselves with the sight of it.

He became notorious in that city; and among the people, some believed him, and some belied and derided him; and while they were in this state, lo, a merchant advanced to them, riding upon a mule, and behind him were two black slaves. Thereupon the people became dispersed, and he said, O people, are ye not ashamed of collecting around this stranger and ridiculing him and laughing at him? What concern have ye with him?—And he ceased not to revile them until he drove them away from him, no one being able to return him a reply. He then said to Maaroof, Come hither, O my brother. No harm shall befall thee from these. Verily they have no shame.—He took him and proceeded with him until he conducted him into a

spacious, decorated mansion, and he seated him in a royal chamber, and gave orders to the slaves, who thereupon opened for him a chest, and took forth for him a dress fit for a merchant possessing a thousand purses, and he clad him with it; and Maaroof was a comely person; so he became as though he were Sháh-Bandar of the merchants. Then that merchant demanded the table; and they put before them a table containing every description of exquisite viands, of all kinds; and they ate and drank; after which the merchant said to Maaroof, O my brother, What is thy name? He answered, My name is Maaroof; and my trade is that of a cobbler: I mend old shoes. He said to him, From what country art thou? He answered, From Cairo. He said, From what quarter? Maaroof said to him, Dost thou know Cairo? The merchant answered him, I am of its sons. So Maaroof replied, I am from the Darb el-Aḥmar.[11] The merchant said to him, Whom dost thou know of the Darb el-Aḥmar? He answered him, Such-a-one and such-a-one. And he enumerated to him many persons. The merchant said to him, Dost thou know the sheykh Aḥmad the druggist?[12] He answered him, He was my neighbour, wall adjoining wall. He said to him, Is he well? He answered, Yes. He said to him, How many children hath he? He answered, Three: Muṣṭafà and Moḥammad and 'Alee. He said to him, What hath God done with his children? He answered, As to Muṣṭafà, he is well, and he is a learned man, a professor:[13] and as to Moḥammad, he is a druggist: he hath opened for himself a shop by the side of the shop of his father, after having married, and his wife hath borne him a son whose name is Ḥasan. And the merchant said, May God rejoice thee with good tidings! Maaroof then said, And as to 'Alee, he was my companion when we were little children, and I used always to play with him, and we used to go, in the garb of the sons of the Christians, and enter the church, and steal the books of the Christians, and sell them, and buy, with their price, food. But it happened once that the Christians saw us, and laid hold of us with a book: so they complained of us to our families, and said to his father, If thou prevent not thy son from troubling us, we will complain of thee to the King. And he appeased them, and gave him a beating; and for this reason, he fled immediately, and no way of finding him was known. He hath been absent twenty years, and no one hath given any tidings of him.

Upon this, the merchant said to him, He is myself, 'Alee the son of the sheykh Aḥmad the druggist, and thou art my companion, O Maaroof. They saluted each other, and after the salutation, the

merchant said to him, O Maaroof, acquaint me with the reason of thy coming from Cairo to this city. So he acquainted him with the history of his wife Fátimeh El-'Orrah, and what she had done with him, and said to him, When her injurious conduct to me became excessive, I fled from her, in the direction of the Báb en-Naṣr: and the rain descended upon me; wherefore I entered a ruined cell in the 'Ádileeyeh, and sat weeping, and there came forth to me the haunter of the place, who is an 'Efreet of the Jinn, and he questioned me. I therefore acquainted him with my state, and he mounted me upon his back, and flew with me all the night between heaven and earth: then he put me down upon the mountain, and informed me of the city: so I descended from the mountain, and entered the city, and the people collected around me, questioning me: and I said to them, I came forth yesterday from Cairo. But they believed me not. And thou camest, and repelledst the people from me, and broughtest me to this house. This was the cause of my coming forth from Cairo. And what was the cause of thy coming hither?—He answered him, Folly overcame me when my age was seven years, and from that time I have been going about from country to country and from city to city until I entered this city, the name of which is Ikhtiyán of El-Khutan;[14] whereupon I saw its inhabitants to be generous people, endued with compassion, and I saw that they confided in the poor man, and sold to him on credit, and whatever he said they believed him respecting it. I therefore said to them, I am a merchant, and I have come on before my merchandise, and I desire a place in which

to deposit it. And they believed me, and appropriated a place to my exclusive use. Then I said to them, Is there among you one who will lend me a thousand pieces of gold until my merchandise shall arrive, when I will return to him what I receive from him? For I am in need of some commodities before my merchandise will enter the city. —And they gave me what I desired. I then repaired to the market of the merchants, and, seeing some goods, I bought them; and on the following day I sold them, and gained by them fifty pieces of gold, and bought other goods. I proceeded to associate with the people, and to treat them with generosity; and they loved me; and I betook myself to selling and buying, and my wealth became great. And know, O my brother, that the author of the proverb saith, The world is full of idle boasting, and artifice. And in the country in which no one knoweth thee, do whatsoever thou wilt. But if thou say to every one who asketh thee, I am, by trade, a cobbler, and a poor man, and I fled from my wife, and yesterday I came forth from Cairo,—they will not believe thee, and thou wilt become among them a laughingstock as long as thou shalt remain in this city. And if thou say, An 'Efreet conveyed me,—they will run away from thee in fear, and no one will come near thee; and they will say, This is a man possessed by an 'Efreet, and whosoever goeth near him, injury will happen to him. And this notoriety will be disgraceful to me and to thee; for they know that I am from Cairo.

Maaroof then said, And how shall I act? He answered, I will teach thee how thou shalt act. If it be the will of God (whose name be exalted!), I will give thee to-morrow a thousand pieces of gold, and a mule which thou shalt ride, and a black slave who shall walk before thee until he shall conduct thee to the gate of the market of the merchants. Then go in to them; and I will be sitting among the merchants; and when I see thee, I will rise to thee and salute thee, and I will kiss thy hand and honour thy station; and whenever I ask thee respecting any kind of stuff, saying to thee, Hast thou brought with thee any of such a kind?—answer, Abundance:—and if they ask me respecting thee, I will praise thee and magnify thee in their eyes. I will then say to them, Provide ye for him a magazine and a shop. And I will describe thee as a person of abundant wealth and generosity; and if a beggar come to thee, give him what thou canst easily afford: thereupon they will confide in my words, and believe in thy greatness and thy generosity, and they will love thee. After that I will invite thee, and I will invite all the merchants on thine account,

and bring you and them together, that all of them may know thee, and that thou mayest know them, in order that thou mayest sell and buy and take and give with them; and no long period will pass over thee before thou wilt become a person of wealth.—Accordingly, when the morning came, he gave him a thousand pieces of gold, clad him in a suit of apparel, mounted him upon a mule, and gave him a black slave, saying, God acquit thee of responsibility with respect to the whole; for thou art my companion; so to treat thee with generosity is incumbent on me. Suffer not anxiety; but dismiss from thy mind the subject of thy wife, and mention her not to any one.

Maaroof therefore said to him, May God recompense thee well! He then mounted the mule, and the slave walked before him until he had conducted him to the gate of the market of the merchants, who were all sitting there, and the merchant 'Alee was sitting among them: so when he saw him, he rose and threw himself upon him, saying to him, A blessed day, O merchant Maaroof, O man of good works and of kindness! Then he kissed his hand before the merchants, and said, O our brothers, the merchant Maaroof hath delighted you by his arrival. They therefore saluted him, and the merchant 'Alee made signs to them that they should shew him honour: so he was magnified in their eyes. His companion set him down from the back of the mule, and they saluted him again; and the merchant 'Alee proceeded to go apart with one of them after another, and to praise Maaroof to him; and they said to him, Is this a merchant? He answered them, Yes: indeed he is the greatest of merchants, and there existeth not any one more wealthy than he; for his wealth and the wealth of his father and his forefathers are notorious among the merchants of Cairo; and he hath partners in El-Hind and Es-Sind and El-Yemen; and for generosity, his fame resteth on an excellent foundation. Therefore know his dignity, and extol his rank, and serve him; and know that his coming to this city is not for the sake of traffic; for his desire is for nothing but to divert himself with the sight of the countries of the world; because he is not in need of travelling to foreign parts for the sake of gain and profits, having wealth which fires cannot consume, and I am of the number of his servants.—He ceased not to praise him until they raised him above their heads, and they proceeded to acquaint one another with his qualities. Then they came together to him, and presented him with food for breakfast, and sherbet. Even the Sháh-Bandar of the merchants came to him, and saluted him; and the merchant 'Alee said to him, in the presence of

the other merchants, O my master, probably thou hast brought with thee some of such a kind of stuff. So he answered him, Abundance. And on that day the merchant 'Alee had shewn him the various kinds of costly stuffs, and taught him the names of the stuffs, the dear and the cheap. Then one of the merchants said to him, O my master, hast thou brought with thee yellow cloth? He answered, Abundance. He said, And red, of gazelle's blood?[15] He answered, Abundance. And every time that he asked him respecting any thing, he answered, him, Abundance. So thereupon he said, O merchant 'Alee, verily thy countryman, if he desired to transport a thousand loads of costly stuffs, could transport them. And he replied, He would do so from one of his magazines, and nought of its contents would be missing.

And while they were sitting, lo, a beggar came round to the merchants, and some of them gave him a nuṣf faḍḍah, and some of them gave him a jedeed, and most of them gave him not aught, until

he came to Maaroof, who took for him a handful of gold, and gave him it. So he prayed for him, and departed; and the merchants wondered thereat, and said, Verily this is the gift of kings; for he gave the beggar gold without counting it; and were he not of the persons of great riches, and possessing abundance, he had not given the beggar a handful of gold. And after a while there came to him a poor woman; whereupon he took another handful, and gave it to her, and she departed, praying for him, and told the other poor persons. So they advanced to him, one after another, and for every one who came to him he proceeded to take a handful and to give it him until he had disbursed the thousand pieces of gold; after which he struck hand upon hand, and said, God is our sufficiency, and excellent is the Protector! So the Sháh-Bandar of the merchants said to him, What aileth thee, O merchant Maaroof? He answered, It seemeth that most of the people of this city are poor and needy; and if I had known that they were so, I had brought with me in the saddle-bags a large sum of money and given it in alms to the poor. I fear that my absence from my country may be long, and it is a habit of my nature not to reject the beggar; but I have with me no gold remaining; therefore when a poor man cometh to me, what shall I say to him?—He answered him, Say to him, God sustain thee. —But he replied, It is not my custom, and anxiety hath come upon me on account of this. Would that I had a thousand pieces of gold more, that I might give them in alms until my merchandise come!— So he said, No harm. And he sent one of his dependants, who brought him a thousand pieces of gold, and he gave them to him. Maaroof then proceeded to give to every one of the poor who passed by him until the call to noon-prayers was chanted; whereupon they entered the mosque, and performed the noon-prayers, and what remained with him of the thousand pieces of gold he scattered over the heads of the worshippers. The attention of the people was therefore drawn to him, and they prayed for him, and the merchants wondered at the abundance of his generosity and his munificence. He then inclined to another merchant, and obtained from him a thousand pieces of gold, and distributed them; and the merchant 'Alee was observing his actions, but could not speak. He ceased not to do thus until the call to afternoon-prayers was chanted, when he entered the mosque and prayed, and distributed the remainder. And they closed not the gate of the market until he had received five thousand pieces of gold and distributed them; and to every one of

whom he had received aught, he said, Wait until the merchandise shall arrive, when, if thou desire gold, I will give it thee, and if thou desire stuffs, I will give them thee; for I have abundance. And in the evening the merchant 'Alee invited him, and he invited with him all the merchants. He seated him at the upper end of the apartment, and he talked not of aught but of stuffs and jewels; and whenever they mentioned to him any thing, he said, I have abundance of it. And on the following day he repaired again to the market, and proceeded to incline to the merchants, obtain from them money, and distribute it to the poor.

He ceased not to do thus for the space of twenty days, until he had received from the people sixty thousand pieces of gold, and there came not to him merchandise nor a burning plague.[16] So the people were clamorous for their money, and said, The merchandise of the merchant Maaroof hath not arrived, and how long shall he take people's money and give it to the poor? And one of them said, My opinion is, that we should speak with his countryman, the merchant 'Alee. Accordingly they came to him and said to him, O merchant 'Alee, the merchandise of the merchant Maaroof hath not arrived. And he replied, Be ye patient; for it must arrive soon. Then he had a private interview with him, and said to him, O Maaroof, what are these deeds? Did I say unto thee, Toast the bread—or Burn it? Verily the merchants have become clamorous for their money, and have informed me that they have become creditors to thee for sixty thousand pieces of gold, which thou hast received, and hast distributed to the poor. And how wilt thou pay thy debt to the people, when thou neither sellest nor buyest?—But he replied, What will be the consequence, and what are the sixty thousand pieces of gold? When the merchandise arriveth, I will give them, if they will, stuffs, and if they will, gold and silver.—Upon this, the merchant 'Alee said to him, God is most great! And hast thou merchandise? He answered, Abundance. And he said to him, Allah and the Rijál[17] requite thee and thy turpitude! Did I teach thee this saying in order that thou shouldst utter it to me? Now will I inform the people of thee.—Maaroof replied, Go, without loquacity. Am I a poor man? Verily my merchandise compriseth an abundance of things; and when it arriveth they shall receive double the value of their property. I am in no need of them.—So thereupon the merchant 'Alee was enraged, and said to him, O thou of little good-breeding, I will without fail shew thee. How is it that thou liest to me and art not ashamed?—But he replied, What thou

hast in thy power, do; and they shall wait until my merchandise arrive, and shall receive their property with addition. He therefore left him, and departed, and he said within himself, I praised him before; and if I censure him now, I become a liar, and include myself among those to whom applieth the saying of him who said, He who praiseth and censureth, lieth twice.[18] And he became perplexed respecting his case. Then the merchants came to him again, and said, O merchant 'Alee, hast thou spoken to him? He answered them, O people, I am abashed at him, and he oweth me a thousand pieces of gold, but I have not been able to speak to him respecting them. When ye gave him, ye consulted me not, and ye have nought to say to me. So demand of him by an application from yourselves to him; and if he give you not, complain of him to the King of the city, and say to him, He is an impostor, who hath imposed upon us. For the King will save you from being injured by him.

Accordingly they went to the King, and acquainted him with what had happened, and said, O King of the age, we are perplexed respecting our case with this merchant whose generosity is excessive; for he doth so and so, and every thing that he receiveth he distributeth to the poor by the handful. Now if he possessed little, his soul would not consent to his taking gold by the handful and giving it to the poor: yet were he of the people of affluence, his veracity had appeared to us by the arrival of his merchandise, and we see no merchandise belonging to him, though he asserteth that he hath merchandise, and that he hath come on before it; and whenever we mentioned to him any kind of stuff, he would say, I have abundance of it. A considerable period hath elapsed; but no tidings of his merchandise have come; and he hath become indebted to us to the amount of sixty thousand pieces of gold, all of which he hath distributed to the poor. —And they proceeded to eulogize him and to praise his generosity. And that King was covetous; more covetous than Ash'ab:[19] so when he heard of his generosity and munificence, covetousness overcame him, and he said to his Wezeer, If this merchant did not possess abundant riches, all this generous conduct would not proceed from him; his merchandise will without fail arrive, and these merchants will come together to him, and he will disperse among them abundant riches. But I am more worthy of this wealth than they: therefore I desire to contract friendship with him, and to shew an affection for him, before his merchandise arriveth; and what these merchants will receive from him, I shall receive, and I will marry to him my daughter.

and join his wealth with mine.—But the Wezeer replied, O King of the age, I imagine him not to be aught but an impostor; and the impostor hath ruined the house of the covetous. The King, however, said to him, O Wezeer, I will try him, and know whether he be an impostor or veracious, and whether he have been reared in affluence or not. The Wezeer said, With what wilt thou try him? The King answered, I have a jewel, and I will send for him and cause him to be brought to me; and when he hath seated himself I will treat him with honour, and give him the jewel; and if he know it, and know its price, he will be proved to be a person of riches and affluence; but if he know it not, he will be proved to be an impostor, an upstart, and I will slay him in the most abominable manner.

Then the King sent to him, and caused him to be brought; and when he came in to him, he saluted him, and the King returned his salutation, and seated him by his side, and said to him, Art thou the merchant Maaroof? He answered, Yes. And the King said to him, The merchants assert that thou owest them sixty thousand pieces of gold. Now is that which they say true?—He answered, Yes. The King said to him, Wherefore hast thou not given to them their money? He answered, Let them wait until my merchandise arriveth, and I will give them double of what I have received; and if they desire gold, I will give it them, and if they desire silver, I will give it them, and if they desire merchandise, I will give it them; and to him whom I owe a thousand I will give two thousand in return for that wherewith he hath veiled my face before the poor; for I have abundance. The King then said to him, O merchant, take this, and see what is its kind, and what is its value. And he gave him a jewel of the size of a hazel-nut, which the King had purchased for a thousand pieces of gold, and he had not another, and held it dear. So Maaroof took it in his hand, and he pressed upon it with his thumb and fore-finger, and broke it; for the jewel was frail, and would not bear the pressure. The King therefore said to him, Wherefore hast thou broken the jewel? And he laughed, and answered, O King of the age, this is not a jewel. This is a piece of mineral worth a thousand pieces of gold. How is it that thou sayest of it that it is a jewel? Verily the jewel is of the price of seventy thousand pieces of gold, and this is only called a piece of mineral; and the jewel that is not of the size of a hazel-nut hath no value in my estimation, nor do I care for it. How is it that thou art a King, and callest this a jewel, when it is a piece of mineral, the value of which is a thousand pieces of gold? But ye

are excusable, because ye are poor, and have not in your possession treasures that are of value.—So the King said to him, O merchant, hast thou jewels of the kind that thou mentionest? He answered, Abundance. And thereupon covetousness overcame the King, and he said to him, Wilt thou give me perfect jewels? He answered him, When the merchandise cometh, I will give thee abundance; whatsoever thou desirest I have abundance thereof, and I will give thee without price. So the King rejoiced, and said to the merchants, Go your way, and be patient with him until the merchandise arriveth: then come, receive your money from me. And they departed.—Such was the case of Maạroof and the merchants.

But as to the King, he addressed the Wezeer, and said to him, Treat the merchant Maạroof with courtesy, and take and give with him in talk, and mention to him my daughter, in order that he may marry her, and we may gain these riches that are in his possession. But the Wezeer replied, O King of the age, verily the state of this

man hath not pleased me, and I imagine that he is an impostor and a liar. Therefore desist from these words, lest thou lose thy daughter for nought.—And the Wezeer had before solicited the King to marry to him the damsel, and he desired to marry her to him; but when this was told her, she consented not.—So thereupon the King said to him, O deceiver, thou dost not desire for me good fortune, because thou demandedst my daughter in marriage before, but she consented not to marry thee. So now thou interceptest the way of her marriage, and desirest that my daughter should remain as a waste land, in order that thou mayest take her. But hear from me this saying: Thou hast no concern with these words. How can he be an impostor, a liar, when he knew the price of the jewel, the price at which I purchased it, and broke it because it did not please him? He hath many jewels; and when he introduceth himself to my daughter, he will see her to be beautiful, and she will captivate his reason, and he will love her, and will give her jewels and treasures. But thou desirest to prevent my daughter and to prevent me from obtaining these riches.—So the Wezeer was silent, and feared the King's rage against him, and he said to himself, Set the dogs upon the [wild] oxen. Then he inclined to the merchant Maaroof and said to him, His Majesty the King loveth thee, and he hath a daughter endowed with beauty and loveliness, whom he desireth to marry to thee. What then sayest thou?—And he answered him, No harm. But let him wait until my merchandise arriveth; for the dowry of the daughters of the Kings is large, and their rank requireth that they should not be endowed save with a dowry befitting their condition; and at this present time I have not with me wealth. Therefore let him have patience with me until the merchandise arriveth; for I have abundant riches, and I must give as her dowry five thousand purses. I shall also require a thousand purses to distribute to the poor and needy on the night of my introduction to the bride, and a thousand purses to give to those who shall walk in the marriage-procession, and a thousand purses wherewith to prepare the viands for the soldiers and others; and I shall require a hundred jewels to give to the Queen [20] on the morning of the wedding, and a hundred jewels to distribute among the female slaves and the eunuchs, giving each a jewel in honour of the rank of the bride. I shall require moreover to clothe a thousand naked persons among the poor, and alms will be indispensable; and this is a thing that will be impossible until the merchandise arriveth. But I have abundance; and when the merchandise cometh, I care not for all these expenses.

The Wezeer therefore went and acquainted the King with that which he had said, and the King said, When this is his desire, how is it that thou assertest of him that he is an impostor, a liar? The Wezeer replied, And I cease not to say so. But the King chid him angrily, and threatened him, and said to him, By my head, if thou desist not from these words, I will slay thee! Return then to him, and bring him to me, and I will arrange with him.—So the Wezeer went to him, and said to him, Come hither: answer the summons of the King. And he replied, I hear and obey. Then he came to him, and the King said to him, Apologize not with these excuses; for my treasury is full: therefore take the keys into thy possession, and expend all that thou requirest, and give what thou wilt, and clothe the poor, and do what thou desirest, and mind not for the damsel and the female slaves. But when thy merchandise arriveth, shew what generosity thou wilt to thy wife, and we will have patience with thee for her dowry until the merchandise arriveth, and there shall never be any difference between me and thee.—He then ordered the Sheykh el-Islám [21] to perform the ceremony of the marriage-contract. So he performed the ceremony of the contract of the marriage of the King's daughter to the merchant Maaroof. The King commenced the celebration of the festivity, and gave orders to decorate the city, and the drums were beaten, and the tables of viands were spread with all kinds of dishes, and the performers of sports came. The merchant Maaroof sat upon a throne in a mak'ad, and the performers of sports, and the exhibitors of cunning tricks, and the Jink,[22] and the performers of extraordinary arts and wonderful games, were disposed in order before him, and he proceeded to order the Treasurer, and to say to him, Bring the gold and the silver. Accordingly he brought him the gold and the silver, and Maaroof went round among the people who were diverting themselves, and gave to every one who played by the handful, and bestowed alms on the poor and needy, and clad the naked, and it was a noisy festivity. The Treasurer had not time to bring the money from the treasury, and the heart of the Wezeer almost burst with rage; but he could not speak. The merchant 'Alee also wondered at the squandering of this wealth, and said to the merchant Maaroof, May Allah and the Rijál retaliate upon thy temple! Hath it not sufficed thee that thou hast wasted the money of the merchants, but thou wilt also waste the money of the King?—But the merchant Maaroof answered him, Thou hast no concern with it; and when the merchandise arriveth, I will compensate the King for this with double

its value.—And he proceeded to scatter the money, and to say within himself, A burning plague! What will happen will happen; and from that which is predestined there is no escape.

The festivity ceased not for the space of forty days; and on the one-and-fortieth day they made the procession for the bride. All the emeers and the soldiers walked before her; and when they entered with her, Maạroof scattered gold over the heads of the people. They made for her a magnificent procession, and Maạroof expended a vast quantity of wealth. They introduced him to the Queen, and he sat upon the high mattress, and they let down the curtains, and closed the doors, and went forth, leaving him with the bride. And thereupon he smote hand upon hand, and sat sorrowful for some time, striking palm upon palm, and saying, There is no strength nor power but in God, the High, the Great! So the Queen said to him, O my lord, Allah preserve thee! What aileth thee that thou art sorrowful?—And

he replied, How can I be otherwise than sorrowful when thy father hath disquieted me, and done to me a deed like the burning of the green corn? She said, And what hath my father done to thee? Tell me.—He answered, He hath introduced me to thee before my merchandise hath arrived, and I desired at least a hundred jewels to distribute among thy female slaves, to each one a jewel, that she might rejoice in it, and say, My lord gave me a jewel on the night of his introduction to my lady;—and this good deed would have been an act of honour to thy rank, and have increased thy glory; for I am not deficient in lavishing jewels, having of them an abundance.—But she said to him, Be not anxious for that, nor grieve thyself for this reason. As to myself, thou hast no blame to fear from me; for I will have patience with thee until the merchandise arriveth; and as to the female slaves, thou hast nought to care for on their account.—So he was appeased. And on the following morning he entered the bath, and put on a suit of the apparel of Kings, and, having gone forth from the bath, entered the King's council-chamber: whereupon those who were in it rose to him upon their feet, and received him with respect and honour, and congratulated him and blessed him. He sat by the side of the King, and said, Where is the Treasurer? They answered, Lo, he is here before thee. And he said, Bring the robes of honour, and invest all the wezeers and the emeers, and the men of office. Accordingly he brought him all that he demanded, and he sat giving to every one who came to him, and presenting to every man according to his rank.

He continued in this state for the space of twenty days, and there appeared not any merchandise belonging to him, nor aught else. Then the Treasurer became straitened by him to the utmost degree, and he went in to the King in the absence of Maaroof, when the King was sitting with the Wezeer, and no one beside, and he kissed the ground before him, and said, O King of the age, I will acquaint thee with a thing; for perhaps thou wouldst blame me for not acquainting thee therewith. Know that the treasury hath become almost empty; there remaineth not in it any money, except a small quantity, and after ten days we shall close it empty.—So the King said, O Wezeer, verily the merchandise of my son-in-law hath been backward in coming, and no tidings of it have appeared. And the Wezeer laughed, and said to him, May God be gracious to thee, O King of the age! Thou art none other than a careless person, with respect to the conduct of this impostor and liar. By thy head, there is no merchandise belonging to him, nor a plague to relieve us of him; but he hath only incessantly im-

posed upon thee until he hath consumed thy wealth, and married thy daughter for nothing. And how long wilt thou be heedless of this liar?—The King thereupon said to him, O Wezeer, how shall we act, that we may know the truth of his state? And he answered, O King of the age, no one will become acquainted with the man's secret except his wife. Therefore send to thy daughter, desiring that she may come behind the curtain, in order that I may ask her respecting the truth of his state, so that she may examine him and acquaint us with his state.—And he replied, There will be no harm in that. By my head, if it be proved that he is an impostor, a liar, I will surely slay him in the most unfortunate manner!—He then took the Wezeer, and entered with him into the sitting-chamber, and sent to his daughter. So she came behind the curtain; and this was during the absence of her husband; and when she came, she said, O my father, what dost thou desire? He answered, Speak to the Wezeer. Accordingly she said, O Wezeer, what wouldst thou? He answered, O my mistress, know that thy husband hath consumed the wealth of thy father, and he hath married thee without giving a dowry, and hath not ceased to promise us and to break his promise: no tidings of his merchandise have appeared; and, in short, we desire that thou wouldst inform us respecting him. She replied, Verily, his words are many, and he is constantly coming and promising me jewels and treasures and costly stuffs; but I have seen nothing. And he said, O my mistress, canst thou this night take and give with him in talk, and say to him, Acquaint me with the truth, and fear nothing; for thou hast become my husband, and I will not be neglectful of thee: so acquaint me with the truth of the case, and I will contrive for thee a plan by which thou shalt be made happy? After that, use nearness and remoteness of speech to him, and make a show of affection to him, and induce him to confess; and then acquaint us with the truth of his case.—And she said, O my father, I know how to examine him.

She then departed; and after nightfall, her husband Maaroof came in to her according to his custom. So she rose to him, and took him with her hand beneath his armpit, and beguiled him with excessive guile. (And sufficient is the guile of women when they have to request of men any thing of which they desire the accomplishment.) She ceased not to beguile him and to coax him with speech sweeter than honey until she stole his reason; and when she saw that he had inclined to her entirely, she said to him, O my beloved, O delight of

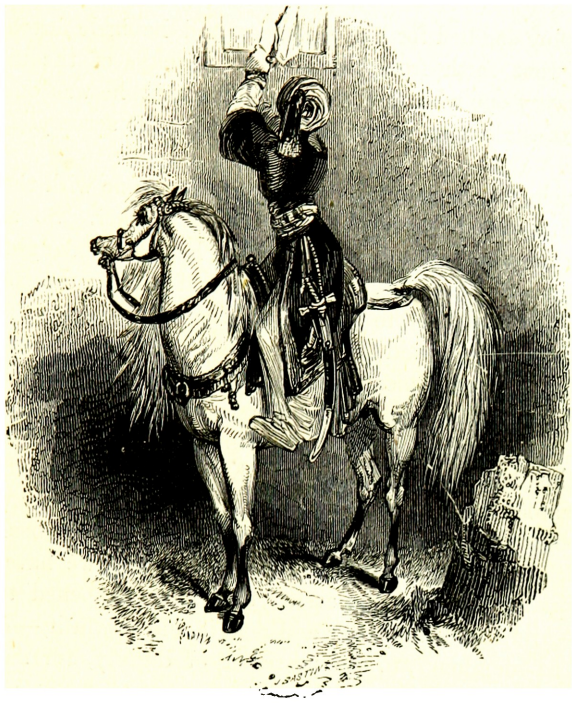
mine eye, O joy of my heart, may God not make me desolate by thine absence, nor time make a separation between me and thee! for affection for thee hath taken up its abode in my heart, and the fire of desire for thee hath burned my liver, and there can be no neglect of thee ever. But I desire that thou wouldst acquaint me with the truth; for the stratagems of falsehood are not profitable, nor do they gain credit on all occasions. How long wilt thou impose, and lie to my father? I fear that thy case will be exposed to my father before we contrive a stratagem to avoid it, and that he will lay violent hands upon thee. Acquaint me then with the truth, and thou shalt experience nought but what will rejoice thee. When thou shalt have acquainted me with the truth of the case, thou shalt fear nothing that would injure thee. How often wilt thou assert that thou art a merchant, and a person of riches, and that thou hast merchandise? A long period hath passed during which thou hast been saying, My merchandise: my merchandise:—but no tidings of thy merchandise have appeared; and anxiety is manifest in thy countenance on this account. Now, if thy words have no truth, inform me, and I will contrive for thee a plan by means of which thou shalt be safe, if it be the will of God.—And he replied O my mistress, I will acquaint thee

with the truth, and whatever thou wilt, do. So she rejoined, Say, and take care to be veracious; for veracity is the ship of safety; and beware of falsehood; for it disgraceth its speaker. Divinely gifted was he who said,—

> Take care to be veracious, even though veracity should cause thee to be burned with the threatened fire;
> And seek God's approval; for the silliest of men is he who angereth the Lord and pleaseth his servants.

—And he said, O my mistress, know that I am not a merchant, and I have neither merchandise nor a burning plague. But in my country I was only a cobbler, and I have a wife whose name is Fatimeh El-'Orrah, and such and such things happened to me with her.—And he acquainted her with the story from its commencement to its end.

Upon this, she laughed, and said, Verily thou art skilful in the art of lying and imposition! He replied, O my mistress, may God (whose name be exalted!) preserve thee to veil faults and dissolve griefs! And she said, Know that thou hast imposed upon my father, and deceived him by the abundance of thine idle boasting, so that he hath married me to thee by reason of his covetousness. Then thou consumedst his wealth; and the Wezeer suspecteth thee for this conduct; and how often doth he speak of thee before my father, saying to him, Verily he is an impostor, a liar! But my father hath not complied with that which he had said, because he had demanded me in marriage, and I consented not that he should be to me a husband, and that I should be to him a wife. Then the time became tedious, and my father had become straitened, and he said to me, Make him confess. And I have made thee confess, and what was covered hath become exposed. Now my father is purposing mischief to thee on this account; but thou hast become my husband, and I will not neglect thee. For if I informed my father of this news, it would be proved to him that thou art an imposter, a liar, and that thou hast imposed upon the daughters of Kings, and squandered away their riches; and thine offence would not be forgiven by him, but he would slay thee without doubt, and it would become published among the people that I had married a man who was an impostor, a liar, and thou wouldst be a cause of disgrace to me. Moreover, if my father slew thee, probably he would desire to marry me to another, and this is a thing to which I would not consent even if I were to die for refusing. But arise now, and put on the dress of a



memlook, and take with thee fifty thousand pieces of gold of my wealth; then mount upon a courser, and journey to a country to which the rule of my father doth not reach. There trade as a merchant, and write to me a letter, and send it by a courier who will bring it to me privately, that I may know in what country thou art, in order that I may send to thee all that my hand can procure. Thus thy wealth will become abundant; and if my father die, I will send to thee, and thou shalt come with respect and honour; and if thou die, or I die, departing to receive the mercy of God (whose name be exalted!), the day of resurrection will unite us. This is the right plan; and as long as thou continuest well, and I continue well, I will not cease to send thee letters and riches. Arise before the daylight cometh upon thee, and thou art perplexed, and destruction enviroueth thee.—So he said to her, O my mistress, I throw myself upon thy generosity, begging thee to bid me farewell with an embrace. And she replied, No harm. He then embraced her, and put on the dress of a memlook, and ordered the grooms to saddle for him a swift courser.

They therefore saddled for him a courser, and he bade farewell to his wife, and went forth from the city at the close of the night, and departed, every one who saw him imagining that he was one of the memlooks of the Sulṭán going on a journey for the accomplishment of some affair.

And when the morning arrived, her father came with the Wezeer to the sitting-chamber, and her father sent to her. So she came behind the curtain, and her father said to her, O my daughter, what sayest thou? She answered, I say, May God blacken the face of thy Wezeer! For he desired to blacken my face in the eyes of my husband.—And how so? said the King. She answered, He came in to me yesterday, before I mentioned to him these words, and, lo, Faraj, the eunuch, came in to me with a letter in his hand, and he said, Ten memlooks are standing beneath the window of the palace, and they gave me this letter, and said to me, Kiss for us the hands of our master Maaroof the merchant, and give him this letter; for we are of his memlooks who are with the merchandise, and it hath been told us that he hath married the daughter of the King; so we have come to him to acquaint him with the events that have happened to us on the way.—And I took the letter and read it, and saw in it,—From the five hundred memlooks, to the possessor of dignity, our master, the merchant Maaroof.—To proceed.—The news wherewith we acquaint thee is this. After thou leftest us, the Arabs came forth against us, and fought with us, and they were two hundred horsemen, while we were five hundred memlooks; and a severe contest ensued between us and the Arabs. They prevented our pursuing the way, and thirty days elapsed while we were contending with them, and this was the cause of our being behind the time in coming to thee. They have taken from us two hundred loads of stuffs, forming part of the merchandise, and killed of us fifty memlooks.—And when the news came to him, he said, May Allah disappoint them! Wherefore should they contend with the Arabs for the sake of two hundred loads of merchandise? And what are two hundred loads? It was not expedient for them to delay on that account; for the value of the two hundred loads is but seven thousand pieces of gold. But it is requisite that I go to them and hasten them; and as to what the Arabs have taken, the merchandise will not be the less for it, nor will it make any impression upon me, and I will reckon as though I had bestowed it in alms upon them. Then he descended from me, laughing, and grieved not for what was lost of his wealth, nor for the slaughter of his memlooks;

and when he descended, I looked from the window of the palace, and saw that the ten memlooks, who brought him the letter, were like moons, each one of them wearing a suit of apparel worth two thousand pieces of gold, and that there was not in the possession of my father a memlook resembling one of them. He then repaired with the memlooks who brought him the letter, in order that he might bring his merchandise. And praise be to God who prevented me from mentioning to him aught of the words which thou orderedst me to say! For he would have derided me and thee, and probably he would have looked upon me with the eye of disparagement, and would have hated me. But the fault is wholly in thy Wezeer, who speaketh against my husband words not suitable to him.—So the King said, O my daughter, verily the wealth of thy husband is abundant, and he thinketh not of it; and from the day that he entered our country he hath been constantly bestowing alms on the poor. If it be the will of God, he will soon come with the merchandise, and abundant good fortune will betide us from him.—He proceeded to appease her mind, and to threaten the Wezeer, and the stratagem deceived him.

But as to the merchant Maaroof, he mounted the courser, and proceeded over the desert tract, perplexed, not knowing to what country to go; and by reason of the pain of separation, he moaned, and he suffered ecstasy and afflictions, and recited some verses; after which, he wept violently. The ways were obstructed in his face, and he preferred death above life. Then he went like one intoxicated, through the violence of his perplexity, and ceased not to proceed until the hour of noon, when he approached a village, and saw a ploughman near it, ploughing with a yoke of bulls; and hunger had violently affected

him; so he went to the ploughman and said to him, Peace be on thee! And he returned his salutation, and said, Welcome to thee, O my master! Art thou of the memlooks of the Sulṭán?—He answered, Yes. And he said, Alight here with me for entertainment. He therefore knew that he was of the liberal, but he said to him, O my brother, I see not with thee any thing wherewith thou canst feed me. How is it then that thou invitest me?—The ploughman answered, O my master, good things are at hand. Alight thou; and, behold, the village is near; so I will go and bring thee dinner, and fodder for thy horse.—Maaroof replied, Since the villiage is near, I shall arrive at it in the same time in which thou wouldst arrive there, and I will buy what I desire from the market, and eat. But he said to him, O my master, verily the village is a hamlet, and there is not in it a market, nor selling nor buying. I conjure thee by Allah that thou alight here with me, and comfort my heart; and I will go thither, and will return to thee quickly.—So he alighted; and the peasant left him, and went to the villiage to bring him the dinner. Maaroof therefore sat waiting for him. Then he said within himself, Verily we have diverted this poor man from his work; but I will arise and plough in his stead, until he come, to compensate for my having hindered him from his work.

Accordingly he took the plough, and drove on the bulls, and ploughed a little; and the plough struck against something, whereupon the beasts stopped. So he urged them; but they could not proceed; and he looked at the plough, and saw that it was caught in a ring of gold. He therefore removed from it the earth, and he found that ring to be in the middle of a stone of alabaster, of the size of the nether mill-stone; and he laboured at it until he pulled it up from its place, when there appeared beneath it a subterranean place with stairs; and he descended those stairs, and saw a place like a bath, with four leewáns. The first leewán was full of gold, from the floor to the roof; and the second leewán was full of emeralds and pearls and coral, from the floor to the roof; and the third leewán was full of jacinths and balass-rubies and turquoises; and the fourth leewán was full of diamonds and precious minerals of all kinds of jewels. Also, at the upper end of that place was a chest of clear crystal, full of incomparable jewels, each jewel of them being of the size of a hazel-nut; and upon that chest was a little box, of the size of a lemon, and it was of gold. So when he beheld this, he wondered, and rejoiced exceedingly; and he said, What can be in this little box? Then he opened it, and he saw

in it a seal-ring of gold, on which were engraved names and talismans, like the marks made by the creeping of ants. And he rubbed the seal-ring; and, lo, a speaker said, At thy service! At thy service! O my master! Demand then, and thou shalt receive. Dost thou desire to build a town, or to ruin a city, or to slay a King, or to dig a river, or any thing of that kind? For whatsoever thou demandest, it will happen, by permission of the Almighty King, the Creator of the night and the day.—So he said to him, O creature of my Lord, who art thou, and what mayest thou be? He answered, I am the servant of this seal-ring, acting in the service of its possessor; and whatever object of desire he demandeth, I accomplish it for him; and there is no excuse for my neglecting what he commandeth me to do; for I am Sulṭán over 'Óns of the Jánn, and the number of my troops is two and seventy tribes. The number of each tribe is two and seventy thousand, and every one of the thousand ruleth over a thousand Márids, and each Márid ruleth over a thousand 'Óns, and every

'Ón ruleth over a thousand Devils, and every Devil ruleth over a thousand Jinnees, and all of them are under my authority, and they are unable to disobey me. But I am bound by enchantment to this seal-ring, and I cannot disobey him who possesseth it. Lo, thou hast possessed it, and I have become thy servant. Demand then what thou wilt; for I will hear thy saying and obey thy command; and when thou requirest me at any time, on land or on the sea, rub the seal-ring, and thou wilt find me with thee. But beware of rubbing it twice successively; for thou wouldst burn me with the fire of the names [engraved thereon], and lose me, and repent for me after that. Now I have acquainted thee with my state; and peace be on thee!

Upon this, Maaroof said to him, What is thy name? He answered, My name is Abu-s-Sa'ádát.[23] And he said to him, O Abu-s-Sa'ádát, what is this place, and who enchanted thee in this little box? He answered, O my master, this place is a treasure, called the treasure of Sheddád the son of 'Ád, who constructed Irem Zát el-'Emád, the like of which hath not been made in the countries of the earth. I was his servant during his life, and this was his seal-ring, and he deposited it in his treasure; but it is thy lot.—Maaroof then said to him, Canst thou take forth what is in this treasure and place it on the face of the earth? He answered, Yes; it will be the easiest of actions. And Maaroof said, Take forth all that is in it, and leave not of it aught. And he made a sign with his hand towards the ground, whereupon it clove asunder. Then he descended, and was absent a little while; and, lo, young, elegant boys, with beautiful faces, came forth carrying baskets of gold, and those baskets were full of gold, and they emptied them; after which they went and brought more; and they ceased not to transport the gold and jewels, and not more than a short time had elapsed when they said, There remaineth not in the treasure aught. Upon this, Abu-s-Sa'ádát came up to him, and said to him, O my master, thou hast seen that we have transported all that was in the treasure. And he said to him, Who are these beautiful boys? He answered, These are my children; for this work deserved not that I should collect for it the 'Óns, and my children have accomplished thine affair, and have been honoured by serving thee. Now demand what thou desirest beside this.—So he said to him, Canst thou bring me mules and chests, and put these riches into the chests, and place the chests upon the mules? He answered, This will be the easiest affair that can be. Then he uttered a great cry, whereupon his children

presented themselves before him; and they were eight hundred. And he said to them, Let some of you become transformed into the semblance of mules, and some of you into the semblance of beautiful memlooks, such that the like of the least of them existeth not in the possession of any of the Kings, and some of you into the semblance of those who let out beasts of burden, and some of you into the semblance of servants. And they did as he had commanded them; after which he called out to the 'Ons, who presented themselves before him, and he ordered them that some of them should become transformed into the semblance of horses saddled with saddles of gold set with jewels. And when Maaroof beheld this, he said, Where are the chests? They therefore brought them before him. And he said, Pack the gold and the minerals, each kind by itself. So they packed them, and put them upon three hundred mules. And Maaroof said, O Abu-s-Sa'ádát, canst thou bring me loads of precious stuffs? He asked, Dost thou desire Egyptian stuffs, or Syrian, or Persian, or Indian, or Greek? He answered, Bring of the stuffs of each country a hundred loads upon a hundred mules. He replied, O my master, grant me a delay, until I arrange my 'Ons for that purpose, and order each company to go to a country in order to bring a hundred loads of its stuffs, and the 'Ons shall become transformed into the semblance of mules, and come carrying the goods. Maaroof said, What shall be the period of delay? He answered, The period of the blackness of the night; for the daylight shall not arise without thy having with thee all that thou desirest. And he said, I grant thee this period of delay.

He then commanded them to pitch for him a tent. So they pitched it, and he seated himself, and they brought him a table of viands; and Abu-s-Sa'ádát said to him, O my master, sit in the tent, and these my children are before thee to guard thee; therefore fear not aught; and I am going to collect my 'Ons, and send them to accomplish thine affair. Then Abu-s-Sa'ádát went his way, and Maaroof sat in the tent, with the table before him, and the children of Abu-s-Sa'ádát before him in the semblance of memlooks and servants and other dependants. And while he was sitting in this state, lo, the peasant approached, carrying a large wooden bowl of lentils, and a fodder-bag full of barley. So he saw the tent pitched, and the memlooks standing with their hands upon their bosoms; and he imagined that Maaroof was the Sultán, who had come and alighted in that place. He therefore stood in a state of confusion, and said within himself, Would that I had killed two chickens, and fried them red with clarified

cows' butter for the sake of the Sulṭán! And he desired to return, to kill two chickens wherewith to entertain the Sulṭán. But Maaroof saw him, and cried out to him, and said to the memlooks, Bring him. They therefore carried him with the wooden bowl of lentils, and brought both before Maaroof, who said to him, What is this? He answered, This is thy dinner, and the fodder for thy horse; but blame me not; for I did not imagine that the Sulṭán would come to this place; and had I known that, I would have killed for him two chickens, and entertained him in a goodly manner. So Maaroof replied, The Sulṭán hath not come; but I am his son-in-law, and I was displeased with him, and he hath sent to me his memlooks, who have reconciled me, and I now desire to return to the city. However, thou hast prepared for me this entertainment without being acquainted with me, and thine entertainment is accepted, though it is of lentils, and I will not eat save of thy cheer.—He then ordered him to put the wooden bowl in the middle of the table, and ate from it until he was satisfied; but as to the peasant, he filled his stomach with food from those dishes of various exquisite viands. After that, Maaroof washed

his hands, and gave permission to the memlooks to eat. So they fell upon the remains of the repast, and ate; and when the wooden bowl was emptied, Maaroof filled it for the peasant with gold, and said to him, Convey it to thy dwelling, and come to me in the city, and I will treat thee with generosity. He therefore took the wooden bowl full of gold, and drove the bulls, and went to his village, imagining that he [himself] was a relation of the king.

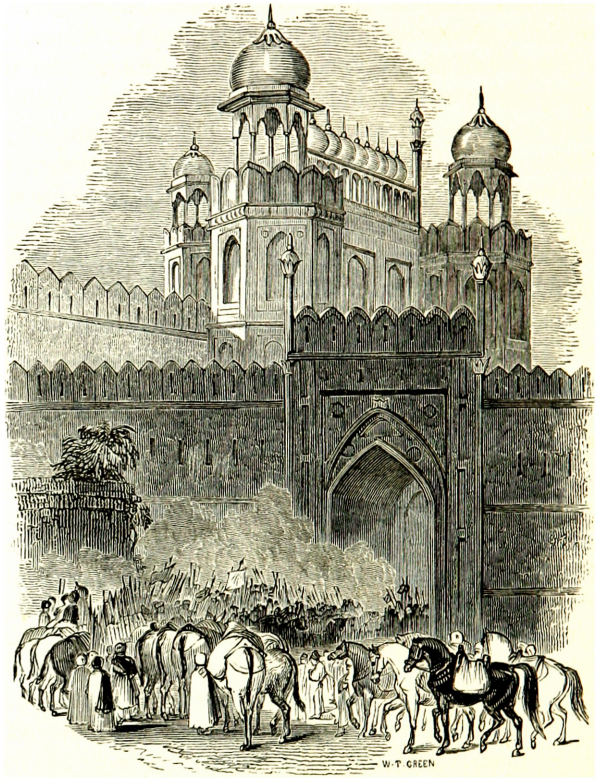
Maaroof passed that night in delight and joy, and they brought him damsels, of the brides of the treasures,[24] who played upon the instruments of music and danced before him. Thus he passed his night, and it was not to be reckoned among lives. And when the morning came, he was not aware when the dust rose and flew, and dispersed exposing to view mules bearing loads. They were seven hundred mules, carrying stuffs, and around them were young men like those who let out beasts of burden, and 'akkáms, and light-bearers; and Abu-s-Sa'ádát was riding upon a mule, being in the semblance of leader of the caravan, and before him was a takht-rawán[25] upon which were four ornaments[26] of brilliant red gold, set with jewels. When he arrived at the tent, he alighted from the back of the mule, and kissed the ground, and said, O my master, verily the affair is accomplished completely and perfectly, and in this takht-rawán is a suit of apparel from the treasures, of which there is not the like among the apparel of Kings: therefore put it on, and ride in the takht-rawán, and command us to do what thou desirest. And he replied, O Abu-s-Sa'ádát, I desire to write for thee a letter, with which thou shalt repair to the city of Ikhtiyán[27] of El-Khutan, and go in to my uncle the King; and go not in to him save in the semblance of a human[28] courier. So he said to him, I hear and obey. He then wrote a letter and sealed it, and Abu-s-Sa'ádát took it, and proceeded with it until he went in to the King, when he saw him saying, O Wezeer, verily my heart is anxious for my son-in-law, and I fear that the Arabs may slay him. Would that I knew whither he is going, that I might follow him with the troops, and would that he had informed me thereof before his departure!—Upon this the Wezeer replied, May God be gracious to thee with respect to this state of heedlessness in which thou art! By thy head, the man hath known that we had become excited to suspect him, and he feared disgrace, and fled; and he is none other than an impostor, a liar.—And, lo, the courier entered, and he kissed the ground before the King, and offered up a prayer in his favour for the continuance of his glory and

blessings, and for length of life. So the King said to him, Who art thou, and what is thine affair? And he answered him, I am a courier. Thy son-in-law hath sent me to thee, and he is approaching with the merchandise, and he hath sent thee by me a letter. Lo, here it is.—He therefore took it and read it, and saw in it,—After exceeding salutation to our uncle, the glorious King, I inform thee that I have come with the merchandise; so come forth and meet me with the troops.—And thereupon the King said, May Allah blacken thy face, O Wezeer! How often wilt thou speak against the reputation of my son-in-law, and assert him to be a liar and an impostor? He hath come with the merchandise, and thou art none other than a traitor.—So the Wezeer hung down his head towards the ground, in shame and confusion, and replied, O King of the age, I said not these words save on account of the long delay of the merchandise, and I was fearing the loss of the wealth that he hath expended. But the King said, O traitor, what are my riches! Since his merchandise hath come, he will give me instead of them an abundance of things.

Then the King gave orders to decorate the city, and went in to his daughter, and said to her, Good news for thee! Verily thy husband will soon come with his merchandise; and he hath sent to me a letter informing me of that event; and, lo, I am going forth to meet him.—The damsel therefore wondered at this circumstance, and said within herself, Verily this is a wonderful thing! Was he deriding me, and making game of me, or was he proving me, when he informed me that he was a poor man? But praise be to God that nothing injurious to him proceeded from me!—And as to the merchant 'Alee of Cairo, when he saw the decoration of the city, he inquired respecting the cause of it, and they said to him, The merchandise of the merchant Maaroof, the son-in-law of the King, hath arrived. So he said, God is most great! What is this calamity! Verily he came to me fleeing from his wife, and he was a poor man. Whence then came to him merchandise? But probably the daughter of the King hath contrived for him a stratagem, in fear of disgrace, and Kings are not unable to accomplish any thing. However, may God (whose name be exalted!) protect him, and not disgrace him!—And all the other merchants rejoiced and were glad because they would receive their money. The King then assembled the troops and went forth; and Abu-s-Sa'ádát had returned to Maaroof, and informed him that he had delivered the letter; whereupon Maaroof said, Put ye on the loads. Accordingly they put them on; and he clad himself in the suit of the

apparel of the treasures, and got up into the takht-rawán, and became a thousand times greater and more majestic than the King. He proceeded as far as half the way, and, lo, the King met him with the troops; and when he came to him, he saw him wearing that dress, and riding in the takht-rawán, and he threw himself upon him, saluted him, and congratulated him on his safety. All the great men of the empire also saluted him, and it appeared that Maaroof was veracious, and that there was no falsehood in him.

He entered the city in a stately procession that would have made the gall-bladder of the lion to burst, and the merchants came to him and kissed the ground before him. Then the merchant 'Alee said to him, Thou hast done this deed, and it hath been successfully accomplished by thee, O sheykh of the impostors! But thou art deserving: therefore may God (whose name be exalted!) increase to thee his bounty!—And Maaroof laughed. And when he entered the palace, he seated himself upon the throne, and said, Put ye the loads of gold into the treasury of my uncle the King, and bring ye the loads of stuffs. So they brought them forward to him, and proceeded to open them, load after load, and to take forth their contents, until they had opened the seven hundred loads; whereupon he selected the best of them, and said, Take them in to the Queen, that she may distribute them among her female slaves; and take ye this chest of jewels, and carry it in to her, that she may distribute the jewels among the female slaves and the eunuchs. Next he proceeded to give to the merchants to whom he was indebted, stuffs in payment of the debts; and to whom he owed a thousand, he gave stuffs worth two thousand, or more; after which, he distributed to the poor and needy, while the King looked on, and was unable to prevent him. He ceased not to give and bestow until he had distributed the seven hundred loads; when he looked towards the soldiers, and betook himself to distributing among them minerals and emeralds and jacinths and pearls and coral and other things, not giving the jewels save by handfuls, without numbering. So the King said to him, O my son, these gifts are sufficient; for there remaineth not of the merchandise more than a small quantity. But he replied, I have abundance. And his veracity had become publicly manifest, and no one could any longer belie him. He became careless as to giving; for the servant of the seal-ring brought him whatever he demanded. Then the Treasurer came to the King, and said, O King of the age, verily the treasury is filled, and will not hold the rest of the loads, and where shall we put what remaineth of



the gold and minerals? So he pointed out to him another place. And when his wife beheld this thing, her joy was excessive, and she wondered, and said within herself, Whence can all this wealth have come to him? In like manner also the merchants rejoiced at the things that he had given them, and they prayed for him. And as to the merchant 'Alee, he wondered too, and said within himself, How is it that he hath imposed and lied so that he hath gained possession of all these treasures? For if they were from the daughter of the King, he would not have distributed them to the poor. But how excellent is the saying of him who said,—

> When the King of Kings bestoweth, inquire not respecting the cause.
> God will give to whom he pleaseth: so keep within the bounds of reverence.

—But as to the King, he wondered extremely at what he beheld of

the actions of Maaroof, and his generosity and munificence in lavishing the wealth.

After that, Maaroof went in to his wife, who met him smiling, laughing, and joyful, and kissed his hand, and said, Wast thou making game of me, or didst thou try me by thy saying, I am a poor man, and fleeing from my wife? Praise be to God that nothing injurious to thee proceeded from me! Thou art my beloved, and there is none more dear in my estimation, whether thou be rich or poor; and I wish that thou wouldst inform me what thou desiredst by these words.—He replied, I desired to try thee, that I might see whether thine affection were sincere, or on account of wealth, and covetousness of worldly goods; and it hath become manifest to me that thine affection is sincere; and since thou art true in affection, welcome to thee! I have known thy value.—Then he went into a place by himself, and rubbed the seal-ring. So Abu-s-Sa'ádát presented himself to him, and said to him, At thy service! Demand then what thou wilt.—He replied, I desire of thee a suit of the apparel of the treasures for my wife, and ornaments of the treasures, comprising a necklace of forty incomparable jewels. And he said, I hear and obey. Then he brought to him what he had commanded him to procure, and Maaroof took the suit of apparel and the ornaments, after he had dismissed the servant, and, going in to his wife, he put them before her, and said to her, Take and put them on; and welcome to thee! And when she looked at those things, her reason fled in consequence of her joy; and she saw, among the ornaments, two anklets of gold set with jewels, the work of the magicians, and bracelets and ear-rings and a nose-ring,[29] which no riches would suffice to purchase. She put on the suit of apparel and the ornaments, and said, O my master, I desire to treasure them up for festivals and holidays. But he replied, Wear them always; for I have abundance beside them. And when she put them on, and the female slaves beheld her, they rejoiced, and kissed her hands. He then left them, and went apart by himself, and again rubbed the seal-ring. The servant therefore presented himself to him, and he said to him, Bring me a hundred suits of apparel, with the ornaments of gold appropriate to them. And he replied, I hear and obey,—and brought him the suits of apparel, each suit having its ornaments of gold within it; and Maaroof took them, and called out to the female slaves. So they came to him, and he gave to each of them a suit; and they put on the suits, and became like the Hooreeyehs, the Queen being among them like the moon among the stars. And one of the female slaves

informed the King thereof; wherefore the King came in to his daughter, and saw that she and her female slaves amazed the beholder; and he wondered at this extremely.

He then went forth and summoned his Wezeer, and said to him, O Wezeer, such and such things have happened, and what sayest thou of this case? He answered, O King of the age, verily this conduct proceedeth not from merchants; for pieces of linen remain in the possession of the merchant for years, and he selleth them not save for gain. How should merchants have generosity like this generosity, and how can they accumulate the like of these riches and jewels such as exist not in the possession of Kings, save in small quantities? How then can loads of them exist in the possession of merchants? There must be a cause for this. But, if thou wilt comply with my advice, I will make manifest to thee the truth of the case.—And he replied, I will comply with thy advice, O Wezeer. So the Wezeer said to him, Have an interview with him, and shew affection for him, and converse with him, and say to him, O my son-in-law, I have it in my heart to go with thee and the Wezeer, and none else, to a garden, for the sake of diversion. And when we have gone forth to the garden, we will put the wine-table, and I will constrain him, and give him to drink; and when he hath drunk the wine, his reason will be lost, and his right judgment will quit him, and we will ask him respecting the truth of his case; for he will acquaint us with his secrets. Wine is a betrayer; and divinely gifted was he who said,—

> When we had drunk it, and it had crept as far as the place of secrets, I said to it, Stop;—
> Fearing lest its influence should overcome me, and my companions discover my hidden secret.

Then, when he hath informed us of the truth of the case, we shall know his state, and may do with him as we like and choose; for I fear for thee the results of this state in which he is. Probably his soul may be ambitious of obtaining the kingdom, and the troops may be collected by means of generosity and the lavishing of wealth, and he may depose thee, and take the kingdom from thee.—And the King replied, Thou hast spoken truth.

They passed the night agreeing as to this plan; and when the morning came, the King went forth to the mak'ad, and seated himself; and, lo, the servants and grooms came in to him in affliction. So he said to them, What hath befallen you? And they answered, O King of the age, the grooms curried the horses, and gave fodder to them

and to the mules that brought the merchandise; and when we arose in the morning, we found that the memlooks had stolen the horses and mules, and we searched the stables, but saw not horses nor mules; and we entered the place of the memlooks, but saw not in it any one; and we know not how they fled. The King therefore wondered at that; for he imagined that the 'Óns were horses and mules and memlooks, and knew not that they were the 'Óns of the servant of the talisman. And he said to them, O ye accursed! How is it that a thousand beasts, and five hundred memlooks, and servants besides, fled, and ye perceived them not?—They replied, We know not how it happened to us that they fled. And he said, Depart, and wait until your master cometh forth from the Ḥareem, and acquaint him with the news. So they departed from before the King, and sat perplexed respecting this matter; and while they were sitting in this state, lo, Maaroof came forth from the Ḥareem, and saw them sorrowful, and

he said to them, What is the news? They therefore acquainted him with that which had happened. But he said, And what is their value, that ye are sorrowful on account of them? Go your way.—And he sat laughing, and was neither angry nor sorrowful on account of this event. And the King looked in the face of the Wezeer, and said, What is this man, in whose estimation wealth is of no value? There must be a cause for this.—Then they conversed with him a while, and the King said, O my son-in-law, I desire to go with thee and the Wezeer to a garden, for the sake of diversion. What then sayest thou?—And he replied, No harm.

So thereupon they departed, and repaired to a garden containing two kinds of every fruit, and its rivers were flowing, and its trees were tall, and its birds were warbling. They entered, within it, a pavilion, that would dispel grief from hearts, and sat conversing, the Wezeer relating extraordinary tales, and introducing ludicrous witticisms, and mirth-exciting sayings, and Maaroof listening to the conversation, until the dinner came up. They placed the table of viands, and the jar of wine; and after they had eaten, and washed their hands, the Wezeer filled the cup, and gave it to the King, who drank it; and he filled the second, and said to Maaroof, Take the cup of the beverage in reverence of which the understanding bows the neck. So Maaroof said, What is this, O Wezeer? The Wezeer answered, This is the old maid, and the virgin long kept in her home, and the imparter of joy to hearts, of which the poet hath said,—

> The stout, foreign infidels' feet went round treading her, and she hath avenged herself upon the heads of the Arabs.
> One of the daughters of the infidels, like the full moon amid darkness, whose eyes are the strongest cause of temptation, presenteth her.[30]

And among other pieces of poetry, he recited this verse:—

> I wonder at the pressers of it, how they have died, and have left to us the water of life.

And this couplet:—

> By Allah, there is no other alchemy than this; and all is false that is said of the modes of other kinds.
> Pour a carat's weight of wine upon a hundred-weight of grief, and the latter is instantly converted into joys.

He ceased not to excite his desire for the wine, mentioning to him such of its good qualities as he relished, and reciting to him what occurred to his mind of verses on the subject of it, and pleasant stories, until he inclined to put his lips to the mouth of the cup, and had no longer

a desire for any thing else. And the Wezeer continued to fill for him, and he drank and delighted and was merry, till he lost his reason, and distinguished not his wrong conduct from his right. So when he knew that his intoxication had become extreme, and exceeded the utmost point that was required, he said to him, O merchant Maaroof, by Allah, I wonder whence came to thee these jewels of which the like exist not in the possession of the royal Kisràs; and in our lives we have never seen a merchant who hath accumulated riches like thee, nor any one more generous than thou; for thine actions are the actions of Kings, and they are not the actions of merchants. I conjure thee then by Allah that thou inform me, in order that I may know thy rank and thy station.—And he proceeded to ply him and beguile him while he was bereft of reason. Maaroof therefore said to him, I am not a merchant, nor one of the Kings. And he acquainted him with his story from beginning to end. So the Wezeer said to him, I conjure thee by Allah, O my master Maaroof, to divert us with a sight of this seal-ring, that we may see of what kind is its make. And he pulled off the ring, in his intoxication, and said, Take it, and divert yourselves with the sight of it. And the Wezeer took it, and turned it over, and said, If I rub it, will the servant present himself? Maaroof answered, Yes: rub it: he will present himself to thee; and divert thou thyself by beholding him.

The Wezeer therefore rubbed it; and, lo, a speaker said, At thy service, O my master! Demand: thou shalt receive! Wilt thou ruin a city, or build a city, or slay a King? For whatever thou desirest, I will do it for thee, without disobedience.—And the Wezeer made a sign to Maaroof, and said to the servant, Take up this erring man: then cast him down in the most desolate of deserted lands, so that he may not find in it what he may eat nor what he may drink, and may perish of hunger, and die in sorrow, no one knowing of him. So the servant seized him, and flew with him between heaven and earth. And when Maaroof beheld this, he felt sure of destruction, and grievous embarrassment; and he wept, and said, O Abu-s-Sa'ádát, whither art thou going with me? He answered him, I am going to cast thee down in the deserted quarter[31] of the earth, O thou of little good-breeding! Who possesseth a talisman like this and giveth it to people that they may divert themselves with the sight of it? But thou deservest what hath befallen thee; and, but that I fear God, I would cast thee down from the distance of a thousand fathoms, and thou wouldst not reach the earth until the winds should have torn

thee in pieces.—So he was silent, and spoke not to him until he arrived with him at the deserted quarter; whereupon he threw him down there; and he returned, and left him in the desolate land.—Meanwhile. the Wezeer, having possessed the seal-ring, said to the King, How thinkest thou now? Did I not say to thee that this man was a liar, an impostor? But thou didst not believe me.—And he replied, Thou art right, O my Wezeer! God give thee health! Give me this seal-ring, that I may divert myself with a sight of it.—But the Wezeer looked at him angrily, and spat in his face, and said to him, O thou of little sense, how should I give it to thee, and become thy servant, after I have become thy master? But I will no longer suffer thee to exist.—Then he rubbed the seal-ring, and the servant presented himself, and he said to him, Take up this person of little good-breeding, and throw him down in the place where thou hast cast his son-in-law, the impostor. So he took him up, and flew away with him, and the King said to him, O creature of my Lord, what is my offence? The servant answered him, I know not: but my master hath commanded me to do this, and I cannot disobey him who possesseth the seal-ring containing this talisman. He ceased not to fly on with him until he threw him down in the place in which was Maaroof. He then returned, and left him there. And the King heard Maaroof weeping: wherefore he came to him and informed him of his case, and they sat weeping for that which had befallen them, and found neither food nor drink.

But as to the Wezeer, after he had separated Maaroof and the King from their home, he arose and went forth from the garden, and, having sent to all the soldiers, held a court, and acquainted them with what he had done with Maaroof and the King. He told them also the story of the seal-ring, and said to them, If ye make me not Sulṭán

over you, I will command the servant of the seal-ring to carry you all off and cast you down in the deserted quarter, and ye will die of hunger and thirst. So they replied, Do us no injury; for we consent to thy being Sulṭán over us, and we will not disobey thy command. They agreed, against their wish, to his being Sulṭán over them, and he conferred upon them robes of honour, and proceeded to demand all that he desired of Abu-s-Sa'ádát, who presented it before him immediately. He seated himself upon the throne, and the troops obeyed him; and he sent to the daughter of the King, saying to her, Prepare thyself; for I am coming to take thee as my wife this night, being full of desire to be with thee. Upon this, she wept; and the case of her father and her husband grieved her; and she sent to say to him, Let me remain until the period of widowhood[32] shall have been completed: then perform the ceremony of the contract of my marriage, and take me as thy wife legally. But he sent to say to her, I know no period of widowhood nor length of time, nor do I require a contract of marriage, nor do I know lawful from unlawful. I must without fail take thee as my wife this night.—And she sent to say to him, Welcome to thee! And there will be no harm in that.—But this proceeding was a stratagem of hers. And when the reply was brought to him, he rejoiced, and his bosom became dilated; for he was passionately enamoured of her. He then gave orders to place the viands among all the people, and said, Eat ye this food, as it is the banquet of the wedding-festivity; for I purpose to take the Queen as my wife this night. The Sheykh El-Islám therefore said, It is not lawful for thee to take her as thy wife until her period of widowhood shall have been completed and thou shalt have performed the ceremony of the contract of thy marriage to her. But he replied, I know not a period of widowhood nor any other period: therefore multiply not thy words to me. So the Sheykh El-Islám was silent, and feared his malice, and said to the soldiers, Verily this is an infidel, and he hath no religion nor religious opinion.

Then, when the evening came, he went in to her, and saw her wearing the most magnificent of the apparel that she possessed, and adorned with the most beautiful of ornaments; and when she beheld him, she received him laughing, and said to him, A blessed night! But hadst thou slain my father and my husband, it had been better in my opinion!—So he replied, I must without fail slay them. And she seated him, and proceeded to jest with him, and to make a show of affection for him; and when she caressed him, and smiled in his face,

his reason fled. But she only beguiled him by caresses in order that she might get possession of the seal-ring, and convert his joy into calamity upon his head; and she did not with him these deeds save in accordance with the idea of him who said,—[33]

I have attained by means of my stratagem what could not be attained by the swords.
Then I returned with plunder of which the plucked fruits were sweet.

Then suddenly she retired to a distance from him, and wept, and said, O my lord, dost thou not see the man that is looking at us? I conjure thee by Allah to veil me from his eye!—And thereupon he was enraged, and said, Where is the man? She answered, Lo, he is in the stone of the seal-ring, putting forth his head, and looking at us. He therefore imagined that the servant of the seal-ring was looking at them; and he laughed, and said, Fear not. This is the servant of the seal-ring, and he is under my authority.—She replied, I am afraid of 'Efreets: so pull it off, and throw it to a distance from me. Accordingly he pulled it off, and put it on the cushion, and drew near to her. But she kicked him with her foot upon his stomach, so that he fell upon his back senseless; and she called out to her dependants, who came to her quickly, and she said to them, Lay hold upon him! So forty female slaves seized him, and she hastily took the seal-ring from the fellow, and rubbed it; and, lo, Abu-s-Sa'ádát approached, saying, At

thy service, O my mistress! And she said, Take up this infidel, and put him into the prison, and make his shackles heavy.

He therefore took him, and confined him in the Prison of Anger, and returned and said to her, I have imprisoned him. She then said to him, Whither conveyedst thou my father and my husband? He answered, I threw them down in the deserted quarter. And she said, I command thee to bring them to me this instant. So he replied, I hear and obey. And he flew from before her, and ceased not to fly on until he arrived at the deserted quarter, and descended upon them, when he beheld them sitting weeping, and complaining, each to the other; and he said to them, Fear ye not. Relief hath come to you.—He acquainted them with that which the Wezeer had done, and said to them, I have imprisoned him with mine own hand, in obedience to her; and she commanded me to bring you back. They therefore rejoiced at the news that he told them. Then he took them up, and flew away with them, and not more than a little while had elapsed before he went in with them to the King's daughter, who arose and saluted her father and her husband, and seated them, and presented to them the viands and the sweetmeat. They passed the remainder of the night; and on the following day, she clad her father in a magnificent suit of apparel, and clad her husband in like manner, and said, O my father, sit thou upon thy throne, a King as thou wast at first, and make my husband thy Wezeer of the right hand; then acquaint thy troops with the events that have happened, and bring the Wezeer from the prison, and slay him, and after that, burn him; for he is an infidel, and he desired to take me as his wife unlawfully, without the rite of marriage. He hath avowed of himself that he is an infidel, and that he hath no religion which he holdeth. And do thou act well to thy son-in-law, whom thou hast appointed thy Wezeer of the right hand.—He replied, I hear and obey, O my daughter: but give me the seal-ring, or give it to thy husband. But she said, Verily it befitteth not thee nor him. The seal-ring shall remain only in my possession, and probably I shall take more care of it than ye would. Whatever ye desire, demand it of me, and I will demand for you of the servant of the seal-ring. Fear ye not any harm as long as I live; and after my death, do as ye will with the seal-ring.—And her father replied, This is the right plan, O my daughter. Then he took his son-in-law, and went up to the council-chamber.

Now the troops had passed the night in excessive affliction, on account of the King's daughter, and what the Wezeer had [as they

imagined] done with her, taking her as his wife unlawfully, without the rite of marriage, and his ill-treatment of the King and his son-in-law; and they feared that the law of El-Islám would be dishonoured; for it had become manifest to them that he was an infidel. Then they assembled in the council-chamber, and began to reproach the Sheykh El-Islám, saying to him, Wherefore didst thou not prevent him from taking the Queen as his wife unlawfully? So he answered them, O people, verily the man is an infidel, and he hath become possessor of the seal-ring, and I and ye are unable to do aught against him. But God (whose name be exalted!) will recompense him for his conduct; and be ye silent, lest he slay you.—And while the soldiers were assembled in the council-chamber, conversing on this subject, lo, the King came in to them in the council-chamber, and with him his son-in-law Maaroof. So when the soldiers beheld him, they rejoiced at his coming, and rose to him upon their feet, and kissed the ground before him. He then seated himself upon the throne, and acquainted them with the story. Therefore their grief quitted them. And he gave orders to decorate the city, and caused the Wezeer to be brought from the prison; and as he passed by the soldiers, they cursed him and reviled him and threatened him until he came to the King; and when he stood before him, he gave orders to slay him in the most abominable manner. So they slew him: then they burned him; and he went to Hell in the most evil of conditions: and well did one say of him,—

> May the Compassionate shew no mercy to the tomb where his bones will lie, and may Munkar and Nekeer incessantly remain in it!

Then the King appointed Maaroof his Wezeer of the right hand, and the times were pleasant to them, and their joys were unsullied.

They remained thus five years; and in the sixth year the King died; and thereupon the King's daughter made Maaroof Sulṭán in the place of her father; but she gave him not the seal-ring. And during this period, she had borne him a boy, of surprising loveliness, of surpassing beauty and perfection; and he ceased not to remain in the laps of the nurses until he had attained the age of five years. Then his mother fell into a fatal sickness: so she summoned Maaroof, and said to him, I am sick. He replied, God preserve thee, O beloved of my heart! But she rejoined, Probably I shall die, and thou requirest not that I should charge thee respecting thy son. I only charge thee to take care of the seal-ring, from fear for thee and for

this boy.—He said, No harm will befall him whom God preserveth. And she pulled off the ring, and gave it to him; and on the following day, she was admitted to the mercy of God, whose name be exalted!

Maaroof still remained King, and applied himself to the affairs of government. And it happened one day that he shook the handkerchief, and the soldiers dispersed themselves from before him to their abodes, and he entered the sitting-chamber, and sat there until the day had passed, and the night came with its thick darkness. Then the great men who were his boon-companions came in to him, according to their custom, and sat up with him for the sake of enjoyment and amusement until midnight, when they asked permission to depart, and he gave them permission, and they went forth from him to their houses. After that, there came in to him a slave-girl, who was employed to attend to his bed, and she spread for him the mattress, pulled off his clothes, and clad him in the apparel of sleep, and he laid himself down. The damsel then proceeded to rub and press gently the soles of his feet until sleep overcame him; whereupon she went forth from him to her sleeping-place, and slept. And the King Maaroof was sleeping, and suddenly he found something by his side in the bed. So he awoke terrified, and said, I seek refuge with God from Satan the accursed! Then he opened his eyes, and saw by his side a woman of hideous aspect; and he said to her, Who art thou? She answered, Fear not. I am thy wife, Fátimeh El-'Orrah.

Upon this, he looked in her face, and knew her by the hideousness of her shape, and the length of her dog-teeth; and he said, How camest thou in to me, and who brought thee to this country? She said to him, In what country art thou at present? He answered, In the city of Ikhtiyán of El-Khutan. And thou (he added), when didst thou quit Cairo? She answered, Just now. He said to her, And how so? She answered, Know that when I wrangled with thee, and the Devil

had incited me to do thee mischief, and I complained of thee to the magistrates, they searched for thee, and found thee not; and the Ḳáḍees inquired respecting thee; but they saw thee not. Then, after two days had passed, repentence seized me, and I knew that the fault was mine; but repentance did not profit me. I remained for a period of days weeping for thy separation, and my means became diminished, so that it was necessary for me to beg for the sake of food. I proceeded to beg of every emulated man of wealth and every detested pauper; and from the time when thou quittedst me, I have been eating the food obtained by ignominious begging. I became in the most evil of conditions, and every night I sat weeping for thy separation, and for what I had endured since thy departure, of ignominy and contempt and disappointment and injury.—She continued to relate to him what had happened to her, while he was in amazement at her, until she said, And yesterday I went about all the day begging; but no one gave me aught. Every time that I accosted any one, and begged him for a bit of bread, he reviled me, and gave me not aught. So when the night came, I passed it without supper, and hunger tormented me; what I endured was grievous to me, and I sat weeping. And, lo, a person appeared before me, and said to me, O woman, wherefore dost thou weep? I therefore answered, I had a husband who expended upon me and accomplished my desires, and he hath been lost to me, and I know not whither he hath gone, and I have endured embarrassment since his departure. Thereupon he said, What is the name of thy husband? I answered, His name is Maaroof. And he said, I am acquainted with him. Know that thy husband is now Sultán in a city; and if thou desire that I should convey thee to him, I will do so.—I therefore said to him, I throw myself upon thy generosity, begging thee to convey me to him! And he took me up, and flew with me between heaven and earth until he conveyed me to this palace, when he said, Enter this chamber. Thou wilt see thy husband sleeping upon the couch.—So I entered, and saw thee in this state of sovereignty. Now it was not my wish that thou shouldst forsake me. I am thy companion; and praise be to God who hath united me with thee!—Upon this he said to her, Did I forsake thee, or didst thou forsake me?[34] Thou complainedst of me to Ḳáḍee after Ḳáḍee, and finishedst by complaining of me to the Sublime Court, so that thou causedst Aboo-Ṭabaḳ to come down upon me from the Citadel. Therefore I fled in spite of myself.—And he proceeded to relate to her what had happened to him until he became Sultán and married the King's

daughter. He told her also that she had died, and that he had by her a son, whose age was seven years. And she said to him, What hath happened was predestined by God (whose name be exalted!), and I have repented. I throw myself upon thy generosity, entreating thee not to forsake me; but let me eat bread in thine abode as alms.

She ceased not to humble herself to him until his heart was moved with compassion for her, and he said to her, Repent of evil conduct, and reside with me, and thou shalt experience nothing but what will rejoice thee. But if thou do any evil act, I will slay thee, and will not fear any one; so let it not occur to thy mind that thou mayest complain of me to the Sublime Court, and that Aboo-Ṭabaḳ will come down to me from the Citadel; for I have become a Sulṭán, and the people fear me; but I fear not any one except God (whose name be exalted!), since I have a seal-ring that hath a servant in subjection to it. When I rub it, the servant of the ring appeareth to me: his name is Abu-s-Sa'ádát; and whatever I demand of him, he bringeth it to me. Now if thou desire to return to thy country, I will give thee what will suffice thee all thy life, and send thee to thy country speedily. And if thou desire to reside with me, I will appropriate to thee exclusively a pavilion, and furnish it for thee with the best of silks, appoint for thee twenty female slaves to serve thee, and assign for thee good food and magnificent apparel, so that thou shalt become a Queen, and live in exceeding affluence until thou shalt die, or I die. What then sayest thou respecting this proposal?—She answered, I desire to remain with thee. Then she kissed his hand, and vowed repentance of evil conduct. He therefore appropriated to her a pavilion for herself alone, and bestowed upon her female slaves and eunuchs, and she became a Queen. And the boy used to repair to her and to his father; but she hated the boy because he was not her son; and when the boy saw that she looked upon him with the eye of anger and

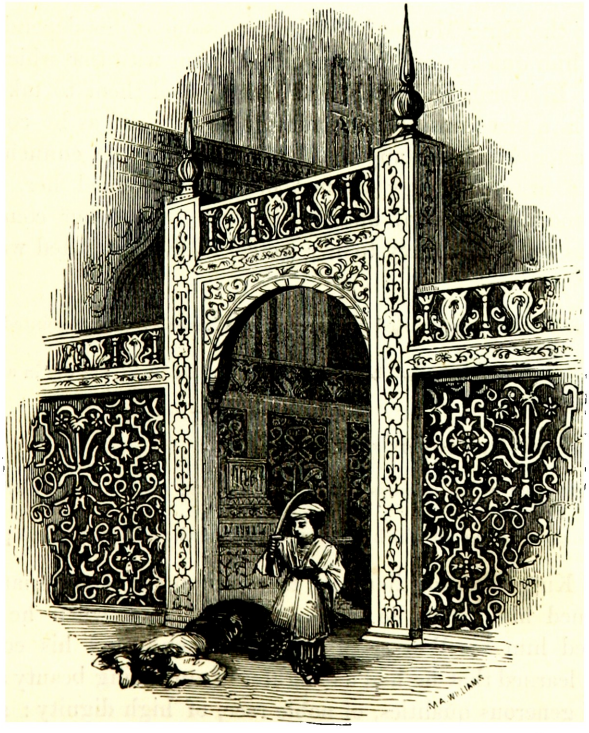
hatred, he shunned her and hated her. Maaroof then became occupied with love of the beautiful slave-girls, and thought not of his wife Fátimeh El-'Orrah, because she had become a half-gray old woman, with hideous form, and a person whose hair was falling off, more ugly than the speckled, black and white, serpent; but especially because she had ill-treated him in a manner that could not be exceeded; and the author of the proverb saith, Ill-treatment eradicateth desire, and soweth fierce hatred in the soil of hearts. Divinely gifted was he who said,—

> Beware of losing hearts in consequence of injury, for the bringing them back after flight, is difficult.
> Verily hearts, when affection hath fled from them, are like glass, which, when broken, cannot be made whole again.

Maaroof did not receive her to reside in his abode on account of any praiseworthy quality that she possessed; but he treated her in this generous manner only from a desire of obtaining the approval of God, whose name be exalted! And when she saw that he withheld himself from her, and became occupied with others, she hated him, and jealousy overcame her, and Iblees suggested to her that she should take the seal-ring from him, and slay him, and make herself Queen in his place. Then she went forth one night, and walked from her pavilion to the pavilion in which was her husband, the King Maaroof. Now it was his custom, when he slept, to take off the seal-ring and conceal it; and she knew this: so she went forth by night to go in to him in the pavilion when he was drowned in sleep, and to steal this ring in such a manner that he should not see her. But the King's son, at that time, was awake, in a private chamber with the door open; and when she came forth from her pavilion, he saw her carefully walking towards the pavilion of his father, and he said within himself, Wherefore hath this sorceress come forth from her pavilion in the hour of darkness, and wherefore do I see her repairing to the pavilion of my father? There must be a cause for this event.—He then went forth behind her, and followed her steps without her seeing him. And he had a short, jewelled sword;[35] and he used not to go forth to the council-chamber of his father without having this sword hung by his side, because he prized it highly; and when his father saw him, he used to laugh at him, and say, God's will! Verily thy sword is excellent, O my son! But thou hast not gone down with it to battle, nor cut off with it a head.—And thereupon he used to reply, I shall not fail to cut with it a neck that shall be deserving of the cutting.

And his father would laugh at his words.—Now when he walked behind his father's wife, he drew the sword from its scabbard and followed her until she entered the pavilion of his father, when he stood watching her at the door of the pavilion; and as he continued looking at her, he saw her searching, and saying, Where hath he put the seal-ring? He therefore understood that she was looking about for the ring; and he ceased not to wait, observing her, until she found it, when she said, Lo, here it is. And she picked it up, and was about to come forth. So he hid himself behind the door; and when she came forth from the door, she looked at the ring, and turned it over in her hand, and was about to rub it. But he raised his hand with the sword, and struck her upon her back, and she uttered one cry: then fell down slain.

Upon this, Maaroof awoke, and beheld his wife laid prostrate, and her blood flowing, and his son with the sword drawn in his hand. So



he said to him, What is this, O my son? He replied, O my father, how often hast thou said to me, Verily thy sword is excellent; but thou hast not gone down with it to battle, nor cut off with it a head? and I answered thee, I shall not fail to cut with it a neck deserving of the cutting! Lo, now I have cut for thee with it a neck deserving of the cutting.—And he acquainted him with her case. Then he searched for the seal-ring; but he saw it not. And he ceased not to search her person until he saw her hand closed upon it. Maaroof therefore took it from her hand, and said to the boy, Thou art my son without doubt or uncertainty. May God relieve thee from trouble in this world and in the next, as thou hast relieved me from this base woman! Her course only led her to her own destruction; and divinely gifted was he who said,—

When God's aid promoteth the business of a man, his wish, in every case, is easily accomplished:
But if the aid of God be not granted to a man, the first thing that harmeth him is his own endeavour.

Then the King Maaroof called out to some of his dependants, who came to him quickly, and he acquainted them with that which his wife Fátimeh El-'Orrah had done, and commanded them to take her and put her in a place until the morning. So they did as he commanded them; after which he appointed a number of the eunuchs to take charge of her; and they washed her and shrouded her, made for her a funeral-procession, and buried her. Thus her coming from Cairo was only a journey to her grave. Divinely gifted was he who said,—

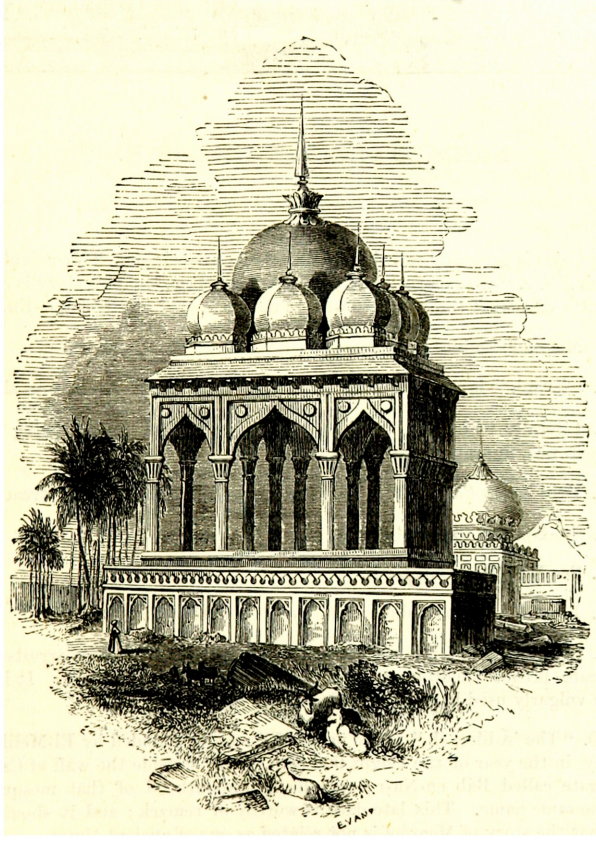
We trod the steps appointed for us: and he whose steps are appointed must tread them.
He whose death is decreed to take place in one land will not die in any land but that.

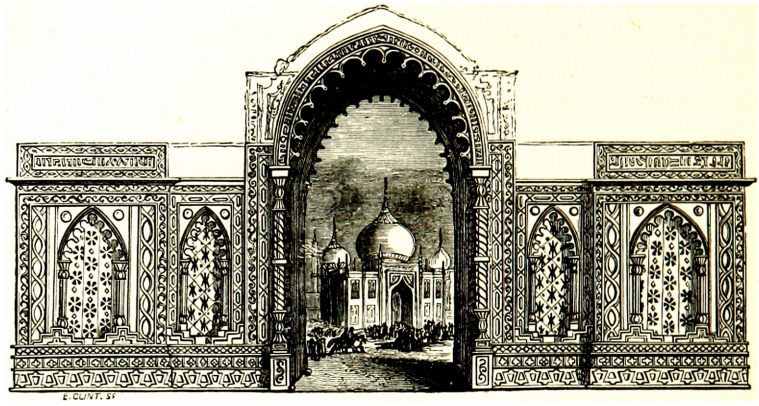
And how excellent is this saying of the poet:—

I know not, when I journey to a land, desiring good fortune, whether will betide me
The good fortune of which I am in pursuit, or the misfortune that pursueth me.

The King Maaroof then sent to summon the ploughman who had entertained him when he was a fugitive; and when he came, he appointed him his Wezeer of the right hand, and his counsellor.[36] And he learned that he had a daughter of surprising beauty and loveliness, of generous qualities, of noble race, of high dignity: so he took

her to wife. And after a period of time, he married his son. And they remained a long time enjoying the most comfortable life; their times were unsullied, and their joys were sweet, until they were visited by the terminator of delights and the separator of companions, and the ruiner of flourishing houses, and him who maketh sons and daughters orphans.—Extolled be the perfection of the Living who dieth not, and in whose hands are the keys of the dominion that is apparent and the dominion that is hidden!





NOTES TO CHAPTER THIRTIETH.

NOTE 1. Cairo is generally called, as it is here in my original, "Miṣr [vulg. Maṣr] el-Maḥrooseh;" *i. e.* "the Guarded [City of] Miṣr, or Maṣr." [This story is contained in the Calcutta edition of the complete work, but not in that of Breslau.—ED.]

NOTE 2 Maaroof signifies "kindness,"

NOTE 3. "'Orrah" is a vulgar word, signifying "a wicked, mischievous shrew."

NOTE 4. Literally "like her [own] book, or page." Her actions being bad, the record of them was, figuratively speaking, black.

NOTE 5. Drip-honey ('asal ḳaṭr) is a "fine kind of black honey,"[1] or treacle.

NOTE 6. See Note 78 to Chapter v.

NOTE 7. See Note 8 to Chapter ii.

NOTE 8. Literally, "the Sublime Gate" or "Porte."

NOTE 9. "Aboo-Ṭabaḳ" is a vulgar appellation of a sergeant who arrests by order of a magistrate, because he often executes his commission with violence. It is derived from a verb vulgarly used in the sense of assailing with violence.

NOTE 10. "The 'Ádileeyeh" is the name of a mosque founded by El-Melik el-'Ádil Ṭoomán Bey, in the year of the Flight 906 (A.D. 1501), outside the wall of Cairo, near the great gate called Báb en-Naṣr; and the neighbourhood of that mosque is also called by the same name. This late date is worthy of remark; and it should also be observed, that the story of Maaroof is not related as one of ancient times.

NOTE 11. The Darb el-Aḥmar is a street outside the gate called Báb Zuweyleh.

[1] Marginal note by my sheykh.

NOTE 12. The word here rendered "druggist" is "'aṭṭár." See Note 2 to Chapter ix.

NOTE 13. That is, a professor in a Collegiate Mosque.

NOTE 14. "Ikhtiyán," or, as it is afterwards written in my original, "Kheetán," appears to be a fictitious name; and so, perhaps, is the name which follows it, as my sheykh supposes; but, as we are left to supply the short vowels, I rather think that the latter is "El-Khutan" or "Khutan" (without the article), the name of a district of Tartary. It is more consistent, however, with the character of the story to regard this city as an imaginary place, the inhabitants of which agree, in every thing but dress, with the Arabs. In Trébutien's version, it is called "Khaïtan, the capital of the kingdom of Sohatan."

NOTE 15. This is the name of a deep red dye.[2]

NOTE 16. This is a vulgar form of speech, and signifies, "there came not to him what would profit him, nor what would rid others of him."

NOTE 17. By "the Rijál" are meant the Welees, or Saints;[3] and probably that order of the Welees called "Rijál el-Gheyb," who, according to the Arabs, appear not to other men. In an account of the Muslims of India, the Rijál el-Gheyb are described as "a class of people who are mounted on clouds, and remain together each day in a different part of the hemisphere;"[4] and they are said to have much influence upon the fortune of travellers.

NOTE 18. That is, he is suspected of lying in both cases.

NOTE 19. "Ash'ab was a very covetous man: so covetous that he said to a man who was making a dish, Enlarge it:—whereupon the man said to him, Wherefore?—and he answered, Perhaps something may be given in it to me."[5]

NOTE 20. By "the Queen" is here meant the bride, as is afterwards shewn in the story.

NOTE 21. The mention of this title I regard as another evidence of the late date of this tale. See Note 43 to Chapter xxii.

NOTE 22. The Jink are a class of public dancers, young men and boys, generally Jews, Armenians, Greeks, and Turks. Their dress is partly male and partly female, and they wear long hair, which they plait, and in other respects also they assimilate their appearance to that of women.[6]

NOTE 23. "Abu-s-Sa'ádát" signifies "the Father of Prosperities."

NOTE 24. By "brides" are often meant, as in this case, young and beautiful damsels; and by "the brides of the treasures," those enchanting females who are said to serve as guardians of some hidden treasures. Such were the ten damsels in the City of Brass. See page 130 in this volume.

NOTE 25. See Note 8 to Chapter viii.

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[2] Marginal note by my sheykh.
[3] *Idem.*
[4] Herklots' translation of the Qanoon-e-Islam, p. 395.
[5] Marginal note by my sheykh.
[6] For a more full description of the male public dancers, see my work on the Modern Egyptians, vol. ii. ch. vi.

NOTE 26. The ornaments here mentioned (called in Arabic "'asákir") are of various shapes. The most common kind is a ball with a pointed head rising from it; the latter being with or without a crescent, and tapering either uniformly or otherwise.

NOTE 27. Here called, in my original, "Kheetán."

NOTE 28. Here, in my original, the word "atyas" (which signifies "stupid") is the epithet used; but this is evidently a mistake for "insee" ("human," or "a human being"). I suspected this to be the case before I referred to Trébutien's version, which has confirmed my conjecture. In the Arabic characters, "insee," if not plainly written, might easily be mistaken for "atyas."

NOTE 29. The word which I have rendered "nose-ring" is "khizám." My sheykh has stated in the margin that it is for the *ear;* but I believe that he has made this remark inadvertently, for I have never heard the term "khizám" applied to any thing but a nose-ring. This ornament, however, I have seen worn by few but women of the lower orders. Specimens of the khizám and other ornaments here mentioned are figured in my work on the Modern Egyptians, in Appendix A.

NOTE 30. The cup-bearer is generally a slave, and slaves are mostly of infidel parents.

NOTE 31. According to a map of the world, in a copy of Ibn-El-Wardee's geography in my possession, "the deserted quarter" (in Arabic "er-rubạ el-kharáb") is a large portion of Africa, immediately on the south of the sources of the Nile.

NOTE 32. This she says assuming her husband to be dead; for otherwise, if he did not divorce her, she could not lawfully marry another. The period of widowhood is four months and ten days.

NOTE 33. These two verses are from El-Ḥareeree (29th Maḳámeh); but transposed, and slightly altered.

NOTE 34. "That is to say, Thou wast the cause for my forsaking thee: so it was as though thou forsookest me. Otherwise, it was he who forsook her. But she was the cause. And this is like the saying of El-Mutanebbee,—

> When thou departest from a people who are able to induce thee not to quit them, they are the departers."[7]

NOTE 35. Literally, "a short sword of jewel." But the word here rendered "jewel" (namely "jóhar") has another sense, peculiarly applied to a weapon of steel: it signifies the wavy appearance seen in fine Eastern swords and daggers, and perhaps the steel itself that has that appearance.

NOTE 36. Elevations of this kind, in the East, have been innumerable; for, among the Muslims, there are few persons, even if they can neither read nor write, who can be truly called uneducated,—few who, from their infancy, have not received a moral education which (simple as it is) is equal to that of many of their compatriots holding high civil employments.

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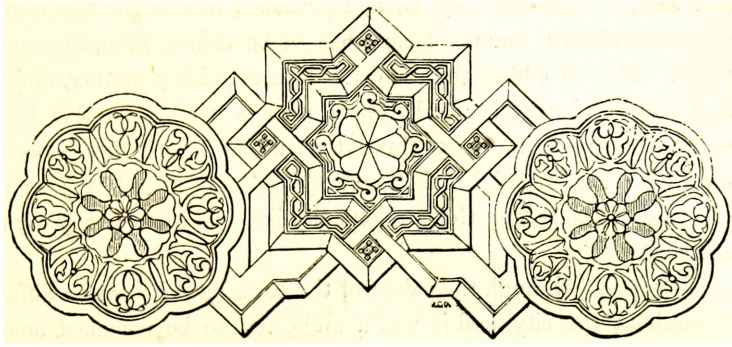
[7] Marginal note by my sheykh.



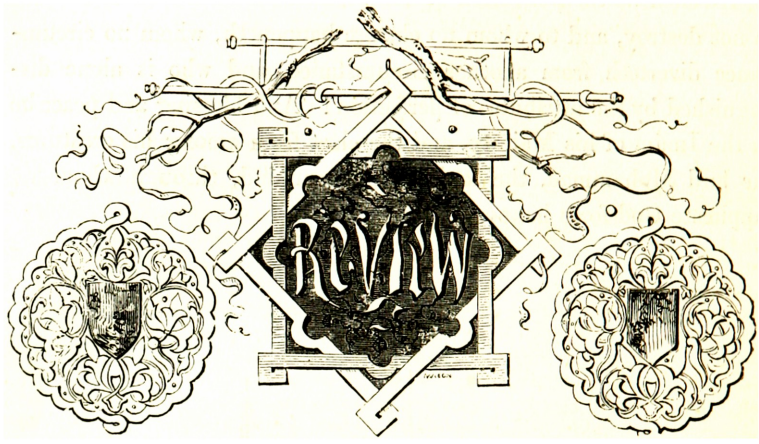
CONCLUSION.

SHAHRAZÁD, during this period, had borne the King three male children; and when she had ended these tales, she rose upon her feet, and kissed the ground before the King, and said to him, O King of the time, and incomparable one of the age and period, verily I am thy slave, and during a thousand and one nights I have related to thee the history of the preceding generations, and the admonitions of the people of former times: then have I any claim upon thy majesty, so that I may request of thee to grant me a wish? And the King answered her, Request: thou shalt receive, O Shahrazád. So thereupon she called out to the nurses and the eunuchs, and said to them, Bring ye my children. Accordingly they brought them to her quickly; and they were three male children: one of them walked, and one crawled, and one was at the breast. And when they brought them, she took them and placed them before the King, and, having kissed the ground, said, O King of the age, these are thy children,

and I request of thee that thou exempt me from slaughter, as a favour to these infants; for if thou slay me, these infants will become without a mother, and will not find among women one who will rear them well. And thereupon the King wept, and pressed his children to his bosom, and said, O Shahrazád, by Allah, I pardoned thee before the coming of these children, because I saw thee to be chaste, pure, ingenuous, pious. May God bless thee, and thy father and thy mother, and thy root and thy branch! I call God to witness against me that I have exempted thee from every thing that might injure thee.—So she kissed his hands and his feet, and rejoiced with exceeding joy; and she said to him, May God prolong thy life, and increase thy dignity and majesty!

Joy spread through the palace of the King until it became diffused throughout the city, and it was a night not to be reckoned among lives: its colour was whiter than the face of day. The King rose in the morning happy, and with prosperity inundated; and he sent to all the soldiers, who came; and he conferred upon his Wezeer, the father of Shahrazád, a sumptuous and magnificent robe of honour, saying to him, May God protect thee, since thou hast married to me thy generous daughter, who hath been the cause of my repenting of slaying the daughters of the people, and I have seen her to be ingenuous, pure, chaste, virtuous. Moreover, God hath blessed me by her with three male children; and praise be to God for this abundant favour!—Then he conferred robes of honour upon all the wezeers and emeers and lords of the empire, and gave orders to decorate the city thirty days; and he caused not any one of the people of the city to expend aught of his wealth; for all the expense and disbursements were from the King's treasury. So they decorated the city in a magnificent manner, the like of which had not been seen before, and the drums were beaten and the pipes were sounded, and all the performers of sports exhibited their arts, and the King rewarded them munificently with gifts and presents. He bestowed alms also upon the poor and needy, and extended his generosity to all his subjects, and all the people of his dominions. And he and the people of his empire continued in prosperity and joy and delight and happiness until they were visited by the terminator of delights and the separator of companions.

Extolled be the perfection of Him whom the vicissitudes of times do not destroy, and to whom no change happeneth, whom no circumstance diverteth from another circumstance, and who is alone distinguished by the attributes of perfection! And blessing and peace be on the Imám of his Majesty, and the elect from among his creatures, our lord Moḥammad, the lord among mankind, through whom we supplicate God for a happy end!



THE literary history of the 1001 Nights was involved in the utmost obscurity until the celebrated Von Hammer pointed out an important passage, to which I have often alluded, in the Golden Meadows of El-Mes'oodee, written about the middle of the tenth century of our era, or the year of the Flight 333 (A.D. 944-5). The Arab historian, after mentioning some stories current among his countrymen, states that many learned men regarded the said stories as forgeries, "like the book entitled 'Hezár Afsáneh,' which means in Arabic 'Elf Khuráfeh' (*i. e.* the Thousand Fanciful, or Extravagant, Tales[1]); a 'khuráfeh' being termed in Persian 'afsáneh.' This book (he adds) people call the 1000 Nights (or, as in some copies, the 1001 Nights); and it is the history of the King and the Wezeer, and his (the Wezeer's) daughter and her nurse (or, in some copies, sister), whose names were Sheer-zád (or Sheerázád) and Dunyázád (or Deenárzád, or Deenázád). They are also (he proceeds to say) held to be like [the story of] Jeelkand (or Wezreh, or Wardeh,) and Shemmás, and what it contains of the history of the King of India and the Wezeers; and the Book of Sindibád, and others of this kind."—De Sacy thought that the words "this book people call the 1000 Nights" might be an interpolation: but, if not, he regarded it as certain that El-Mes'oodee wrote "the 1000 Nights," and not "the 1001 Nights:" that copyists added the one night, thinking that this passage applied to the 1001 Nights with which they were acquainted: and for the same reason he thought that they substituted "the two daughters of the Wezeer" for what El-Mes'oodee said: "the daughter of the Wezeer and her nurse." We are now, however, in possession of evidence which renders conjecture as to these points superfluous.[2]

[1] "Afsáneh" is interpreted by the the Arabic word "Khuráfeh," the name of an Arab of the tribe of 'Odhrah, who was possessed by Genii, and consequently talked nonsense: whence the term "hadeeth Khuráfeh," and afterwards the word "khuráfeh," alone, became commonly applied to any incredible tale.—See Ḳámoos, *voce* "kharafa."

[2] Von Hammer induced me to suspect that the passage in the Golden Meadows relating to the Hezár Afsáneh might be an interpolation (though not one of very late date) by his adducing a statement attributing the composition of the latter work to a poet who lived a century later than El-Mes'oodee (see the preface to Trébutien's version, page xxi.); but I have only heard of one copy of the Golden Meadows in which it is wanting. De Sacy thought it wholly, or in part, an interpolation. He has given the passage from three different MSS. Mr. Salamé favoured me with a copy of it from a MS. of the Golden Meadows in his possession: and a writer in the Athenæum, No. 572, states that he has compared the passage in a copy of that work in his possession with several ancient copies of the same work, and is fully convinced of its authenticity.

The same eminent orientalist to whom we are indebted for our knowledge of the above passage in the Golden Meadows brought to light, last year (1839), a far more important and decisive testimony respecting the Hezár Afsáneh, shewing it, beyond all doubt, to have been the archetype of the 1001 Nights. This testimony is conveyed by a passage in the "Fihrist," which he has communicated, with a translation, to the Journal Asiatique, introducing it by some remarks commencing thus:—"L'opinion que j'ai émise il y a douze ans dans le Journal Asiatique (t. x. p. 253), que les Mille et Une Nuits étaient probablement d'origine Persane, vient d'être victorieusement confirmée par le passage suivant de l'histoire la plus ancienne de la littérature Arabe, écrite l'an 377 (987) par Mohammed-ben-Ishak en-Nedim connu sous le nom d'Ebou-Yacoub-el-Werrek.[3] C'est la meillure réponse aux doutes mal fondés énoncés par M. Lane, dans sa nouvelle édition des Mille et Une Nuits."—This last sentence I read with surprise, for the doubts to which he alludes were first expressed by De Sacy; and though they appeared to me to be generally well founded, I thought them carried too far. The work from which my translation is made I conceived to be extremely different from that which Von Hammer regarded as its basis; and accordingly I pointed out several passages in my original which seemed to indicate the date of its composition. Some of my readers, however, imagined that these remarks were meant to relate to the *origin* of the work;[4] and therefore, in the first edition, I availed myself of the earliest opportunity (my translation being published in monthly parts) to insert these words: "I speak of the *composition* of this work without considering at present its probable *basis*, or *archetype;* for I neither believe it to be a mere *compilation*, nor do I, on the other hand, regard it as the first work of its *kind*."[5]—The antiquity of the Hezár Afsáneh, and its similarity to the modern 1001 Nights, being now proved, I confidently adopt the opinion, to which I clearly shewed an inclination in my preface, that the former work served as the archetype of the latter.—I now revert to the passage in the Fihrist, of which I here subjoin a translation.[6]

"The Eighth Discourse, which consists of three parts (funoon).—The First Part on the history of the relaters of night-stories, and the tellers of fanciful tales, and the names of the books composed on the subject of night-stories and fanciful tales.—Mohammad Ibn-Is-ḥák ḳ says, The first who composed fanciful tales, and made books of them, and consigned them to depositories [of books], and made some of them as though they were related by the tongues of [brute] animals,[7] were the first Persians. Then the Ashghánian (or Áshkánian) Kings, who were the third dynasty of the Kings of the Persians, added[8] to them. Then these tales were augmented and amplified in the days of the Sásánian Kings. The Arabs also translated them into the Arabic language, and the eloquent and fluent took them and trimmed and embellished them, and com-

[3] According to De Sacy (see his Chrest. Ar., 2nd ed., vol. i. p. 353), the name of this author is Abu-l-Faraj Mohammad Ibn-Is-ḥák ḳ El-Warrák ḳ, and he was known by the appellation of Ibu-Abee-Yaaḳoob En-Nedeem.

[4] In an important contribution to the history of Eastern fiction, in No. 21 of the British and Foreign Review, I find these words:—"It is clear therefore that the opinion of Mr. Lane in denying the Persian origin of the Arabian Nights, as far at least as their plan and principal performers are concerned, is wholly untenable." (Page 241.) I did not deny this; but, on the contrary, said in my preface, that I thought the general plan of the 1001 Nights was probably borrowed from a translation of the Hezár Afsáneh.

[5] These words were subjoined to Note 23 to Chapter v.

[6] The original contains several errors, some of which appear to be typographical; and my translation differs in some points from that of Von Hammer; but it will be seen that, in readings which I have given as emendations of a text that he states to be "not very correct," I have not made alterations to suit my own views.—The original is in the number of the Journal Asiatique for August 1839.

[7] I read "ja'ala baaḍa dhálika 'ala alsineti-l-ḥäyawán," agreeably with a common phrase: see the Introduction to "Keleeleh and Dimneh." In the original, the first two letters of "alsineti" are wanting.

[8] The word "aaraḳa" (composed of the letters alif, 'eyn, ré, ḳáf), in the original, I render "added" conjecturally. It seems, as Von Hammer observes, to be a mistake of a copyist.

posed others like them. The first book of this kind that was made is the book [entitled] 'Hezár Afsán,' which signifies 'Elf Khuráfeh' (the 'Thousand Fanciful Tales'); and the cause thereof was this:—One of their Kings used, when he married a woman, and had passed one night with her, to kill her [9] on the morrow. And he married a damsel of the daughters of the Kings, of those endowed with intellect and knowledge, who was called Shahrázád; and when she was with him, she began to tell him fanciful tales, and used to connect the story, at the expiration of the night, with that which would induce the King to come to her [10] and ask her, in the following night, respecting the conclusion of the story, until a thousand nights had passed over her. He, meanwhile, treated her as his wife until she was blest with a child by him, [when] she shewed him, and made him acquainted with,[11] the stratagem that she had practised upon him, and he thereupon admired her intelligence, and inclined to her, and preserved her alive. And the King had a ḳahramáneh,[12] called Deenárzád, who agreed with her as to this [proceeding]. It has been said that this book was composed for Humáy [13] the daughter of Bahman. Moḥammad Ibn-Is-ḥáḳ says, And the truth, if it be the will of God, is, that the first who amused himself with the recitation of tales by night was El-Iskender (Alexander); and he had a number of men who used to make him laugh, and tell him fanciful tales: he however desired not thereby to please himself; but he only desired that he might be watchful and cautious.[14] And after him, the Kings in like manner [15] made use of the book [entitled] 'Hezár Afsán.' It comprises a thousand nights, but less than two hundred night-stories; for a night-story often was related [16] in a number of nights. I have seen it complete several times; and it is, in truth, a corrupted book of silly [17] narratives."

Hence it is most probable that the translation of this work was entitled, as De Sacy supposed, the "1000 Nights." An Arabic collection of tales called the "1001 Nights" [18] is stated to have been known in Egypt in the twelfth or thirteenth century of our era: [19] but in this instance again I think it most probable that the addition of one night has been made by transcribers for the same reason that some copyists are supposed to have added the one night in El-Mes'oodee's work. Ḥájjee Khaleefeh, as it appears from the printed edition of his great bibliographical work now in the course of publication, mentions the "1000 Nights," without giving any account of it; but not the 1001: whence

[9] The word "ḳabalaha" is put, evidently by mistake, for "ḳatalaha."

[10] After the above translation was written, together with the notes relating to it and its original, except this one, I pointed out the original to Professor Falconer, who proposed reading, for "'ala-stik-báliha" (which I have rendered "to come to her") "'ala-stibḳáïha;" *i. e.* "to preserve her alive:" and I have no doubt of his being right.

[11] In the original, "owḳafethu 'ala." This and several other expressions in the extract here translated shew the importance of an acquaintance with *modern* Arabic for the understanding of *old* Arabic works.

[12] See note 35 to the tenth Chapter of my translation.

[13] In the original, "ullifa li-Humáy." As Von Hammer has rendered these words "a été composé *par* Houmai," I have diligently searched for some example of the preposition "li," preceded by "ullifa," signifying "by;" but without success, though I have found many instances of its occurrence after the same verb in the active voice, in all of which it signifies "for." It may suffice to refer to pages 202, 203, 204, and 205, of vol. i. of the printed edition of Ḥájjee Khaleefeh.

[14] El-Maḳreezee, in his Khiṭaṭ, tells exactly the same story respecting El-Iskender.—Ed.

[15] I read "kedhálika" for "dhálika."

[16] I read "li-anna-s-semera rubbamá ḥodditha bihi," &c.; for it is evident that a copyist has put a wä'w by mistake for the ré of "semera," and that the ré which follows his wä'w belongs to the next word.

[17] In the original, "bárid:" literally, "cold;" but often signifying "silly," like our word "frigid," and the French "froid."

[18] See the Athæneum, No. 622. It has been shewn that there existed in Egypt an Arabic collection of tales called "The Thousand and One Nights," and other tales of the same kind, from the time of an Arab historian named El-Ḳurṭubee (the Cordovan), the 12th or 13th century of our era. This fact was pointed out by a writer in the Athenæum, who quoted from El-Maḳreezee. [The passage, in the Khiṭaṭ, is found in the account of the palace of the Fáṭimee Khaleefehs, called the Hódaj, in the Island of Er-Róḍah, and occurs in two places in the work.—Ed.]

I infer that he had not met with the latter title in any work that he had read; and that, at the time when he wrote (about the middle of the seventeenth century), the book so called was not commonly known. De Sacy perhaps attached too much importance to the question, whether the "1000 Nights" or the "1001 Nights" was the title of the Arabic translation of the Hezár Afsáneh, in consequence of his firm conviction that the said translation must have been almost totally different from the 1001 Nights now existing, and that the latter was composed at a very late period. But after reading the statement in the Fihrist, I can scarcely entertain the slightest doubt of the correctness of his opinion, as far as the titles are concerned; and in the following remarks, I shall distinguish the work mentioned in the Golden Meadows and the Fihrist by calling it the 1000 Nights, and by the title of the 1001 Nights I shall designate only the great work now generally known by this title.[19]

The 1000 Nights must have been composed some centuries before the age of the author of the Fihrist, or he would not have mentioned, without positively denying its truth, the assertion which referred it to the time of Queen Humáy, who was the daughter of Artaxerxes Longimanus. Perhaps an Arab translator converted a Kayánian King into a Sásánian; for in almost all the copies of the 1001 Nights, the father of Shahriyár is called a Sásánian, and the most probable way of accounting for this is by supposing that he was so called in the 1000 Nights. But I suspect that the composition of the 1000 Nights may have been attributed to Queen Humáy herself, and merely because she was called "Chehr-ázád;"[20] that the tradition referring it to the age of that Queen is worthy of very little dependance, and that the work may have been composed during the times of the Sásánians. The assertion respecting its supposed age is, however, of little importance in comparison with the statement regarding the nature of its contents. From this it is evident that the 1001 Nights was formed on the model, and partly of the contents, of the 1000 Nights; but it is also evident that most of its best tales, and those which constitute its chief portion, are Arab compositions (though not all entirely the offsprings of Arab invention); and as the introduction has been greatly altered, it is most probable that other portions which were derived, as far as their general plans and main incidents are concerned, from the 1000 Nights were altered in a similar manner. If we are justified in calling the Æneid the composition of Virgil, though so much of it is borrowed from the Odyssey, much more, in my opinion, are we justified in calling the 1001 Nights the composition of an Arab. It mentions incidents founded upon Muslim customs, and describes Muslim manners, religion, and superstitions.—The title of the "1001 Nights" I suppose to have been adopted partly for the purpose of distinguishing this work from the "1000 Nights;" but not solely with this view; for even numbers are deemed by the Arabs unlucky.

That tales of Arab composition form the chief portion of the 1001 Nights is, I believe, admitted by all critics who have considered the subject. Respecting such tales, it is my intention to offer some observations; but first I shall attempt to answer this question:—Has the 1000 Nights been gradually augmented and otherwise altered during several successive ages, and thus become what we now find entitled the 1001 Nights?—That this has been done is the opinion of Von Hammer, and I thought the same until I had read a considerable portion of the work which I have translated, when I began to doubt; and ultimately I was led to adopt nearly the opposite opinion of De Sacy, seeing what appeared to me to be very strong objections to the judgment pronounced by the former. The differences that are found in various manuscripts bearing the title of the "1001 Nights" have been considered as strongly favouring the opinion that the

[19] The Arabic edition of the latter work published at Calcutta is called, in its English title-page, "The Alif Laila," by which is meant "The Thousand Nights;" but the title should not have been thus abbreviated, nor should the "i" in the word "Alif" have been inserted. I have never heard the title curtailed by an Arab, and it is generally pronounced "Elf Leyleh wa-Leyleh," or "Alf Leyleh wa-Leyleh."

[20] "Chehr-ázád" signifies "of free, or ingenuous, countenance."

modern works thus entitled are little more than editions of the 1000 Nights augmented by different persons and in different ages; new tales having been evidently added at different periods to complete certain copies of which some portions had been lost: but it is important to mention certain *facts* which I think fully sufficient to account for these differences without such a supposition. I see no differences in the copies now known that are not to be easily accounted for in the same manner as the discrepancies existing in two or more copies of the Romance of Aboo Zeyd, or that of Ez-Záhir, and other similar works, which are committed to memory by the public reciters. I have been informed that these persons are often employed to dictate the contents of the above-mentioned works to those who desire to restore them to writing; and frequently copies are made from a number of fragments, and the *lacunæ* filled up by the assistance of the public reciter, or by the invention or choice of the copyist. A bookseller in Cairo, when I was in that city, was busily employed for several months in endeavouring to make up a copy of "The Thousand and One Nights" in this manner, which he would have found an easy task some years before, when the tales which compose it were publicly recited in the streets of that city. Hence I think it probable that, in many an instance, an imperfect copy of this work was transcribed, and the numbers and divisions of the Nights altered so as to form an uninterrupted series; and that the remainder was made up from other copies afterwards found, or dictated by memory, or partly taken from traditions or books of anecdotes, and when all these sources failed, that parts were supplied by the copyist's invention. This is rendered more likely by the fact that books in Egypt are generally left unsewed; five sheets, or double leaves, being usually placed together, one within another, composing what is called a "karrás;" a very common consequence of which is, that a karrás here and there is lost. Thus we may account for transpositions, for differences in the divisions of the Nights, and for the introduction of new stories. Indeed in no other way can I explain the fact that, in two or more copies, the tales which in *all* the copies are placed in the early part, as well as others, present the most remarkable agreements both in their incidents and in particular phrases, and, at the same time, disagreements equally or more remarkable, not only in arrangement, but in many other respects, and evidently not the effects of any attempt at improvement. I cannot find that there exist any *complete* copies essentially and *mainly* differing, one from another,[21] or any copy which does not present certain evidence of its having been originally written, or altered, within the last three or four centuries; and the rare *fragments* bearing the same title, but very considerably differing from the more common work, I regard as partly copies, and partly imitations, of the latter. The composition of this work may have occupied many years, and have been published in separate portions; and its success may have induced persons to copy and imitate it. Now the reader may say, If this work have been thus imitated in late times, we may infer that the 1000 Nights may have been imitated by various persons in different ages and countries.[22] I see nothing improbable in such an inference, nor in the

[21] An erroneous idea on this subject seems to prevail. The Cairo edition, that published at Calcutta (judging from the three quarters which had reached this country when this note was written, [and the remark may be extended to the fourth and last volume, which was afterwards issued,—Ed.]), and Von Hammer's MS., appear to agree almost exactly throughout; and nearly the same may be said of the Breslau edition though it differs greatly in the order of the stories; for the 703 Nights completed when this translation was published contain, besides a few anecdotes, only two tales which are not included in the Cairo edition; these being "the Sleeper Awakened" and "the Ten Wezeers." The latter is similar in its plan to the story of "the King and his Son and the Damsel and the Seven Wezeers;" and one of these has probably been substituted by a copyist for the other. It must be added, that in its language, the Breslau edition is more corrupt than any other copy that I have seen, and agrees more nearly with the common dialect of Egypt. A false judgment has also been formed from the differing of complete copies in the conclusion. The Cairo edition and Von Hammer's MS. thus differ; though otherwise they agree almost entirely, and even in the order of the tales.

[22] A writer who has considerably aided to elucidate the literary history of the 1001 Nights has thus argued, in No. 622 of the Athenæum, page 741.

supposition that an altered and augmented edition of the 1000 Nights may have served as the immediate model, and in some degree as the ground-work, of the 1001; but I cannot think that the latter work is merely the last of several editions of the former, augmented in successive ages. In submitting the following observations to the judgment of the reader, I must remind him that I use the term *composition*, as applied to this work, in the same slightly restricted sense in which it is employed in speaking of a modern history or a historical romance.

In the notes to my translation, I have remarked upon many passages which I held to shew that the original work was either composed or modernized at a late period, which I believed to have been shortly before or after the commencement of the sixteenth century. Perhaps this period is somewhat too recent: but I think that we should refer the work to as late a date as extrinsic evidence will admit: and that it was at a late period composed, and not merely modernized, I infer from certain considerations suggested by the state of society exhibited in most of the tales (including almost all those that are generally regarded as the best in the series), the style of the language in which they are written,[23] their close agreement in these and other respects, and the frequent allusions and references, in many of these tales, to customs, buildings, &c., of late ages. I allow it to be most probable that a person *composing* such a work as the one in question would largely avail himself of tales of different ages already existing, and adapt them in some measure, more especially those of foreign countries, to the state of society in which he lived. This has been done in the cases of tales which, as will hereafter be shewn, are of old dates, and borrowed from Persia and India. But if we suppose the main portion of the work to have been modernized in this manner, and in a much greater degree, by successive transcribers, how is it that we do not find any copy of it that has been so modernized within the last three centuries? We have also similar works, which, like the 1001 Nights, have been recited by the public story-tellers of Cairo within the last half-century, such as 'Antar, Delhemeh, Seyf Zu-l-Yezen, Aboo-Zeyd, and Eẓ-Ẓáhir; and these have been repeatedly transcribed at various periods; but the manners and customs which the early copies exhibit have remained in the later unchanged.—Further, if the work under our consideration be little more than an old and a well-written composition modernized in *style*, by which I mean, rendered like unclassic works of late ages, the case is, as far as I know, without a parallel in the literature of the Arabs. It has undergone certain alterations in style under the hands of copyists; but I find no instance of such alteration of a work originally well written,[24] as all old works are; and if this were so written, there can be little doubt that some correct copy of it would have been preserved; for learned sheykhs (as the editors of the Cairo edition and the Calcutta edition of the first two hundred Nights)[25] have taken pains to *improve* the style. I therefore believe that all the copies of it are from manuscripts which, with respect to language, were unworthy of being faithfully transcribed. We cannot suppose the style to have been altered in order to render the work intel-

[23] Most of the best stories exhibit a similarity in style which is the more remarkable considering the surprising versatility that is displayed by many Arab story-tellers.

[24] It has been said that the romance of 'Antar has been thus corrupted from a classical composition; but this, the learned in Cairo unanimously deny; and if they be wrong, the corruption has evidently been occasioned by the mere ignorance of transcribers, and not by any attempt to simplify and modernize the style. Besides, what are said to be correct copies of it still exist, or at least one such copy does, Von Hammer's. Sir William Jones alludes to another. Mere differences of style are easily explained by the necessity of adapting the language to the dialect of a particular country; but it is worthy of remark, in this place, that such differences are evidences of the late date of this work; for it is not the custom of the Arabs (as I have mentioned above) thus to corrupt their *classical* works, among which no sheykh includes "The Thousand and One Nights:" its style is neither classical, as some Europeans have supposed, nor is it, as others have imagined, that of familiar conversation: I believe that the language of every copy of it now known, except those improved by modern sheykhs, is almost as different from the former style as it is from the latter.

[25] The Calcutta edition of the complete work has also been considerably improved in style. This is evident from a specimen which was circulated long before the publication of the first volume.

ligible to the illiterate, since we find no copy that *is* so altered. The illiterate imperfectly understand the most corrupted copies; for the language of every copy is a lame imitation of that dialect which is confined to literary compositions, and which, though it long lingered in the deserts, began to be gradually superseded by a more simple language in the Arab towns and villages in the first century of the Flight.[26]

Another question may here be considered, before I attempt to shew in how great a degree the 1001 Nights consists of Arab tales.—With respect to the country in which it was composed, I have before stated my opinion that it was Egypt, and I still hold that opinion. All the complete copies (printed and manuscript) of which I have any knowledge describe Cairo far more minutely and accurately than any other place; and the language, manners, customs, &c., which they exhibit agree most closely with those of Egypt. This is also evidently the case with Galland's very imperfect MS., which existed A.D. 1548; and we have no reason to refer the date of any other copy to so early a period. Here, moreover, I may adduce, as confirming my own views, the opinion of Von Hammer, who thus writes:—"Si, donc, on ne saurait déterminer que d'une manière vague la date de la rédaction arabe des Mille et Une Nuits, on peut indiquer avec bien plus de précision l'Egypte comme la patrie de cette édition augmentée et retouchée, car les mœurs, les usages, les circonstances locales, la langue, tout, en un mot, d'un bout à l'autre de l'ouvrage, porte l'empreinte de ce pays."[27] The frequent mention of Hároon Er-Rasheed might seem to render probable the idea that the tales in which he figures were composed by a native of Baghdád, and a subject of the 'Abbásees. But the fame of that Khaleefeh, as stated in one of my notes, has occasioned a proverb still current in Egypt; and I see nothing unreasonable in the opinion that a late Egyptian writer of tales should have made him the performer of extraordinary actions, and his celebrated capital the scene of wonders and magnificence. Von Hammer, speaking of the tales which he regards as the most recent, and of purely Egyptian origin, says, "La scène de ces contes est placée ordinairement au tems du khalife Haroun-al-Raschid."[28]

It is not easy to point out *all* the stories in the 1001 Nights which are Arab compositions; but, as I have before observed, that such stories constitute the chief portion of the work I believe all critics have admitted. According to Von Hammer, as De Sacy states,[29] the old groundwork of the 1001 Nights is found to have become, by the addition of tales of Arab origin, the *least* portion of the collection; old Persian or Indian tales have also been introduced; but the materials of later dates and of purely Arab origin form incomparably the greater portion. If so, the chief part of the 1000 Nights must have been excluded from the 1001; and the latter is far more an Arab than a Persian composition. I do not, however, consider all the tales of Arab *composition* as of purely Arab *origin*. All the stories of which the scenes are laid in Persia or India may be more or less *founded* on tales formerly current in those countries; but I think that there are few of these which are not Arab compositions. When we compare the generality of these stories with that of the Magic Horse, which appears to be scarcely more than a translation of a Persian tale, or with that of Jelee'ád and his Son and the Wezeer Shemmás, clearly an Indian tale[30] (to which I shall have occasion to revert), how great a difference is observed! Most of the former closely agree with the tales which are undoubtedly of Arab composition; and with these I do not scruple to class all the tales professedly relating to the times of Hároon Er-Rasheed and other Muslim princes. So do I all those that contain many pieces of poetry. Here it may be ob-

[26] See Note 18 to Chapter i. of my translation.

[27] Quoted by De Sacy, in his Dissertation prefixed to a late edition of Galland's version of the 1001 Nights.

[28] See his Preface prefixed to Trébutien's version, page xxvi.

[29] In his Dissertation above mentioned.

[30] This I have not included in my translation, but it is in Trébutien's, and in the English version of select tales by the Rev. G. Lamb.

served, that the story of Jelee'ád contains no poetry; that of the King and his Son and the Damsel and the Seven Wezeers, which, as will be presently shewn, is a Persian or Indian tale, contains but one verse; and the Magic Horse, only one piece, of four verses, in my original, and only one couplet in the Breslau edition. Another story, that of Ḥásib, or Jamasp,[31] bears strong evidences, I think, of its being a Persian or Indian composition, little altered by the Arab translator except in the parts which narrate the adventures of Bulooḳiyà and those of Jánsháh; and only the portion relating to Jánsháh contains any verses. But the want or scarcity of verses in these tales affords no reason for regarding others in the like case as mere translations. There are several tales clearly of Arab composition containing very little poetry. It is evident that the composer or composers of the 1001 Nights possessed no great skill in the art of poetry, but an ability to adapt to particular purposes the poetry of various authors, altering it when necessary, and to compose verses not strictly according to the rules of prosody; for in all the copies of the 1001 Nights that I have seen, except those corrected by learned sheykhs, the poetry abounds with false metres and other errors.

Hence those stories that contain many pieces of poetry which are not quotations, but written expressly to suit the incidents described, as is the case in the story of Uns-el-Wujood, and some others, I am inclined to regard as borrowed, like most, if not all, of the anecdotes. It would be unreasonable to suppose that none of the Arab tales in the work were merely borrowed; for we find that tales of Persia and India, little altered, have been inserted in it; and it is remarkable that the only two stories which El-Mes'oodee mentions (by their titles) in such a manner as to shew that they did not belong to the 1000 Nights are included in the 1001; and that one of them is Indian; and the other, Persian or Indian. One of these, the story called in his work that of "Jeelḳand (or Wezreh, or Wardeh, according to some copies,) and Shemmás," is that called in my original "Jelee'ád and his Son and the Wezeer Shemmás," the history of the Indian King Jelee'ád, his son Ward Khán, and the Wezeer Shemmás, the chief of seventy Wezeers. The other, "the Book of Sindibád," is the story of "the King and his Son and the Damsel and the Seven Wezeers," of which I have given an abstract. This I have learned from the subjoined very interesting letter, with which I have been favoured by William H. Morley, Esq.[32]—It is evident that both these stories have undergone alterations under the hands of the Muslim translators; but they do not

[31] See pages 577 and 578 of the second volume of this work.

[32] "My dear Sir,

"Some time since, the Oriental Translation Committee were kind enough to lend me a MS. from their library, comprising four volumes, and containing a collection of tales in the Persian language. Many of these I translated with a view to publication, but one story (occurring in the fourth volume), which is similar in its construction to the Bakhtyár Námah and is preceded by a very curious preface, I reserved for more particular consideration at a future period. On reading the twenty-third number of your excellent translation of the Alf Lailah wa Lailah I was struck by finding in the 'Abstract of the Story of the King and his Son and the Damsel and the Seven Wezeers,' that the name of the sage Al Sindibád, and the circumstances related in the introduction, coincided with those in the Persian story above alluded to. I suspected that they must be identical, and was fully satisfied that they were so, when on referring to the MS. I found that the same tales occurred in both. In your notes you refer to an article in the 30th volume of the Asiatic Journal, which mentions that the same story exists in a MS. of the Alf Lailah wa Lailah preserved in the library of the British Museum, and it is probably contained in most of the editions extant: but the great importance of the Persian version consists in its preface, which is omitted both in your edition and the MS. of the British Museum, and which is exceedingly valuable as an evidence of the antiquity and Persian origin of this story. The Preface states that the book is named the Kitábi Sindibád, and that it was collected from the sages of Ajam: it then says,—'This book was originally in the Pahlaví tongue, and till the time of the Amír Násir Al Daulah Abú Muhammad Núh Bin Mansúr Sámání it had not been translated by any person, the Amír Núh commanded that the Kh'ájah Amíd Abú Al Fowáris Fatádzarí should translate it, and set right the discrepancies and errors he might find therein. In the year 338 the aforesaid Kh'ájah undertook the task, and converted it into the Darí language.' The author of the preface, Muhammad Bin Alí Bin Muhammad Bin Hosain Al Zahír Al Kátib Al Samarkandí, then mentions that he has rendered the Darí translation into modern Persian, and dedicates his work to Abu Al Muzaffir Kilij Tamgháh Khákán. I can-

exhibit those characteristics which I regard as evidences of Arab composition; and from the style of their language, I think it most probable that they were not copied from manuscripts, but taken down from the mouths of public reciters who unavoidably corrupted the style in narration.—There is also, as I have since been informed by Mr. Morley, another old story, apparantly an Arab composition, but of doubtful origin, in the 1001 Nights, namely, that of Seyf-el-Mulook and Bedeea-el-Jemál. This he has found in the same volumes that contain the Book of Sindibád, and also in a Persian MS. lent him some time since by the Rev. William Cureton. The two Persian MSS.

not find any positive evidence of the date of this last version, inasmuch as I have sought in vain for the name of Kilij Tamghán amongst the monarchs of Asia: his name proves him to have been a Tátár and a Muhammadan, but he is not mentioned by D'Herbelot, or Von Hammer. In the Rózat Al Safá, however, I find that Mírkh'ond relates that when Tágash Khán of Kh'árizm seized upon Rai and the fortress of Tabrak, he left there some of his troops under the command of Tamghái; one of the principal Amírs: the name of Tamghán in our preface being spelt with a Ha requires merely the insertion of a diacritical point in order to make it identical with that in Mírkh'ond, and though the Persian translator gives him the titles of royalty, these may be accounted for by the fact, stated by Mírkh'ond, that Tágash Khán granted him the viceroyalty of the conquered country when he himself returned to Kh'árizm. Should this Tamghái be the same with the personage to whom our author dedicates his work, and there seems no reason to doubt the fact, it will fix the period of the Persian version about the year of the Flight 590. The story in the Persian MS. comprises 117 folia, and is written in three different hands: the first part is in a very illegible Shikastah, and has been apparently added since the exaration of the other two, which are in the Nastalík character: the latter portion has been taken from a smaller volume, and inlaid to make it conform in size with the rest, and the other volumes of the collection.—I think that the existence of this preface must be most interesting to the oriental world, and to you in particular, at the present moment, when the subject of the origin of the Alf Lailah wa Lailah occupies so much attention; as it offers a proof that several nights were extant about 850 years ago, that they were then written in one of the most ancient languages of Persia, and even at that remote epoch bore the stamp of being traditionary tales: this it must be observed is not mentioned casually, but we have the history of the work circumstantially related from the time of the Sámání kings to the period when the present translation was executed. I know but of two Eastern works similarly circumstanced, the Anvári Sohailí and the Marzabán Námah, the antiquity of which has never been questioned. The fact also of several of these tales being identical with others contained in the Hitopadésa and the Tútí Námah argues the intimate connection of the fiction of India and Persia.—But I need not dilate upon this part of the subject to you who have considered the matter so much more fully than I myself have done, and I can only add that if I have contributed one fact towards the elucidation of this interesting question I shall be most highly gratified

"Believe me, my dear Sir,

15, Serle Street, Lincoln's Inn. "Most sincerely yours,

Aug. 10, 1840. "WILLIAM H. MORLEY."

"P.S. The name of the Sámání monarch at whose command the Darí translation is stated to have been made, seems to have been erroneously transcribed: it should most probably be written Núh Bin Nasr, and not Núh Bin Mansúr, as the latter (who was called Abú Al Kásim, and not Abú Muhammad) did not begin to reign till the year of the Flight, 365. The date given in the text, viz. A. F. 338, may however possibly be an error for 383, as it is very carelessly written, and this would bring it under the reign of Núh Bin Mansúr. Núh Bin Nasr began his reign about the year of the Flight, 332.—I may mention that I have been informed there exists in the library of the British Museum a MS. collection of tales in the Hebrew language, which bears the title of 'The Book of Sindibád.' I have not been able to find this volume, but there is every likelihood that it is a translation of the present work.—W. H. M."

The above letter appeared to me quite sufficient to settle the question of the origin of the Book of Sindibád; but I have lately found that Eastern writers differ on this point. The following extract from an article in the British and Foreign Review, before referred to, gives a further account of this book.—"The Book of Sendebad, according to M. Des Longchamps, is an oriental romance, of which translations or imitations exist in various European and Asiatic languages. Of these he specifies three as likely to be in an especial degree derived from the original. The Arabic story of a king, his son, his favourite, and seven vizirs; the Hebrew romance of the Parables of Sendebar; and the Greek romance of Syntipas; and from one of the two last, but more particularly from the Hebrew, M. Des Longchamps derives the History of the Seven Sages of Rome, *Historia Septem Sapientum Romæ*, which was composed by Dam Jehans, a monk of the abbey of Haute Selve, about the beginning of the thirteenth century, and enjoyed extensive popularity in Europe for three centuries afterwards. In confirmation of his view it may be remarked, that in a MS. of the Parables of Sendebar, which exists in the British Museum, it is repeatedly asserted in anonymous Latin notes, that the work was translated out of the Indian language into Persian and Arabic, and from one of them into Hebrew. Sendebar is also described as a chief of Indian Brahmans, and Biebar, the king, as a king of India.—*Ellis, Metrical Romances, vol.* iii." (Pp. 233 *et seq.*) The

(which differ considerably in style, though not in substance,) contain an introduction agreeing pretty closely with that which I have translated, but differing slightly from that and from each other; and in both of them, the King described in the Arabic as one of the Kings of the Persians is mentioned as the Sulṭán Maḥmood of Ghazneh, and the person employed by him to search for the story of Seyf-el-Mulook is said to have been the famous Ḥasan Meymundee, his Wezeer.[33] Mr. Morley also states, that "in Mr. Cureton's MS., the city whence the story was procured is called Arwání; but the other MS. agrees with the Arabic version in fixing upon Damascus."—Some other tales, as that of 'Omar En-Noạmán, and that of Taweddud, have probably been merely borrowed; and most of the complete copies of the work, if not all, contain a few tales which have apparently been composed late in the sixteenth, or even in the seventeenth, century, and inserted to supply lost portions, or to augment the original series. Among these I do not hesitate to include the story of Aboo-Ṣeer and Aboo-Ḳeer.

To discover the origins of the tales of the 1001 Nights is in most cases impossible.[34] I believe that these tales are, as to their origins, of various countries; and hence I have seldom endeavoured to discover any thing more than the probable immediate sources from which the incidents that they describe have been borrowed. It is only when a fiction is based on a historical fact of a singular nature (as is the case with the Barber's story of himself, in the tale of the Humpback[35]), and not on an action likely to have been imitated, that we can feel satisfied of our having discovered its origin. Von Hammer includes the works of Homer among the sources from which incidents related in the 1001 Nights have been borrowed.[36] On the other hand, a very able critic has remarked, "In the story of Sindbad, many of the incidents which are attributed to the Greeks were undoubtedly borrowed by them from Persia;"[37] and I incline to his opinion. But that many learned men among the Arabs were acquainted with the poems of Homer has been proved to me by a letter which I have had the pleasure of receiving from the Rev. William Cureton. After directing my notice to the well-known fact that the works of that great poet were translated into Syriac by Theophilus of Edessa, chief astronomer at the court of El-Mahdee, and mentioning several other circumstances which render it extremely improbable that Homer's poems should not have been known to many Arabian scholars, Mr. Cureton has added a passage cited by Ibn-Abee-Uṣeybe'ah, in his Lives of the Physicians, from Yoosuf the son of Ibráheem, a freedman of Ibráheem the son of El-Mahdee, which is highly interesting, and perfectly decisive as to this question. The said Yoosuf states, that, visiting a sick friend, he saw, while in the house of that person, a man with his face covered, "walking to and fro, and singing some verses, in Greek, by Homer, the chief of the Greek poets:" and this man proved to be Ḥoneyn, the celebrated translator of many works on philosophy and

same writer shortly afterwards states that El-Mes'oodee, in his Golden Meadows, in the chapter on the ancient Kings of India, "speaks of an Indian philosopher named Sendebad, who was contemporary with King Kuru, and was the author of a work entitled, 'The story of the seven vizirs, the tutor, the young man, and the wife of the king.' 'This is the work,' he adds, 'which is called the Book of Sendebad.'" The reviewer however observes, that "the Book of Sendebad, according to a more modern Persian writer, the author of the 'Majmu al Tawarikh,' as quoted by M. Langlès, was written in Persia under the Arsacidan kings, and his account is confirmed by an Arabic historian, Hamza Isfahani." He thinks that these two authors may allude to "The Adventures of Sindbád," *i. e.* Es-Sindibád of the Sea; but I cannot agree with him in this opinion.

[33] According to this statement, the story must have been composed some time before the year 1030 of our era.

[34] The reader who desires to see how far the attempts to do so have been successful will be much gratified by the perusal of two learned disquisitions to which I have before referred; one in No. 47 of the Foreign Quarterly Review, and the other in No. 21 of the British and Foreign Review. To do justice to the subject of which they treat would require a volume, and would demand qualifications which I do not possess.

[35] See a foot-note (No. 28) in page 452 of Vol. ii. of this work.

[36] See his Preface prefixed to Trébutien's version, page xxii.

[37] See page 98 in this volume.

medicine from the Greek into Arabic. Mr. Cureton has examined this passage in four MSS., and found no important variation.

In my endeavours to ascertain the period and the country in which this work was composed, I have not merely considered its internal evidences of the time and place. The earliest period at which any portion of it has been incontestably proved to have existed is the year 955 of the Flight (A. D. 1548). This date occurs in a marginal note written by a Christian reader of Tripoli in Syria, expressing a prayer for the long life of the owner of the book (li-málikihi), in a volume of the incomplete MS. which Galland procured from Syria: and in another volume of the same is a similar note by the same person, dated 973. We do not find that Eastern authors have made any unmistakeable mention of this work, as now known to us. They may have been silent respecting it, because it is not written in the usual literary style, and because to them it wants the strange charms which so powerfully recommend it to the natives of the West, and which have led such eminent scholars as De Sacy and Von Hammer to discuss its literary history. I regret that the opinions of these two celebrated Orientalists, on this subject, disagree; but as I am placed in the unpleasant predicament of being obliged to differ from one of them, I am glad that I have been led to accord with the former in some points, and in others with the latter. Respecting the date of the work, my opinion nearly coincides with that of De Sacy: he concluded that it existed about the middle of the ninth century of the Flight because he did not find coffee mentioned in it: but on the same ground he might have assigned to it a somewhat later date; as the custom of drinking coffee did not become common even in the Yemen until the latter part of that century, and coffee was first imported into Egypt within the first ten years of the next century: some years more elapsed before it began to be a common beverage there; and thence it passed, probably through Syria, to Constantinople. Here I must also mention, that I have observed several probable evidences of the age of this work not noticed by De Sacy, and some of them appear to me more definite than those which he has adduced. He has mentioned, as deserving of considerable deference, an assertion of the sheykh Aḥmad Esh-Shirwánee, in a short notice in Persian, prefixed to his edition of the first two hundred Nights printed at Calcutta,—that the author of "The Thousand and One Nights" was an inhabitant of Syria, whose native language was Arabic, and whose object in writing the work was to afford facilities to those who desired to learn the Arabic language:—but the learned sheykh gives no authority, nor any reason whatever, for this assertion, which I therefore think of little weight against the evidences which favour a different opinion as to the country in which the work was written: of its date he says nothing.

Some stories which occur in the earlier portion, or first quarter, of the work, so placed in every copy now known, bear strong evidences of their having been written at least as late as the latter half of the ninth century of the Flight, or, which is nearly the same, the latter half of the fifteenth of our era: in the remaining portion, there are indications of a later date: and coffee is mentioned in a manner not to be mistaken;[38] but had coffee long been a common beverage it would doubtless have been mentioned frequently, from the general disregard of historical accuracy manifested throughout the work; and as I have noticed nothing indicating a later date than is thus implied, I infer that the work must have been completed before the middle of the tenth century of the Flight, whether the mention of the coffee be attributable to a copyist or not.

Whatever may be the opinions of others respecting the literary *history* of the 1001

[38] It is thus mentioned in the editions of Cairo and Breslau, in the Calcutta edition of the first two hundred Nights, in the MS. of Mr. Wortley Montagu, and in that of Von Hammer: I think it probable therefore, that I might find the same to be the case with all the *complete* copies of the work, if I had it in my power to examine them. [This opinion holds good with regard to the Calcutta edition of the complete work, as I have ascertained by comparing the passages to which reference is here made.—Ed.]

Nights, I think they will agree with me on one point, the most important point to decide in these remarks regarding them as relating to my own translation, the period of the manners, &c., which it generally describes. To determine this has been my chief object in some of the illustrations in notes inserted in my translation.

When I first announced my intention of translating the 1001 Nights, I had formed my opinion of its general merits from the Breslau edition, not having then seen the edition of Cairo, of which I judged from the reports of Arabian friends, and hence I conceived an erroneous idea of the poetry that is comprised in the latter. The verses contained in the Breslau edition so abound with gross errors, that I generally passed them over in perusing the tales;[39] but in the Cairo edition I was gratified by finding a fair selection from the compositions of poets of various ages, given with comparatively very few errors, and including a large number of admirable pieces. With respect to many of these, however, I must state my belief, grounded upon the great difficulty that I have often experienced in attempting to translate verses which I have perfectly understood, that, partly on account of the rhetorical figures (especially paronomasia) with which they abound, and partly from other causes, arising from the wide difference of Eastern and Western minds, and modes of life, they cannot be exactly translated into our language. I must also say, that I think a very large proportion of the poetry of the 1001 Nights possesses so litttle merit that, if faithfully rendered into English prose, it would be intolerable to a reader of good taste; and that I doubt whether I should have obtained general approval if I had greatly enlarged the selection that I have made.

As I have been blamed for omitting some remarks which I might have made, both upon the objections and encouragements of my critics, I must here state that the commendations which they have bestowed upon me have been far greater than I had even hoped to obtain. Several of their objections (I might say most of them were I certain of my having been acquainted with all that have been urged) I have already considered, and, to the best of my ability, answered, either directly or indirectly.[40] But some of the more important ones remain to be noticed; and one of these affects the whole of my translation.—Among those critics whose observations have afforded me most gratification, one remarks, "Whatever be the exact nature of the style of his Arabic copy, whether more or less a 'classical,' a vulgar, or some middle style (as we understand him to contend), it is impossible that the impression made upon the audience of the native story-tellers can be of the same uncolloquial and semi-scriptural sort, apart from their every-day experience, as that which the English reader receives from the unfamiliar style of Mr. Lane. It must be far more easy, natural, impulsive, and unobstructed by a constant sense of strangeness. In this respect, therefore, he has missed even the Arab peculiarity; at least, he has sacrificed Arab spirit to Arab letter, and consequently the greater peculiarity to the less, and so become the victim of his own 'excessive exactitude.'

'Strange! by the means defeated of the ends.'

This fault excepted, together with some less obvious and important ones which will be noticed hereafter (and the fault in question has not hindered him from writing a good,

[39] Afterwards I examined many pieces of poetry in various parts of the work, and those upon which I chanced to open led me to express an opinion which a further examination proved to be incorrect, that the usual chief merit of the poetry consisted in rhetorical figures which rendered it untranslatable. This opinion I mention here because it has been represented as relating, not to a miscellany of poetry that has been greatly corrupted in almost all copies, but to Arabic poetry in general, by an Orientalist who has given convincing evidence of his having no inclination to misinterpret my words, and whose talents and attainments are such that I am very far from regarding with indifference his unintentional exaggeration of my error. I allude to the late Mr. Torrens. I regret that he did not complete his translation of the 1001 Nights; for the portion published by him is, in my opinion, characterized by many excellent qualities.

[40] Many objections have been made under the mistaken impression that I supposed the 1001 Nights to be wholly of Arabian origin. These, therefore, it is unnecessary for me here to mention.

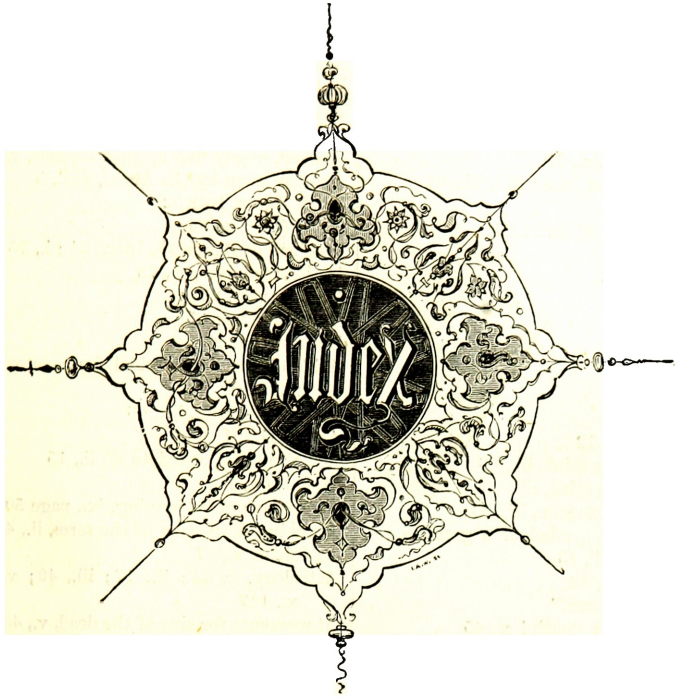
solid, and flexible style too after its fashion, and is a guarantee meanwhile for closeness and fidelity in particulars more to be commended), Mr. Lane's version is beyond all doubt a most valuable, praiseworthy, painstaking, learned, and delightful work."[41]—The high commendation expressed in the last sentence must not prevent my denying the correctness of the opinion conveyed by the preceding portion of the above extract. I therefore reply, that it was impossible for me to adopt a style as different from our modern familiar dialect as the language of my original is from the Arabic now used in common conversation.—As the same critic has in a manner called upon me to notice his objections, I may add, that I regret his having judged of the fidelity of my translation by comparing it, not with its original, but, with a translation of another original; for although a general inference which he has thus drawn has been favourable to me, he has, by so doing, been unavoidably led into errors. As to my remarks on Galland's version, which have induced him to fear that I am not duly sensible of the beauties of my original, nor quite so much in love with the spirit of ingenuousness as with a certain literality, I can only reply, that those remarks were not merely made in a spirit of sincerity,[42] but solely from a regard to truth, and that I am an ardent admirer of all that he admires in my original; but still I think that its chief *value* consists in the fulness and fidelity with which it describes the character, manners, and customs of the Arabs,[43] though its *enchantment* is doubtless mainly owing to other qualities.[44]—Another objection urged by the same writer I must here notice. It respects the dotted letters which I have used, imitating in this particular a plan adopted by the Royal Geographical Society. I thought that my distinguishing certain letters in this manner could not annoy any reader, while it would render the work more agreeable, and in many instances more useful, to the orientalist. But I have not considered the latter so far as to use a uniform system of transcription; for I have often expressed the same Arabic letter, in different cases, by different English letters, to adapt my orthography to the pronunciation most generally prevailing among the Arabs. And here I may add, that I have always written the proper names agreeably with the orthographical signs supplied by my sheykh, except in a few instances, where my original was evidently wrong, or differing from most other copies.

[41] London and Westminster Review, No. lxiv., page 113.

[42] Had they not been made in that spirit, I should hardly have stated, on the same occasion, that several persons, and among them some of high and deserved reputation as Arabic scholars, had pronounced an opinion that his version was an *improvement* upon the original.

[43] I do not mean to assert that it always conveys fair notions of the general manners and character of particular classes; as it often represents Arab *ladies* as acting like Arab *courtesans*. But respecting the women of Egypt about the time when I suppose the 1001 Nights to have been composed, see a paragraph in pages 203 and 204 of the first volume of this work.

[44] If Galland had not professed that he had faithfully rendered his original, except when decency required him to do otherwise, I should certainly have mentioned his version in terms which would have given no offence to the most enthusiastic of his admirers.



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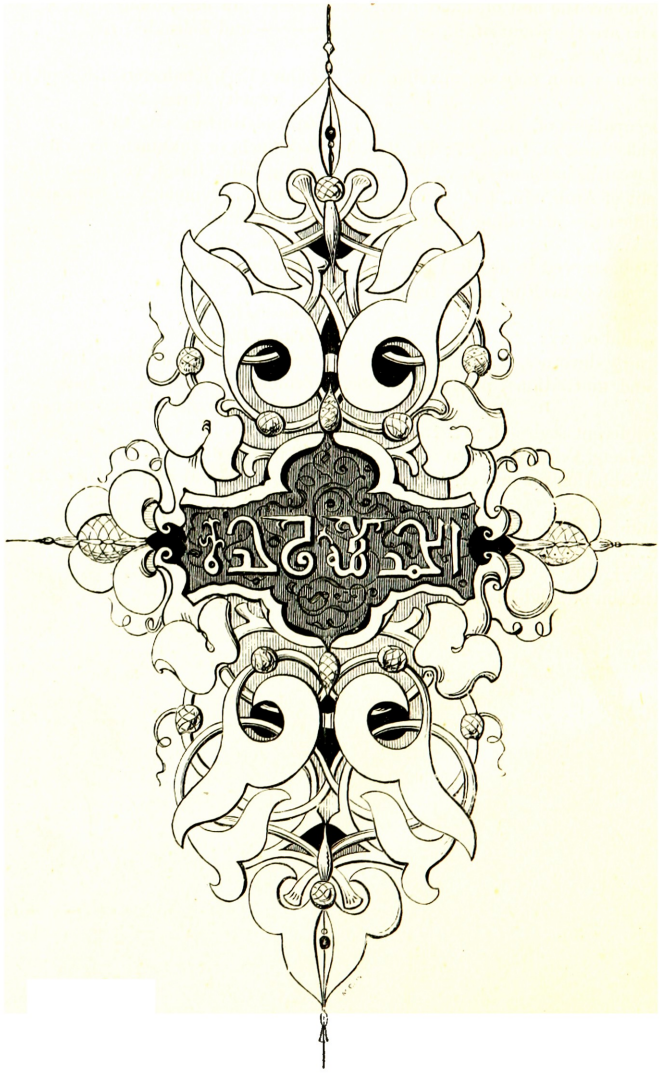

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